

go ring the bells for joy that they shall never see God."

Verse 17. *To him that knoweth to do good*] As if he had said: After this warning none of you can plead *ignorance*; if, therefore, any of you shall be found to act their ungodly part, not acknowledging the divine providence, the uncertainty of life, and the necessity of standing every moment prepared to meet God—as you will have the greater sin, you will infallibly get the greater punishment. This may be applied to all who know better than they act. He who does not the Master's will because he does not know it, will be beaten with few stripes; but he who knows it and does not do it, shall be beaten with many; Luke xii. 47, 48. St. James may have the *Christians* in view who were converted from Judaism to Christianity. They had much more light and religious knowledge than the Jews had; and God would require a proportionable improvement from them.

1. *Saady*, a celebrated Persian poet, in his *Gulistan*, gives us a remarkable example of this going from city to city to buy and sell, and get gain. "I knew," says he, "a merchant who used to travel with a hundred camels laden with merchandise, and who had forty slaves in his employ. This person took me one day to his warehouse, and entertained me a long time with conversation good for nothing. 'I have,' said he, 'such a partner in Turquestan; such and such property in India; a bond for so much cash in such a province; a security for such another sum.' Then, changing the subject, he said, 'I purpose to go and settle at Alexandria, because the air of that city is salubrious.' Correcting himself, he said, 'No, I will not go to Alexandria; the African sea (the Mediterranean) is too dangerous. But I will make another voyage; and after that, I will retire into some quiet corner of the world, and give up a merchantile life.' I asked him (says Saady) what voyage he intended to make. He answered, 'I intend to take *brimstone* to *Persia* and *China*, where I am informed it brings a good price; from *China* I shall

take *porcelain* to *Greece*; from *Greece* I shall take *gold tissue* to *India*; from *India* I shall carry *steel* to *Haleb* (Aleppo); from *Haleb* I shall carry *glass* to *Yemen* (Arabia Felix); and from *Yemen* I shall carry *printed goods* to *Persia*. When this is accomplished, I shall bid farewell to the mercantile life, which requires so many troublesome journeys, and spend the rest of my life in a shop.' He said so much on this subject, till at last he wearied himself with talking; then turning to me he said, 'I entreat thee, Saady, to relate to me something of what thou hast seen and heard in thy travels.' I answered, Hast thou never heard what a traveller said, who fell from his camel in the desert of Joor? *Two things only can fill the eye of a covetous man—contentment, or the earth that is cast on him when laid in his grave.*"

This is an instructive story, and is taken from *real life*. In this very way, to those same places, and with the above specified goods, trade is carried on to this day in the Levant. And often the same person takes all these journeys, and even more. We learn also from it that a covetous man is restless and unhappy, and that to avarice there are no bounds. This account properly illustrates that to which St. James refers: *To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain.*

2. Providence is God's government of the world: he who properly trusts in divine providence trusts in God; and he who expects God's direction and help must walk uprightly before him; for it is absurd to expect God to be our *friend* if we continue to be his *enemy*.

3. That man walks most safely who has the least confidence in himself. True *magnanimity* keeps God continually in view. He appoints it its work, and furnishes discretion and power; and its chief excellence consists in being a resolute worker together with him. Pride ever sinks where humility swims; for that man who abases himself God will exalt. To *know* that we are dependant creatures is well; to *feel* it, and to act suitably, is still better.

CHAPTER V.

The profligate rich are in danger of God's judgments, because of their pride, fraudulent dealings, riotous living, and cruelty, 1—6. The oppressed followers of God should be patient, for the Lord's coming is nigh; and should not grudge against each other, 7—9. They should take encouragement from the example of the prophets, and of Job, 10, 11. Swearing forbidden, 12. Directions to the afflicted, 13—15. They should confess their faults to each other, 16. The great prevalence of prayer instanced in Elijah, 17, 18. The blessedness of converting a sinner from the error of his way, 19, 20.

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GO^a to now, ye rich men,
weep and howl for your
miseries that shall come upon
you.

2 Your riches are corrupted, and^b your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you,

^a Prov. xi. 28. Luke vi. 24. 1 Tim. vi. 9.—^b Job xiii. 28. Matt. vi. 20. Ch. ii. 2.—^c Rom. ii. 5.

NOTES ON CHAP. V.

Verse 1. *Go to now*] See on chap. iv. 13.

Weep and howl for your miseries] St. James seems to refer here, in the spirit of prophecy, to the destruction that was coming upon the Jews, not only in Judea, but in all the provinces where they sojourned. He seems here to assume the very air and character of a prophet; and in the most dignified language, and peculiarly expressive and energetic images, foretells the desolations that were coming upon this bad people.

Verse 2. *Your riches are corrupted*] Σισηπε Are putrefied. The term πλουτος, riches, is to be taken here, not for gold, silver, or precious stones (for these could not putrefy), but for the produce of the fields and flocks, the different stores of grain, wine, and oil, which they had laid up in their granaries, and the various changes of raiment which they had amassed in their wardrobes.

Verse 3. *Your gold and silver is cankered*] Instead of helping the poor, and thus honouring God with your substance, ye have, through the principle of covetousness, kept all to yourselves.

The rust of them shall be a witness against you] Your putrefied stores, your moth-eaten garments, and your tarnished coin, are so many proofs that it was not for want of property that you assisted not the poor, but through a principle of avarice; loving money, not for the sake of what it could procure, but for its own sake, which is the genuine principle of the miser. This was the very character given to this people by our Lord himself; he called them φιλαργυροι, lovers of money. Against this despicable and abominable disposition, the whole of the xiith chapter of St. Luke is levelled; but it was their easily besetting sin, and is so to the present day.

Shall eat your flesh as it were fire.] This is a very bold and sublime figure. He represents the rust of their coin as becoming a canker that should produce gangrenes and phagedenous ulcers in their flesh, till it should be eaten away from their bones.

Ye have heaped treasure together] This verse is variously pointed. The word ως, like as, in the preceding clause, is left out by the Syriac, and some others; and πυρ, fire, is added here from that clause; so that the whole verse reads thus: "Your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall consume your

and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

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4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into

^d Lev. xix. 13. Job xxiv. 10, 11. Jer. xxii. 13. Mal. iii. 5. Ecclus. xxxiv. 21, 22.—^e Deut. xiv. 15.

flesh. Ye have treasured up FIRE against the last days." This is a bold and fine image: instead of the treasures of corn, wine, and oil, rich stuffs, with silver and gold, which ye have been laying up, ye shall find a treasure, a magazine, of fire, that shall burn up your city, and consume even your temple. This was literally true; and these solemn denunciations of divine wrath were most completely fulfilled. See the notes on Matt. xxiv., where all the circumstances of this tremendous and final destruction are particularly noted.

By the last days we are not to understand the day of judgment, but the last days of the Jewish commonwealth, which were not long distant from the date of this epistle, whether we follow the earlier or later computation, of which enough has been spoken in the preface.

Verse 4. *The hire of the labourers*] The law, Lev. xix. 13, had ordered: *The wages of him that is hired shall not abide with thee all night until the morning*, every day's labour being paid for as soon as ended. This is more clearly stated in another law, Deut. xxiv. 15: *At his day thou shalt give him his hire; neither shall the sun go down upon it;—lest he cry against thee unto the Lord, and it be sin unto thee.* And that God particularly resented this defrauding of the hireling we see from Mal. iii. 5: *I will come now to you in judgment, and will be a swift witness against those who oppress the hireling in his wages.* And on these laws and threatenings is built what we read in *Synopsis Sohar*, p. 100, n. 45: "When a poor man does any work in a house, the vapour proceeding from him, through the severity of his work, ascends towards heaven. Woe to his employer, if he delay to pay him his wages." To this James seems particularly to allude, when he says: *The cries of them who have reaped are entered into the ears of the Lord of hosts*; and the rabbins say, "The vapour arising from the sweat of the hard-worked labourer ascends up before God." Both images are sufficiently expressive.

The Lord of sabbath.] St. James often conceives in Hebrew though he writes in Greek. It is well known that יהוה צבאות *Yehovah tebaoth*, Lord of hosts, or Lord of armies, is a frequent appellation of God in the Old Testament; and signifies his uncontrollable power, and the infinitely numerous means he has for

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the ears of the Lord of sabaoth.
5 * Ye have lived in pleasure
on the earth, and been wanton ;
ye have nourished your hearts,

as in a day of slaughter.

6 ^b Ye have condemned *and* killed the just ;
and he doth not resist you.

7 ^c Be patient therefore, brethren, unto the
coming of the Lord. Behold, the husband-
man waiteth for the precious fruit of the

earth, and hath long patience
for it, until he receive ^d the
early and latter rain.

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8 Be ye also patient ; stablish
your hearts : ^e for the coming of the Lord
draweth nigh.

9 ^f Grudge ^g not one against another, bre-
thren, lest ye be condemned : behold, the
judge ^h standeth before the door.

10 ⁱ Take, my brethren, the prophets, who

^a Job xxi. 13. Amos vi. 1, 4. Luke xvi. 19, 25. 1 Tim. v. 6. — ^b Ch. ii. 6. — ^c Or, *Be long patients ; or, Suffer with long patience.* — ^d Deut. xi. 14. Jer. v. 24. Hos. vi. 3. Joel ii. 23. Zech. x. 1. — ^e Phil. iv. 5. Hebr. x.

25, 37. 1 Pet. iv. 7. — ^f Ch. iv. 11. — ^g Or, *Groan ; or, grieve not.* — ^h Matt. xxiv. 33. 1 Cor. iv. 5. — ⁱ Matt. v. 12. Hebr. xi. 35, &c.

governing the world, and defending his followers, and punishing the wicked.

Verse 5. *Ye have lived in pleasure*] *Εβροφησατε* : *Ye have lived luxuriously* ; feeding yourselves without fear, pampering the flesh.

And been wanton] *Εσκαταλησατε* : *Ye have lived lasciviously*. Ye have indulged all your sinful and sensual appetites to the uttermost ; and your lives have been scandalous.

Ye have nourished your hearts] *Εθρεψατε* : *Ye have fattened your hearts*, and have rendered them incapable of feeling, as in a day of slaughter, *ημερα σφαγης*, a day of sacrifice, where many victims are offered at once, and where the people feast upon the sacrifices ; many, no doubt, turning, on that occasion, a holy ordinance into a riotous festival.

Verse 6. *Ye have condemned and killed the just ; and he doth not resist you.*] Several by *τον δικαιον*, the just one, understand Jesus Christ, who is so called, Acts iii. 14 ; vii. 52 ; xxii. 14 ; but the structure of the sentence, and the connexion in which it stands, seem to require that we should consider this as applying to the just or righteous in general, who were persecuted and murdered by those oppressive rich men ; and their death was the consequence of their dragging them before the judgment-seats, chap. ii. 6, where, having no influence, and none to plead their cause, they were unjustly condemned and executed.

And he doth not resist you.—In this, as in *τον δικαιον*, the just, there is an enallage of the singular for the plural number. And in the word *ουκ αντιστασεται*, he doth not resist, the idea is included of defence in a court of justice. These poor righteous people had none to plead their cause ; and if they had would have been useless, as their oppressors had all power and all influence, and those who sat on these judgment-seats were lost to all sense of justice and right. Some think that *he doth not resist you* should be referred to God ; as if he had said, God permits you to go on in this way at present, but he will shortly awake to judgment, and destroy you as enemies of truth and righteousness.

Verse 7. *Be patient therefore*] Because God is coming to execute judgment on this wicked people, therefore be patient till he comes. He seems here to

refer to the coming of the Lord to execute judgment on the Jewish nation, which shortly afterwards took place.

The husbandman waiteth] The seed of your deliverance is already sown, and by and by the harvest of your salvation will take place. God's counsels will ripen in due time.

The early and latter rain.] The rain of seed-time ; and the rain of ripening before harvest : the first fell in Judea, about the beginning of November, after the seed was sown ; and the second towards the end of April, when the ears were filling, and this prepared for a full harvest. Without these two rains, the earth would have been unfruitful. These God had promised : *I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thy oil*, Deut. xi. 14. But for these they were not only to wait patiently, but also to pray, *Ask ye of the Lord rain, in th time of the latter rain ; so shall the Lord make bright clouds, and give them showers of rain, to every one grass in the field ;* Zech. x. 1.

Verse 8. *Be ye also patient*] Wait for God's deliverance, as ye wait for his bounty in providence.

Stablish your hearts] Take courage ; do not sink under your trials.

The coming of the Lord draweth nigh.] *Ηγγυσε* : *Is at hand*. He is already on his way to destroy this wicked people, to raze their city and temple, and to destroy their polity for ever ; and this judgment will soon take place.

Verse 9. *Grudge not*] *Μη σρεναζετε* : *Groan not ; grumble not ; do not murmur through impatience ; and let not any ill treatment which you receive, induce you to vent your feelings in imprecations against your oppressors. Leave all this in the hands of God.*

Lest ye be condemned] By giving way to a spirit of this kind, you will get under the condemnation of the wicked.

The judge standeth before the door.] His eye is upon every thing that is wrong in you, and every wrong that is done to you ; and he is now entering into judgment with your oppressors.

Verse 10. *Take—the prophets*] The prophets who had spoken to their forefathers by the authority of

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have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, *we count them happy which endure. Ye have heard of ^b the patience of Job, and have seen ^c the end of the Lord; that ^d the Lord is very pitiful, and of tender mercy.

* Ps. xciv. 12. Matt. v. 10, 11. x. 22. — ^b Job i. 21, 22. ii. 10. — ^c Job xlii. 10, &c.

God, were persecuted by the very people to whom they delivered the divine message; but they suffered affliction and persecution with patience, commending their cause to him who judgeth righteously; therefore, imitate their example.

Verse 11. *We count them happy which endure.*] According to that saying of our blessed Lord, *Blessed are ye when men shall persecute and revile you—for so persecuted they the prophets which were before you.* Matt. v. 11, &c.

Ye have heard of the patience of Job] Stripped of all his worldly possessions, deprived at a stroke of all his children, tortured in body with sore disease, tempted by the devil, harassed by his wife, and calumniated by his friends, he nevertheless held fast his integrity, resigned himself to the divine dispensations, and charged not God foolishly.

And have seen the end of the Lord] *The issue* to which God brought all his afflictions and trials, giving him children, increasing his property, lengthening out his life, and multiplying to him every kind of spiritual and secular good. This was *God's end* with respect to him; but the *devil's end* was to drive him to despair, and to cause him to blaspheme his Maker. This mention of *Job* shows him to have been a real person; for a fictitious person would not have been produced as an example of any virtue so highly important as that of patience and perseverance. *The end of the Lord is a Hebraism for the issue to which God brings any thing or business.*

The Lord is very pitiful, and of tender mercy.] Instead of *πολυπλαγχνος*, which we translate *very pitiful*, and which might be rendered of *much sympathy*, from *πολυς*, *much*, and *σπλαγχνον*, a *bowel* (because any thing that affects us with commiseration causes us to feel an indescribable emotion of the bowels), several MSS. have *πολυευσπλαγχνος*, from *πολυς*, *much*, *ευ*, *easily*, and *σπλαγχνον*, a *bowel*, a word not easy to be translated; but it signifies *one whose commiseration is easily excited*, and whose commiseration is *great or abundant*.

Verse 12. *Above all things—swear not*] What relation this exhortation can have to the subject in question, I confess I cannot see. It may not have been designed to stand in any connexion, but to be a separate piece of advice, as in the several cases which immediately follow. That the Jews were notoriously guilty of *common swearing* is allowed on all hands;

12 But above all things, my brethren, *swear not, neither by heaven, neither by the earth, neither by any other oath: but

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let your yea be yea; and *your nay*, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? ^f let him sing psalms.

14 Is any sick among you? let him call for

^d Numb. xiv. 18. Ps. ciii. 8. — ^e Matt. v. 34, &c. — ^f Eph. v. 19. Col. iii. 16.

and that swearing by *heaven, earth, Jerusalem, the temple, the altar*, different parts of the *body*, was not considered by them as *binding oaths*, has been sufficiently proved. Rabbi Akiba taught that "a man might swear with his *lips*, and annul it in his *heart*; and then the oath was not binding." See the notes on Matt. v. 33, &c., where the subject is considered in great detail.

Let your yea be yea, &c.] Do not pretend to say *yea* with your *lips*, and annul it in your *heart*; let the *yea* or the *nay* which you *express* be *bona fide* such. Do not imagine that any mental reservation can cancel any such *expressions* of obligation in the sight of God.

Lest ye fall into condemnation.] *ἵνα μὴ ὑποκρισιν πειστῆς* *Lest ye fall under judgment.* Several MSS. join *ὑπο* and *κρισιν* together, *ὑποκρισιν*, and prefix *υς*, *into*, which makes a widely different reading: *Lest ye fall into hypocrisy.* Now, as it is a fact, that the Jews did teach that there might be *mental reservation*, that would *annul the oath*, how solemnly soever it was taken; the object of St. James, if the last reading be genuine, and it is supported by a great number of excellent MSS., some *Versions*, and some of the most eminent of the *Fathers*, was to guard against that *hypocritical* method of taking an oath, which is subversive of all moral feeling, and must make conscience itself callous.

Verse 13. *Is any among you afflicted? let him pray.*] The Jews taught that the meaning of the ordinance, Lev. xiii. 4th, which required the leper to cry *unclean! unclean!* was, "that thus *making known* his calamity, the people might be led to offer up prayers to God in his behalf;" *Sota*, page 685, ed. Wagens. They taught, also, that when any sickness or affliction entered a family, they should go to the wise men, and implore their prayers. *Bava bathra*, fol. 116, 1.

In *Nedarim*, fol. 40, 1, we have this relation: "Rabba, as often as he fell sick, forbade his domestics to mention it for the first day; if he did not then begin to get well, he told his family to go and publish it in the highways, that they who hated him might rejoice, and they that loved him might intercede with God for him."

Is any merry? let him sing psalms.] These are all general but very useful directions. It is natural for a man to *sing* when he is *cheerful* and *happy*. Now no subject can be more noble than that which is *divine*; and as God alone is the author of all that

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the elders of the church ; and let them pray over him, ^aanointing him with oil in the name of the Lord :

15 And the prayer of faith shall save the

^a Mark vi. 13. xvi. 18.

sick, and the Lord shall raise him up ; ^band if he have committed sins, they shall be forgiven him.

16 Confess *your* faults one to another, and

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^b Isai. xxxiii. 24. Matt. ix. 2.

good which makes a man *happy*, then his praise should be the subject of the *song* of him who is merry. But where persons rejoice in iniquity, and not in the truth, God and sacred things can never be the subject of their songs.

Verse 14. *Is any sick among you ? let him call for the elders*] This was also a Jewish maxim. Rabbi Simeon, in *Sepher Hachaiyim*, said : " What should a man do who goes to visit the sick ? *Ans.* He who studies to restore the health of the body, should first lay the foundation in the health of the soul. The wise men have said, No healing is equal to that which comes from the *word of God* and *prayer*. Rabbi Phineas, the son of Chamma, hath said, ' When sickness or disease enters into a man's family, let him apply to a *wise man*, who will implore mercy in his behalf.' See *Schoettgen*.

St. James very properly sends all such to the elders of the church, who had power with God through the great Mediator, that they might pray for them.

Anointing him with oil] That St. James neither means any kind of *incantation*, any kind of *miracle*, or such *extreme unction* as the Romish church prescribes, will be sufficiently evident from these considerations : 1. He was a holy man, and could prescribe nothing but what was holy. 2. If a *miracle* was intended, it could have been as well wrought *without the oil*, as *with it*. 3. It is not intimated that even this unction is to save the sick man, but the prayer of faith, ver. 15. 4. What is here recommended was to be done as a natural means of restoring health, which, while they used prayer and supplication to God, they were not to neglect. 5. *Oil* in Judea was celebrated for its *sanative* qualities ; so that they scarcely ever took a journey without carrying oil with them (see in the case of the Samaritan), with which they anointed their bodies, healed their wounds, bruises, &c. 6. *Oil* was and is frequently used in the east as a means of cure in very dangerous diseases ; and in Egypt it is often used in the cure of the *plague*. Even in Europe it has been tried with great success in the cure of *dropsy*. And *pure olive oil* is excellent for recent wounds and bruises ; and I have seen it tried in this way with the best effects. 7. But that it was the custom of the Jews to apply it as a means of healing, and that St. James refers to this custom, is not only evident from the case of the wounded man ministered to by the good Samaritan, Luke x. 34, but from the practice of the Jewish rabbins. In *Midrash Koheleth*, fol. 73. 1, it is said : " Chanina, son of the brother of the Rabbi Joshua, went to visit his uncle at Capernaum ; he

was taken ill ; and Rabbi Joshua went to him and *anointed him with oil, and he was restored.*" They had, therefore, recourse to this as a *natural* remedy ; and we find that the disciples used it also in this way to heal the sick, not exerting the miraculous power but in cases where natural means were ineffectual. *And they cast out many devils, and anointed with oil many that were sick, and healed them ;* Mark vi. 13. On this latter place I have supposed that it might have been done *symbolically*, in order to prepare the way for a miraculous cure : this is the opinion of many commentators ; but I am led, on more mature consideration, to doubt its propriety, yet dare not decide. In short, *anointing the sick with oil*, in order to their recovery, was a constant practice among the Jews. See *Lightfoot* and *Wetstein* on Mark vi. 13. And here, I am satisfied that it has no other meaning than as a *natural means* of restoring health ; and that St. James desires them to use *natural means* while looking to God for an especial blessing. And no wise man would direct otherwise. 8. That the *anointing* recommended here by St. James cannot be such as the Romish church prescribes, and it is on this passage principally that they found their sacrament of *extreme unction*, is evident from these considerations : 1. St. James orders the sick person to be *anointed* in reference to *his cure* ; but they anoint the sick in the *agonies of death*, when there is *no prospect of his recovery* ; and never administer that *sacrament*, as it is called, while there is *any hope of life*. 2. St. James orders this *anointing* for the cure of the *body*, but they apply it for the cure of the *soul* ; in reference to which use of it St. James gives no directions : and what is said of the *forgiveness of sins* in ver. 15, is rather to be referred to *faith* and *prayer*, which are often the means of restoring lost health, and preventing premature death, when *natural means*, the most skillfully used, have been useless. 3. The *anointing with oil*, if ever used as a means or *symbol* in *working miraculous cures*, was only applied in *some cases*, perhaps *very few*, if any ; but the Romish church uses it in *every case* ; and makes it *necessary* to the *salvation* of every departing soul. Therefore, St. James's *unction*, and the *extreme unction* of the Romish church, are essentially different. See below.

Verse 15. *And the prayer of faith shall save the sick*] That is, God will often make these the means of a sick man's recovery ; but there often are cases where *faith* and *prayer* are both ineffectual, because God sees it will be prejudicial to the patient's salvation to be restored ; and therefore all faith and prayer on such occasions should be exerted on this ground : " If it be most for thy glory, and the eternal good of

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pray one for another, that ye may be healed. *The effectual fervent prayer of a righteous man availeth much.

gave rain, and the earth brought forth her fruit.

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19 Brethren, † if any of you do err from the truth, and one convert him ;

17 Elias was a man † subject to like passions as we are, and † he prayed † earnestly that it might not rain ; † and it rained not on the earth by the space of three years and six months.

20 Let him know, that he which converteth the sinner from the error of his way † shall save a soul from death, and † shall hide a multitude of sins.

18 And † he prayed again, and the heaven

* Gen. xx. 17. Numb. xi. 2. Deut. ix. 18, 19, 20. Josh. x. 12. 1 Sam. xii. 18. 1 Kings xiii. 6. 2 Kings iv. 33. xix. 15, 20. xx. 2, 4, &c. Ps. x. 17. xxxiv. 15. cxlv. 18. Prov. xv. 29. xxviii. 9. John ix. 31. 1 John iii. 22.

† Acts xiv. 15. — † 1 Kings xvii. 1. — † Or, in prayer. † Luke iv. 25. — † 1 Kings xviii. 42, 45. — † Matt. xviii. 13. † Rom. xi. 14. 1 Cor. ix. 22. 1 Tim. iv. 16. — † Prov. x. 12. 1 Pet. iv. 8.

this man's soul, let him be restored ; if otherwise, Lord, pardon, purify him, and take him to thy glory."

The Lord shall raise him up] Not the elders, how faithfully and fervently soever they have prayed.

And if he have committed sins] So as to have occasioned his present malady, they shall be forgiven him ; for being the cause of the affliction it is natural to conclude that, if the effect be to cease, the cause must be removed. We find that in the miraculous restoration to health, under the powerful hand of Christ, the sin of the party is generally said to be forgiven, and this also before the miracle was wrought on the body : hence there was a maxim among the Jews, and it seems to be founded in common sense and reason, that God never restores a man miraculously to health till he has pardoned his sins ; because it would be incongruous for God to exert his miraculous power in saving a body, the soul of which was in a state of condemnation to eternal death, because of the crimes it had committed against its Maker and Judge: Here then it is God that remits the sin, not in reference to the unction, but in reference to the cure of the body which he is miraculously to effect.

Verse 16. Confess your faults one to another] This is a good general direction to Christians who endeavour to maintain among themselves the communion of saints. This social confession tends much to humble the soul, and to make it watchful. We naturally wish that our friends in general, and our religious friends in particular, should think well of us ; and when we confess to them offences which, without this confession, they could never have known, we feel humbled, are kept from self-applause, and induced to watch unto prayer, that we may not increase our offences before God, or be obliged any more to undergo the painful humiliation of acknowledging our weakness, fickleness, or infidelity to our religious brethren.

It is not said, Confess your faults to the elders that they may forgive them, or prescribe penance in order to forgive them. No ; the members of the church were to confess their faults to each other ; therefore auricular confession to a priest, such as is prescribed by the Romish church, has no foundation in this passage. Indeed, had it any foundation here it would prove more than they wish, for it would require the

priest to confess his sins to the people, as well as the people to confess theirs to the priest.

And pray one for another] There is no instance in auricular confession where the penitent and the priest pray together for pardon ; but here the people are commanded to pray for each other that they may be healed.

The effectual fervent prayer of a righteous man availeth much.] The words ενεργουμένη signify energetic supplication, or such a prayer as is suggested to the soul and wrought in it by a divine energy. When God designs to do some particular work in his church he pours out on his followers the spirit of grace and supplication ; and this he does sometimes when he is about to do some especial work for an individual. When such a power of prayer is granted, faith should be immediately called into exercise, that the blessing may be given : the spirit of prayer is the proof that the power of God is present to heal. Long prayers give no particular evidence of divine inspiration : the following was a maxim among the ancient Jews תפלת צדיקים קצרה the prayers of the righteous are short. This is exemplified in almost every instance in the Old Testament.

Verse 17. Elias was a man subject to like passions.] This was Elijah, and a consistency between the names of the same persons as expressed in the Old and the New Testaments should be kept up.

The word ομοιοπαθης signifies of the same constitution, a human being just as ourselves are. See the same phrase and its explanation in Acts xiv. 15, and the note there. There was some reason to apprehend that because Elijah was translated, that therefore he was more than human, and if so, his example could be no pattern for us ; and as the design of St. James was to excite men to pray, expecting the divine interference whenever that should be necessary, therefore he tells them that Elijah was a man like themselves, of the same constitution, liable to the same accidents, and needing the same supports.

And he prayed earnestly] Προσευχη προσευχεται He prayed with prayer ; a Hebraism for, he prayed fervently.

That it might not rain] See this history 1 Kings xvii. 1, &c.

And it rained not on the earth] Ετι τως ηεν On

that land, viz.: the land of Judea, for this drought did not extend elsewhere.

Three years and six months.] This is the term mentioned by our Lord, Luke iv. 25; but this is not specified in the original history. In 1 Kings xviii. 1, it is said, *In the third year the word of the Lord came to Elijah*, that is, concerning the rain; but this *third year* is to be computed from the time of his going to live at Zarephath, which happened many days after the drought began, as is plain from this, that he remained at the brook Cherith till it was dried up, and then went to Zarephath, in the country of Zidon; 1 Kings xvii. 7—9. Therefore the *three years and six months* must be computed from his denouncing the drought, at which time that judgment commenced. Macknight.

Verse 18. *And he prayed again*] This second prayer is not mentioned in the history in express words, but as in 1 Kings xvii. 42 it is said, *He cast himself down upon the earth, and put his face between his knees*; that was probably the time of the second praying, namely, that rain might come, as this was the proper posture of prayer.

Verse 19. *Err from the truth*] Stray away from the gospel of Christ; and one convert him—reclaim him from his error, and bring him back to the fold of Christ.

Verse 20. *Let him know*] Let him duly consider, for his encouragement, that he who is the instrument of converting a sinner shall save a soul from eternal death, and a body from ruin, and shall hide a multitude of sins; for in being the means of his conversion we bring him back to God, who, in his infinite mercy, hides or blots out the numerous sins which he had committed during the time of his backsliding. It is not the man's sins who is the means of his conversion, but the sins of the backslider, which are here said to be hidden. See more below.

1. Many are of opinion that the *hiding a multitude of sins* is here to be understood of the person who converts the backslider: this is a dangerous doctrine, and what the Holy Spirit never taught to man. Were this true it would lead many a sinner to endeavour the reformation of his neighbour, that himself might continue under the influence of his own beloved sins; and conversion to a particular creed would be put in the place of conversion to God, and thus the substance be lost in the shadow. Bishop Uterbury (Ser. Vol. I. p. 46) and Scott (Christian life, Vol. I. p. 368) contend "that the covering a multitude of sins includes also that the pious action of which the apostle speaks engages God to look with greater indulgence on the character of the person that reforms it, and to be less severe in marking what he is done amiss." See Macknight. This from such authorities may be considered doubly dangerous; it gives however great ignorance of God, of the nature of divine justice, and of the sinfulness of sin. It is besides completely anti-evangelical; it teaches in fact that something besides the blood of the covenant will render God propitious to man, and that the performance of a pious action will induce God's justice

to show greater indulgence to the person who performs it, and to be less severe in marking what he has done amiss. On the ground of this doctrine we might confide that, had we a certain quantum of pious acts, we might have all the sins of our lives forgiven, independently of the sacrifice of Christ; for if one pious act can procure pardon for a multitude of sins, what may not be expected from many?

2. The Jewish doctrine to which it is possible St. James may allude was certainly more sound than that taught by these Christian divines. They allowed that the man who was the means of converting another had done a work highly pleasing to God, and which should be rewarded; but they never insinuate that this would atone for sin. I shall produce a few examples:

In Synopsis Sohar, p. 47, n. 17, it is said: *Great is his excellence who persuades a sick person to turn from his sins.*

Ibid, p. 92, n. 18: *Great is his reward who brings back the pious into the way of the blessed Lord.*

Yoma, fol. 87, 1: *By his hands iniquity is not committed, who turns many to righteousness; i. e. God does not permit him to fall into sin. What is the reason? Ans. Lest those should be found in Paradise, while their instructor is found in hell.*

This doctrine is both innocent and godly in comparison of the other. It holds out a motive to diligence and zeal, but nothing farther. In short, if we allow any thing to cover our sins beside the mercy of God in Christ Jesus, we shall err most dangerously from the truth, and add this moreover to the multitude of our sins, that we maintained that the gift of God could be purchased by our puny acts of comparative righteousness.

3. As one immortal soul is of more worth than all the material creation of God, every man who knows the worth of his own should labour for the salvation of others. To be the means of depriving hell of her expectation, and adding even one soul to the church triumphant, is a matter of infinite moment; and he who is such an instrument has much reason to thank God that ever he was born. He who lays out his accounts to do good to the souls of men, will ever have the blessing of God in his own. Besides, God will not suffer him to labour in vain, or spend his strength for nought. At first he may see little fruit; but the bread cast upon the waters shall be found after many days: and if he should never see it in this life, he may take for granted that whatsoever he has done for God, in simplicity and godly sincerity, has been less or more effectual.

After the last word of this epistle, ἀμαρτιων, of sins, some Versions add his, others theirs; and one MS. and the later Syriac have Amen. But these additions are of no authority.

The Subscriptions to this epistle, in the Versions, are the following: The end of the Epistle of James the apostle.—SYRIAC. The Catholic Epistle of James the apostle is ended.—SYRIAC PHILOXENIAN. The end.—ÆTHIOPIC. Praise be to God for ever and ever; and may his mercy be upon us, Amen.—ARABIC.

The Epistle of James, the *son of Zebedee*, is ended.—ITALA, one copy. Nothing.—COPTIC. Nothing.—Printed VULGATE. The Epistle of James is ended.—*Bib. VULG.* Edit. *Eggestein*. The Epistle of St. James the apostle is ended.—*Complutensian*.

In the MANUSCRIPTS: Of James.—Codex *Vaticanus*, B. The Epistle of James.—Codex *Alexandrinus*. The end of the Catholic Epistle of James.—Codex *Vaticanus*, 1210. The Catholic Epistle of James the apostle.—A *Vienna* MS. The Catholic Epistle of the holy apostle James.—An ancient MS. in the library of the *Augustines*, at Rome. The end of the Epistle of the holy apostle James, the *brother of God*.—One of *Petavius's* MSS., written in the *thirteenth century*. The same is found in a *Vatican* MS. of the *eleventh century*. The most ancient MSS. have little or no subscription.

Two opinions relative to the author are expressed in these MSS. One copy of the *Itala*, the *Codex Corbejensis*, at Paris, which contains this epistle only, attributes it to *James, the son of Zebedee*; and two, comparatively recent, attribute it to James, our *Lord's brother*. The former testimony, taken in conjunction with some internal evidences, led Michaelis, and some others, to suppose it probable that *James the Elder*, or the *son of Zebedee*, was the author. I should give it to this apostle, in preference to the other, had I not reason to believe that a *James*, different from either, was the author. But *who or what* he was, at this distance of time, it is impossible to say. Having now done with all comments on the text, I shall conclude with some particulars relative to *James*, our Lord's brother, and some general observations on the structure and importance of this epistle.

I have entered but little into the history of this James, because I was not satisfied that he is the author of this epistle: however, observing that the current of modern authors are decided in their opinion that he was the author, I perceive I may be blamed unless I be more particular concerning his life; as some of the ancients have related several circumstances relative to him that are very remarkable, and, indeed, singular. Dr. Lardner has collected the whole; and, although the same authors from whom he has taken his accounts are before me, yet, not supposing that I can at all mend either his selections or arrangement, I shall take the accounts as he states them.

"I should now proceed," says this learned man, "to write the history of this person (*James*) from ancient authors; but that is a difficult task, as I have found, after trying more than once, and at distant spaces of time. I shall therefore take divers passages of Eusebius and others, and make such reflections as offer for finding out as much truth as we can.

"Eusebius, in his chapter concerning our Saviour's disciples (Eccl. Hist., lib. i., cap. 12), speaks of James, to whom our Lord showed himself after his resurrection, 1 Cor. xv. 7, as being one of the seventy disciples.

"The same author has another chapter (Hist. Eccl., lib. ii., cap. 1), entitled, Of Things constituted

by the Apostles after our Saviour's Ascension, which is to this purpose:

"The first is the choice of Matthias, one of Christ's disciples, into the apostleship, in the room of Judas; then the appointment of the seven deacons, one of whom was Stephen, who, soon after his being ordained, was stoned by those who had killed the Lord, and was the first martyr for Christ; then James, called the Lord's brother, because he was the son of Joseph, to whom the Virgin Mary was espoused. This James, called by the ancients The Just, on account of his eminent virtue, is said to have been appointed the first bishop of Jerusalem; and Clement, in the sixth book of his Institutions, writes after this manner: That after our Lord's ascension, Peter, and James, and John, though they had been favoured by the Lord above the rest, did not contend for honour, but chose James the Just to be bishop of Jerusalem; and in the seventh book of the same work he says, that after his resurrection the Lord gave to James the Just, and Peter, and John, the gift of knowledge; and they gave it to the other apostles, and the other apostles gave it to the seventy, one of whom was Barnabas: for there were two named James, one the Just, who was thrown down from the battlement of the temple, and killed by a fuller's staff; the other is he who was beheaded. Of him who was called The Just, Paul also makes mention, saying, Other of the apostles saw I none, save James the Lord's brother.

"I would now take a passage from Origen, in the tenth Vol. of his Commentaries upon Matt. xiii. 55, 56: *Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?* They thought, says Origen, that he was the son of Joseph and Mary. The brethren of Jesus, some say, upon the ground of tradition, and particularly of what is said in the gospel according to Peter, or the book of James, were the sons of Joseph by a former wife, who cohabited with him before Mary. They who say this are desirous of maintaining the honour of Mary's virginity to the last (or her perpetual virginity), that the body chosen to fulfil what is said, *The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee*, Luke i. 35, might not know man after that: and I think it very reasonable that, as Jesus was the first-fruits of virginity among men, Mary should be the same among women; for it would be very improper to give that honour to any beside her. This James is he whom Paul mentions in his Epistle to the Galatians, saying, *Other of the apostles saw I none, save James the Lord's brother*. This James was in so great repute with the people for his virtue that Josephus, who wrote twenty books of the Jewish antiquities, desirous to assign the reason of their suffering such things, so that even their temple was destroyed, says that those things were owing to the anger of God for what they did to James, the brother of Jesus, who is called Christ. And it is wonderful that he, who did not believe our Jesus to be the Christ, should bear such a testimony to James. He

also says that the people thought they suffered those things on account of James. Jude, who wrote an epistle, of few lines indeed, but filled with the powerful word of the heavenly grace, says, at the beginning, *Jude, a servant of Jesus Christ, and brother of James*. Of James and Simon we know nothing.

“Origen, in his books against Celsus, quotes Josephus again as speaking of James, to the like purpose; but there are not now any such passages in Josephus, though they are quoted as from him by Eusebius also. As the death of James has been mentioned, I shall now immediately take the accounts of it which are in Eusebius, and I will transcribe a large part of the twenty-third chapter of the second book of his Ecclesiastical History: ‘But when Paul had appealed to Cæsar, and Festus had sent him to Rome, the Jews being disappointed in their design against him, turned their rage against James, the Lord’s brother, to whom the apostles had consigned the episcopal chair of Jerusalem, and in this manner they proceeded against him: having laid hold of him, they required him, in the presence of all the people, to renounce his faith in Christ; but he, with freedom and boldness beyond expectation, before all the multitude declared our Lord and Saviour Jesus Christ to be the Son of God. They, not enduring the testimony of a man who was in high esteem for his piety, laid hold of the opportunity when the country was without a governor to put him to death; for Festus having died about that time in Judea, the province had in it no procurator. The manner of the death of James was shown before in the words of Clement, who said that he was thrown off the battlement of the temple, and then beat to death with a club. But no one has so accurately related this transaction as Hegesippus, a man in the first succession of the apostles, in the fifth book of his Commentaries, whose words are to this purpose: James, the brother of our Lord, undertook, together with the apostles, the government of the church. He has been called The Just by all, from the time of our Saviour to ours; for many have been named James; but he was holy from his mother’s womb. He drank neither wine nor strong drink, nor did he eat any animal food; there never came a razor upon his head; he neither anointed himself with oil, nor did he use a bath. To him alone was it lawful to enter the holy place. He wore no woollen, but only linen garments. He entered into the temple alone, where he prayed upon his knees; insomuch that his knees were become like the knees of a camel by means of his being continually upon them, worshipping God, and praying for the forgiveness of the people. Upon account of his virtue he was called The Just, and Oblias, that is, the defence of the people, and righteousness. Some, therefore, of the seven sects which were among the Jews, of whom I spoke in the former part of these Commentaries, asked him, Which is the gate of Jesus? or, What is the gate of salvation? and he said, Jesus is the Saviour, or the way of salvation. Some of them therefore believed that Jesus is the Christ. And many of the chief men also believing, there was a disturbance among the Jews and among the Scribes

and Pharisees, who said there was danger lest all the people should think Jesus to be the Christ. Coming therefore to James they said, We beseech thee to restrain the error of this people; we entreat thee to persuade all who come hither at the time of pass-over to think rightly concerning Jesus, for all the people and all of us put confidence in thee. Stand therefore on the battlement of the temple, that being placed on high thou mayest be conspicuous, and thy words may be easily heard by all the people; for because of the passover all the tribes are come hither, and many Gentiles. Therefore the Scribes and Pharisees before named placed James upon the battlement of the temple, and cried out to him, and said, O Justus, whom we ought all to believe, since the people are in an error, following Jesus, who was crucified, tell us what is the gate of Jesus. And he answered with a loud voice, Why do you ask me concerning the Son of man? He even sitteth in the heaven, at the right hand of the Great Power, and will come in the clouds of heaven. And many were fully satisfied and well pleased with the testimony of James, saying, Hosanna to the Son of David! But the same Scribes and Pharisees said one to another, We have done wrong in procuring such a testimony to Jesus. Let us go up and throw him down, that the people may be terrified from giving credit to him. And they went up presently and cast him down, and said, Let us stone James the Just: and they began to stone him because he was not killed by the fall. But he turning himself kneeled, saying, I entreat thee, O Lord God the Father, forgive them, for they know not what they do. As they were stoning him, one said, Give over. What do ye? The just man prays for you. And one of them, a fuller, took a pole, which was used to beat clothes with, and struck him on the head. Thus his martyrdom was completed. And they buried him in that place; and his monument still remains near the temple. This James was a true witness, both to Jews and Gentiles, that Jesus is the Christ. Soon after Judea was invaded by Vespasian, and the people were carried captive.’ So writes Hegesippus at large, agreeably to Clement. For certain James was an excellent man, and much esteemed by many for his virtue; insomuch that the most thoughtful men among the Jews were of opinion that his death was the cause of the siege of Jerusalem, which followed soon after his martyrdom; and that it was owing to nothing else but the wickedness committed against him. And Josephus says the same in these words: ‘These things befel the Jews in vindication of James the Just, who was brother of Jesus, called the Christ. For the Jews killed him, who was a most righteous man.’

“The time of the death of James may be determined without much difficulty; he was alive when Paul came to Jerusalem at the Pentecost, in the year of Christ 58, and it is likely that he was dead when St. Paul wrote the Epistle to the Hebrews at the beginning of the year 63. Theodorot, upon Heb. xiii. 7, supposes the apostle there to refer to the martyrdoms of Stephen, James the brother of John, and James the Just. According to Hegesippus, the death

of James happened about the time of passover, which might be that of the year 62; and if Festus was then dead, and Albinus not arrived, the province was without a governor. Such a season left the Jews at liberty to gratify their licentious and turbulent disposition, and they were very likely to embrace it."

I have said but little relative to the controversy concerning the *apostleship* of James, our Lord's brother; for, as I am still in doubt whether he was the author of this epistle, I do not judge it necessary to enter into the question. I proceed now to some general observations on the epistle itself, and the evidence it affords of the learning and science of its author.

1. I have already conjectured that this epistle ranks among the *most ancient* of the Christian writings; its total want of reference to the great facts which distinguish the early history of the church, viz., the calling of the Gentiles, the disputes between them and the Jews, the questions concerning circumcision, and the obligation of the law in connexion with the gospel, &c., &c., shows that it must have been written *before* those things took place, or that they must have been wholly unknown to the author; which is incredible, allowing him to have been a *Christian* writer.

2. The *style* of this epistle is much more elevated than most other parts of the New Testament. It abounds with figures and metaphors, at once bold, dignified, just, and impressive. Many parts of it are in the genuine prophetic style, and much after the manner of the prophet *Zephaniah*, to whom there is a near resemblance in several passages.

3. An attentive reader of this epistle will perceive the author to be a man of *deep thought* and *considerable learning*. He had studied the Jewish prophets closely, and imitated their style; but he appears also to have read the *Greek poets*: his *language* is such as we might expect from one who had made them his study, but who avoided to quote them. We find a perfect *Greek hexameter* in chap. i. 17, and another may be perceived in chap. iv. 4; but these are probably not borrowed, but are the spontaneous undesigned effort of his own well cultivated mind. His *science* may be noted in several places, but particularly in chap. i. 17, on which see the note and the diagram, and its explanation at the end of the chapter. Images from *natural history* are not unfrequent; and that in chap. i. 14, 15 is exceedingly correct and appropriate, but will not bear a closely literal translation.

4. His constant attention and reference to the *writings and maxims of his own countrymen* is peculiarly observable. Several of his remarks tend to confirm the antiquity of the *Talmud*; and the parallel passages in the different *tracts* of that work cast much light on the allusions of St. James. Without constant reference to the ancient Jewish rabbins, we

should have sought for the meaning of several passages in vain.

5. St. James is in many places *obscure*; this may arise partly from his own deep and strong conceptions, and partly from allusions to *arts or maxims* which are not come down to us, or which lie yet undiscovered in the *Mishna* or *Talmud*. To elucidate this writer I have taken more than common pains, but dare not say that I have been always successful, though I have availed myself of all the help within my reach. To *Schoettgen's* *Horæ Hebraicæ* I am considerably indebted, as also to Dr. *Macknight*, *Kypke*, *Rosenmüller*, &c., but in many cases I have departed from all these, and others of the same class, and followed my own light.

6. On the controversy relative to the *doctrine of justification*, as taught by Paul and James, I have not entered deeply; I have produced in the proper places what appeared to me to be the most natural method of reconciling those writers. I believe St. James not to be in opposition to St. Paul, but to a corrupt doctrine taught among his *own countrymen* relative to this important subject. The *doctrine of justification by faith in Christ Jesus*, as taught by St. Paul, is *both rational and true*. St. James shows that a *bare belief in the God of Israel* justifies no man; and that the *genuine faith* that justifies works by love, and produces obedience to all the precepts contained in the moral law; and that this obedience is the evidence of the sincerity of that faith which professes to have put its possessor in the enjoyment of the peace and favour of God.

7. This epistle ends *abruptly*, and scarcely appears to be a finished work. The author probably intended to have added more, but may have been prevented by death. James, our Lord's brother, was murdered by the Jews, as we have already seen. James, the son of Zebedee, had probably a short race; but whether either of these were its author we know not. The work was probably *posthumous*, not appearing till after the author's death; and this may have been one reason why it was so little known in the earliest ages of the primitive church.

8. The spirit of *Antinomianism* is as dangerous in the church as the spirit of *Pharisaism*; to the former the epistle of James is a most *powerful antidote*; and the Christian minister who wishes to improve and guard the morals of his flock will bring its important doctrines, in due proportion, into his public ministry. It is no proof of the improved state of public morals that many, who call themselves *evangelical teachers*, scarcely ever attempt to instruct the public by texts selected from this epistle.

For other particulars, relative to the *time of writing* this epistle, the *author*, his *inspiration*, *apostleship*, &c., I must refer to Michaelis and Lardner, and to the *preface*.

Millbrook, Dec. 9, 1816.

Finished correcting this epistle for a new edition, Dec. 31, 1831.

P R E F A C E

TO

T H E F I R S T A N D S E C O N D E P I S T L E S

OR

P E T E R .

DR. LARDNER and Professor Michaelis have done much to remove several difficulties connected with the *person* of St. Peter, the *people* to whom he wrote, the *places* of their dispersion, and the *time* of writing. I shall extract what makes more immediately for my purpose.

“The land of Palestine, says Cave, at and before the coming of our blessed Saviour, was distinguished into three several provinces, Judea, Samaria, and Galilee. In the upper, called also Galilee of the Gentiles, within the division belonging to the tribe of Naphtali, stood Bethsaida, formerly an obscure and inconsiderable village, till lately re-edified and enlarged by Philip the Tetrarch; and, in honour of Julia, daughter of Augustus, called by him Julias. It was situated upon the banks of the sea of Galilee, called also the lake of Tiberias, and the lake of Gennesareth, which was about forty furlongs in breadth, and a hundred in length; and had a wilderness on the other side called the desert of Bethsaida, whither our Saviour used often to retire.

“At this place was born *Simon*, surnamed *Cephas*, or *Petros*, *Petrus*, *Peter*, signifying a *stone*, or fragment of a rock. He was a fisherman upon the forementioned lake or sea, as was also in all probability his father *Jonas*, *Jonah*, or *John*. He had a brother named *Andrew*; which was the eldest of the two is not certain; for, concerning this, there were different opinions among the ancients. Epiphanius supposed *Andrew* to be the elder; but, according to *Chrysostom*, *Peter* was the first-born. So likewise *Beđe* and *Cassian*, who even make *Peter's* age the ground of his precedence among the apostles; and *Jerome* himself has expressed himself in like manner, saying, ‘that the keys were given to all the apostles alike, and the church was built upon all of them equally; but, for preventing dissension, precedence was given to one. *John* might have been the person, but he was too young; and *Peter* was preferred on account of his age.’

“The call of *Andrew* and *Peter* to a stated attendance on *Jesus* is recorded in three evangelists. Their father *Jonas* seems to have been dead; for there is no mention of him.

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as there is of Zebedee, when his two sons were called. It is only said of Andrew and Peter that, when Jesus called them, *they left their nets and followed him.* *Follow me,* said he, *and I will make you fishers of men.*

“Simon Peter was married when called by our Lord to attend upon him; and upon occasion of that alliance, it seems, had removed from Bethsaida to Capernaum, where was his wife’s family. Upon her mother our Saviour wrought a great miracle of healing. ‘And, I suppose, that when our Lord *left Nazareth, and came and dwelled at Capernaum,* he made Peter’s house the place of his usual abode when he was in those parts. I think we have a proof of it in the history just noticed. When Jesus came out of the synagogue at Capernaum, he *entered into Simon’s house,* Luke iv. 38. Compare Mark i. 29, which is well paraphrased by Dr. Clarke: ‘Now when Jesus came out of the synagogue, he went home to Peter’s house;’ and there it was that the people resorted unto him.

“Some time after this, when our Lord had an opportunity of private conversation with the disciples, he inquired of them what men said of him; and then whom they thought him to be. ‘Simon Peter answered and said, Thou art the Christ, the Son of the living God;’ Matt. xvi. 13—16. So far likewise in Mark viii. 27—29, and Luke ix. 18—20. Then follows, in Matt. xvi. 17—19: ‘And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven:’ that is, ‘it is not a partial affection for me, thy Master, nor a fond and inconsiderate regard for the judgments of others for whom thou hast a respect, that has induced thee to think thus of me; but it is a just persuasion formed in thy mind by observing the great works thou hast seen me do by the power of God in the confirmation of my mission and doctrine.’ ‘And I say unto thee, thou art Peter, and upon this rock will I build my church—and I will give unto thee the keys of the kingdom of heaven.’ By which many of our interpreters suppose that our Lord promised to Peter that he should have the honour of beginning to preach the gospel after his resurrection to Jews and Gentiles, and of receiving them into the church; if so, that is personal. Nevertheless, what follows, ‘And whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven;’ this, I say, must have been the privilege of all the apostles, for the like things are expressly said to them, Luke xxii. 29, 30; John xx. 21—23. Moreover, all the apostles concurred with Peter in the first preaching both to Jews and Gentiles. As he was president in the college of the apostles, it was very fit, and a thing of course, that he should be primarily concerned in the first opening of things. The confession now particularly before us was made by him; but it was in answer to a question that had been put to all; and he spoke the sense of all the apostles, and in their name. I suppose this to be as true in this instance, as in the other before mentioned, which is in John vi. 68, 69. In the account which St. John has given us of our Saviour’s washing the disciples’ feet, Peter’s modesty and fervour are conspicuous. When the Jewish officers were about to apprehend our Lord, ‘Peter having a sword, drew it, and smote a servant of the high-priest, and cut off his right ear.’ Our Lord having checked Peter, touched the servant’s ear, and healed him. So great is Jesus every where! They that laid hold of Jesus led him away to the house of Caiaphas; the rest of the disciples now forsook him and fled; ‘but Peter followed him afar off, unto the high-priest’s palace; and went in and sat with the servants to see the end.’ Here Peter thrice disowned his Lord, peremptorily denying that he was one of the disciples, or had any knowledge of him, as related by all the evangelists; for which he soon after humbled himself, and wept bitterly. We do not perceive that Peter followed our Lord any farther; or that he at all attended the crucifixion. It is likely that he was under too much concern of mind to appear in public; and that he chose retirement, as most suitable to his present temper and circumstances.

“ On the first day of the week, early in the morning, when Mary Magdalene and other women came to the sepulchre, bringing sweet spices which they had prepared, ‘ they saw an angel, who said unto them, Be not affrighted ; ye seek Jesus who was crucified : he is not here, for he is risen : Go quickly, and tell his disciples that he is risen from the dead.’ As in Matthew, ‘ Tell his disciples and Peter.’ As in Mark, ‘ Behold he goeth before you into Galilee.’ That was a most gracious disposal of Providence to support the disciples, and Peter in particular, in their great affliction.

“ Our Lord first showed himself to Mary Magdalene, and afterwards to some other women. On the same day likewise on which he arose from the dead, he showed himself to Peter, though the circumstances of this appearance are no where related. And it has been observed, that as Mary Magdalene was the first woman, so Peter was the first man, to whom Jesus showed himself after he was risen from the dead.

“ We have no where any distinct account of this apostle’s travels : he might return to Judea, and stay there a good while after having been at Antioch, at the time spoken of by St. Paul in the Epistle to the Galatians. However, it appears from Epiphanius that Peter was often in the countries of Pontus and Bithynia ; and by Eusebius we are assured that he was, in the third tome of his Exposition of the Book of Genesis, writes to this purpose. Peter is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia ; who, at length coming to Rome, was crucified with his head downwards, himself having desired it might be in that manner.’ For the time of Peter’s coming to Rome, no ancient writer is now more regarded by learned moderns than Eusebius, or whoever is the author of the book of the Deaths of Persecutors ; who says that Peter came thither in the time of Nero. However, it appears to me very probable that St. Peter did not come to Rome before the year of Christ 63 or 64, nor till after St. Paul’s departure thence, at the end of his two years’ imprisonment in that city. The books of the New Testament afford a very plausible, if not certain, argument for it. After our Lord’s ascension we find Peter, with the rest of the apostles, at Jerusalem. He and John were sent by the apostles from Jerusalem to Samaria, whence they returned to Jerusalem. When Paul came to Jerusalem, three years after his conversion, he found Peter there. Upon occasion of the tranquillity of the churches in Judea, Galilee, and Samaria, near the end of the reign of Caligula, Peter left Jerusalem, and visited the churches in several parts of that country, particularly at Lydda and Joppa, where he tarried many days. Thence he went to Casarea, by the sea-side, where he preached to Cornelius and his company. Thence he returned to Jerusalem, and some time afterwards was imprisoned there by Herod Agrippa. Eusebius brings down the history of our apostle to the year 44. A few years after this he was present at the council of Jerusalem ; nor is there any evidence that he came there merely on that occasion. It is more probable that he had not yet been out of Judea : soon after that council he was at Antioch, where he was reproved by St. Paul.

“ The books of the New Testament afford no light for determining where Peter was for several years after that. But to me it appears not unlikely that he returned after a short time to Judea from Antioch, and that he staid in Judea a good while before he went thence any more ; and it seems to me that, when he left Judea, he went again to Antioch, the chief city of Syria. Thence he might go to other parts of the continent, particularly Pontus, Galatia, Cappadocia, Asia, and Bithynia, which are expressly mentioned in the beginning of his first epistle. In those countries he might stay a good while ; and it is very likely that he did so ; and that he was well acquainted with the Christians there, to whom he afterwards wrote two epistles. When he left those parts, I think he went to Rome, but not till after St. Paul had been in that city, and was gone from it. Several of St. Paul’s epistles furnish out a cogent argument of Peter’s absence from Rome for a considerable space of time. St. Paul,

in the last chapter of his Epistle to the Romans, written, as we suppose, in the beginning of the year 58, salutes many by name, without mentioning Peter; and the whole tenour of the epistle makes it reasonable to think that the Christians there had not yet had the benefit of the apostle's presence and instructions. During his two years' confinement at Rome, which ended, as we suppose, in the spring of the year 63, St. Paul wrote four or five epistles; those to the Ephesians, the Second Epistle to Timothy, to the Philippians, the Colossians, and Philemon; in none of which is any mention of Peter, nor is any thing said or hinted whence it can be concluded that he had ever been there. I think, therefore, that Peter did not come to Rome before the year 63, or perhaps 64. And, as I suppose, obtained the crown of martyrdom in the year 64 or 65; consequently, St. Peter could not reside very long at Rome before his death.

“Cave likewise, in his life of St. Peter, written in English in 1676, places his death in 64 or 65: nor was his mind much altered when he published his *Historia Literaria* in 1688; for there also he supposes that St. Peter died a martyr at Rome, in the year of Christ 64, at the beginning of Nero's persecution; and indeed he expresses himself with a great deal of assurance and positiveness. Jerome concludes his article of St. Peter saying, ‘He was buried at Rome, in the Vatican, near the triumphal way; and is in veneration all over the world.’

“It is not needful to make any remarks upon this tradition; but it is easy to observe it is the general, uncontradicted, disinterested testimony of ancient writers, in the several parts of the world, Greeks, Latins, and Syrians. As our Lord's prediction concerning the death of Peter is recorded in one of the four gospels, it is very likely that Christians would observe the accomplishment of it, which must have been in some place, and about this place there is no difference among Christian writers of ancient times; never any other place was named besides Rome; nor did any other city ever glory in the martyrdom of Peter. There were, in the second and third centuries, disputes between the bishop of Rome and other bishops and churches about the time of keeping Easter, and about the baptism of heretics; yet none denied the bishop of Rome what they called the chair of Peter. It is not for our honour or interest, either as Christians or Protestants, to deny the truth of events ascertained by early and well attested tradition. If any make an ill use of such facts, we are not accountable for it. We are not, from the dread of such abuses, to overthrow the credit of all history, the consequences of which would be fatal. Fables and fictions have been mixed with the account of Peter's being at Rome; but they are not in the most early writers, but have been added since: and it is well known that fictions have been joined with histories of the most certain and important facts.*

“Having written the history of the apostle Peter, I now proceed to his epistles; concerning which three or four things are to be considered by us: their genuineness, the persons to whom they were sent, the place where, and the time when, they were written.

“The first epistle was all along considered, by Catholic Christians, as authentic and genuine; this we learn from Eusebius, who says: ‘Of the controverted books of the New Testament, yet well known and approved by many, are that called the Epistle of James, and that of Jude, and the Second of Peter, and the Second and Third of John.’ And in another place, ‘One Epistle of Peter, called the First, is universally received. This the

* I commend Dr. Lardner for his candour, and thank him for his advice; but I must think, on the evidence before me, that there is as much danger in believing too much as in believing too little. To me there is not the slightest evidence that Peter ever saw Rome; much less that he was first or indeed any bishop of that city. Those who mention his having been there, give us no evidence that they had any fact or history to vouch their belief, but a sort of uncertain report that never attempts to show its origin, or vouch for its truth. The New Testament, by direct inference, is totally against the tradition.

Presbyters of ancient times have quoted in their writings as undoubtedly genuine; but that called his Second, we have been informed (by tradition), has not been received as a part of the New Testament; nevertheless, appearing to many to be useful, it has been carefully studied with the other scriptures.' By which, I think, we may be assured that a great regard was shown to this epistle by many Christians in the time of our learned ecclesiastical historian. Jerome says, 'Peter wrote two epistles called Catholic, the second of which is denied by many to be his, because of the difference of the style from the former.' And Origen before them, in his commentaries upon the Gospel of St. Matthew, as cited by Eusebius, says, 'Peter, on whom the church is built, has left one epistle universally acknowledged: let it be granted that he also wrote a second, for this has been doubted.'

"What those learned writers of the third and fourth centuries say of those two epistles, we have found agreeable to the testimony of more ancient writers, whom we have consulted: for the first epistle seems to be referred to by Clement of Rome; it is plainly referred to by Polycarp several times; it is also referred to by the martyrs at Lyons; it was received by Theophilus, bishop of Antioch; it was quoted by Papias; it is quoted in the remaining writings of Irenæus, Clement of Alexandria, and Tertullian: consequently it was all along received. But we do not perceive the second epistle to be quoted by Papias, nor by Irenæus (though in Grabe's edition this epistle is twice quoted), nor Tertullian, nor Cyprian. However, both these epistles were generally received in the fourth and following centuries by all Christians, except the Syrians: for they were received by Athanasius, Cyril of Jerusalem, the council of Laodicea, Epiphanius, Jerome, Rufin, Augustine, and others.

"The first epistle being allowed to be St. Peter's, we can argue in favour of the other also, in this manner: It bears in the inscription the name of the same apostle; for so it begins, 'Simon Peter, a servant and an apostle of Jesus Christ.' And in chap. i. 14 are these words: 'Knowing that I must shortly put off this my tabernacle, even as our Lord Jesus Christ has shewed me.'

"The writer of this epistle may have had a particular revelation concerning the time of his death, not long before writing this. But it is probable that here is a reference to our Lord's prediction concerning St. Peter's death, and the manner of it, which are recorded in John xxi. 18, 19. From chap. i. 16, 17, 18, it appears that the writer was one of the disciples who were with Jesus in the mount, when he was transfigured in a glorious manner. This certainly leads us to Peter, who was there, and whose name the epistle bears in the inscription, chap. iii. 1: 'This second epistle, beloved, I now write unto you; in both which stir up your pure minds by way of remembrance;' plainly referring to the former epistle, which has been always acknowledged to be Peter's. These words are express. But it might have been argued, with some degree of probability, from chap. i. 12, 15, that he had before written to the same persons. Once more, chap. iii. 15, 16, he calls Paul brother, and otherwise so speaks of him and his epistles as must needs be reckoned most suitable to an apostle. The writer, therefore, is the apostle Peter, whose name the epistle bears in the inscription. We are led here to the observation which Wall placed at the head of his notes upon this second epistle: 'It is,' says he, 'a good proof of the cautiousness of the ancient Christians in receiving any book for canonical, that they not only rejected all those pieces urged by heretics under the name of apostles; but also if any good book, affirmed by some men or some churches to have been written and sent by some apostle, were offered to them, they would not, till fully satisfied of the fact, receive it into their canon.' He adds: 'There is more hazard in denying this to be Peter's, than in denying some other books to be of that author to whom they are by tradition ascribed. For they, if they be not of that apostle to whom they are imputed, yet may be of some other apostle, or apostolical man; but this author is either the apostle, or else by setting his name, and by other circumstances, he does

designedly personate him, which no man of piety and truth would do.' And then he concludes: 'This epistle being written by him but a little before his death, chap. i. 14, and perhaps no more than one copy sent, it might be a good while before a number of copies, well attested, came abroad to the generality of the Christian churches.'

"Certainly these epistles, and the discourses of Peter, recorded in the Acts, together with the effects of them, are monuments of a divine inspiration, and of the fulfilment of the promise which Christ made to him, when he saw him and his brother Andrew employed in their trade, and casting a net into the sea; *Follow me, and I will make you fishers of men*, Matt. iv. 19.

"Concerning the *persons* to whom these epistles were sent, there have been different opinions among both ancients and moderns. Mr. Wetstein argues from divers texts that the first epistle was sent to the Gentiles. Mr. Hallett, in his learned introduction to the Epistle to the Hebrews, observes, 'Some go upon the supposition that St. Peter's epistles were written to the Jews, but it seems to me more natural to suppose that they were written to Gentile Christians, if we consider many passages of the epistles themselves.' Where he proceeds to allege many passages, and in my opinion, very pertinently; some of which will be also alleged by me by and by.

"To me it seems that St. Peter's epistles were sent to all Christians in general, Jews and Gentiles, living in Pontus, Galatia, Cappadocia, Asia, and Bithynia; the greatest part of whom must have been converted by Paul, and had been before involved in ignorance and sin, as all people in general were till the manifestation of the gospel of Christ. That St. Peter wrote to all Christians in those countries is apparent, from the valedictory blessing or wish at the end of the epistle, 1 Epis. v. 14: *Peace be with you all that are in Christ Jesus*. Lewis Capellus, who thought that St. Peter's first epistle was written to Jewish believers, allows that the second epistle was written to all Christians in general, and particularly to Gentiles, induced thereto by the comprehensiveness of the address at the beginning of that epistle, *To them that have obtained like precious faith with us*. He should have concluded as much of the first epistle likewise, for they were both sent to the same people, as is evident from St. Peter's own words, 2 Epis. iii. 1. Moreover, the inscription of the first epistle seems to be as general as that of the second. Let us observe it distinctly: to the elect, *εκλεκτοις*, says Wall upon the place: 'He uses the word *εκλεκτοι*, *choice ones*, just as St. Paul does the word *αγιοι*, *saints*, for the word *Christians*: and as St. Paul directs almost all his epistles *to the saints*, that is, the *Christians* of such a place; so St. Peter here, *to the elect or choice ones*, that is, *Christians*, sojourning in the dispersions of Pontus, Galatia, and Bithynia. *Strangers, παρεπιδημοις*: good men, though at home, are strangers, especially if they meet with opposition, trouble, and affliction, as those Christians did to whom St. Peter is here writing; for he speaks of their trials and temptations, chap. i. 6, 7, and exhorts them, ii. 11, *as sojourners and strangers, ως παροικους και παρεπιδημοις, to abstain from fleshly lusts*. Says Œcumenius upon chap. i. 1, 2: 'He calls them *strangers*, either on account of their dispersion, or because all that live religiously are called *strangers* on this earth; as David also says, 'I am a sojourner with thee, and a stranger, as all my fathers were,' Ps. xxxix. 12. *Scattered throughout Pontus, or of the dispersion of Pontus, Galatia*; so he calls them, not because they had been driven out from their native country, but because he writes to the Christians of divers countries, who also were but a few or a small number in every place where they dwelt. I shall now show that these Christians were, for the most part, of the Gentile stock and original. 1 Pet. i. 14: 'As obedient children, not fashioning yourselves according to the former lusts in your ignorance.' This might be very pertinently said to men converted from Gentilism to Christianity; but no such thing is

ever said by the apostles concerning the Jewish people, who had been favoured with divine revelation, and had the knowledge of the true God. And ver. 20, 21, he says, that 'through Christ they did now believe in God;' therefore they were not worshippers till they were acquainted with the Christian revelation. In like manner, chap. ii. 9, St. Peter speaks of those to whom he writes as having been 'called out of darkness into God's marvellous light.' Moreover, they were not once God's people; ver. 10: 'Which in times past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy.' Words resembling those of St. Paul, Rom. ix. 24, 25, where he is unquestionably speaking of Gentile converts. There are also other expressions which plainly show that these persons had been Gentiles, and had lived in the sins of Gentilism; chap. i. 18: 'Forasmuch as ye know that ye were redeemed from your vain conversation, received by tradition from your fathers.' And chap. iv. 3: 'For the time past may suffice us to have wrought the will of the Gentiles; when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries.' St. Peter does not charge himself with such things, but they to whom he writes had been guilty in those respects; and, by way of condescension, and for avoiding offence, and for rendering his argument more effectual, he joins himself with them. And more, when St. Peter represents the dignity of those to whom he writes, upon account of their Christian vocation, chap. ii. 9, as 'a chosen generation, a peculiar people, a royal priesthood;' certainly the expressions are most pertinent and emphatical, if understood of such as had been brought from Gentilism to the faith of the gospel, as indeed they plainly were. For he there says, 'they were to shew forth the praises of him who had called them out of darkness into his marvellous light.' To all which might be added, what was hinted before, that the persons to whom Peter writes were for the most part the apostle Paul's converts. This must be reckoned probable from the accounts which we have in the Acts of St. Paul's travels and preaching. Whence we know that he had been in Galatia, and the other countries mentioned by St. Peter at the beginning of his first epistle. Moreover he observes, 2 Epis. iii. 15, that 'his beloved brother Paul had written unto them.' We may reasonably suppose that he thereby intends St. Paul's epistles to the Galatians, the Ephesians, and Colossians, all in those countries, and for the most part Gentile believers. Nor do I see reason to doubt that Peter had, before now, seen and read St. Paul's epistles to Timothy; and if we should add them, as here intended also, it would be no prejudice to our argument. For those epistles likewise were designed for the use and benefit of the churches in those parts. To me these considerations appear unanswerable; I shall, therefore, take notice of but one objection, which is grounded upon 1 Epis. ii. 12: 'Having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation.' Upon the first clause in that verse Beza says, that this place alone is sufficient to show that this epistle was sent to Jews. But I think not. From St. Paul may be alleged a text of the like sort, 1 Cor. x. 32: 'Give no offence, either to the Jews, nor to the Gentiles (καὶ Ἑλλῆσι), nor to the church of God.' It might be as well argued from that text that the Corinthians were by descent neither Jews nor Greeks, as from this, that the persons to whom St. Peter wrote were not originally Gentiles. In the text of St. Paul just quoted, by Jews, and Gentiles or Greeks, are intended such as were unbelievers. So it is likewise in the text of St. Peter which we are considering, as is apparent from the latter part of the verse above transcribed at large. St. Peter had a right to distinguish those to whom he writes from the Gentile people among whom they lived, as he had at the beginning of the epistle called them *elect*, or *choice ones*, and *angers*; and they likewise went by the name of Christians, as we perceive from chap. iv. 16.

“St. Peter’s two epistles, then, were sent to all Christians in general, living in those countries, the greatest part of whom had been converted from Gentilism or heathenism.

“Our next inquiry is concerning *where* these epistles were written.

“At the end of the first epistle St. Peter says: ‘The church that is at Babylon, elected together with you, saluteth you;’ which text, understood literally, has been thought by some to denote, 1. Babylon in Assyria; or, 2. Babylon in Egypt. 3. By others it is interpreted figuratively, and is supposed to denote Jerusalem; or, 4. Rome. So that there are four opinions concerning the place where this epistle was written.

“If St. Peter had read St. Paul’s Epistle to the Romans before he wrote his first epistle, it was written after St. Paul’s journey from Corinth to Jerusalem, described in Acts xx., xxi.; for the Epistle to the Romans was written from Corinth. How much later than the time of this journey the first epistle of Peter was written it is very difficult, for want of sufficient data, to determine. The epistle itself has hardly any marks which can guide us in deciding the year of its composition; and we know nothing of the history of St. Peter from the time of the apostolic council at Jerusalem, Acts xv., which is the last place where St. Luke mentions him till his arrival many years afterwards at Rome, where, according to the accounts of ecclesiastical writers, he suffered martyrdom. However, a comparison of the first with the second epistle of St. Peter will enable us to form at least an opinion on this subject. St. Peter says, in his second epistle, chap. iii. 1: *Ταυτην ηδη, αγαπητοι, δευτερην υμιν γραφω επιστολην*’ whence we may conclude that his first epistle was written to the same persons as the second. But if the second epistle was written fifteen or twenty years after the first, they who received the one were not the same persons as they who received the other; and we might rather expect that in this case St. Peter would have called his first epistle an epistle which he had written to their fathers. It appears, then, that the interval between the dates of the two epistles could not have been very long; and as the second epistle was written shortly before St. Peter’s death, we may infer that the first epistle was written either not long before, or not long after, the year 60. On the other hand, Lardner assigns this epistle too late a date; for he is of opinion that it was written between 63 and 65. This reason for supposing that it was not written till after 63 is, that an earlier date cannot be assigned for St. Peter’s arrival at Rome: and as he takes the word Babylon, whence St. Peter dates his epistle, not in its proper but in a mystical sense, as denoting Rome, he concludes that the epistle was not written before the time above mentioned. But if we take Babylon in its proper sense, the argument not only proves not what Lardner intended, but the very reverse; for if St. Peter’s arrival in Rome is to be dated about the year 63, an epistle written by St. Peter, in Babylon, must have a date prior to that year.

“St. Peter, in the close of his epistle, sends a salutation from the church in Babylon, which, consequently, is the place where he wrote his epistle. But commentators do not agree in regard to the meaning of the word Babylon, some taking it in its literal and proper sense, others giving it a figurative and mystical interpretation. Among the advocates for the latter sense have been men of such learning and abilities, that I was misled by their authority in the younger part of my life to subscribe to it; but at present, as I have more impartially examined the question, it appears to me very extraordinary that, when an apostle dates his epistle from Babylon, it should ever occur to any commentator to ascribe to this work a mystical meaning, instead of taking it in its literal and proper sense. For, in the first century, the ancient Babylon, on the Euphrates, was still in existence; and there was likewise a city on the Tigris, Seleucia, not far distant from the ancient Babylon, to which the name of modern Babylon was given; but through some mistake it has been supposed that the ancient Babylon, in the time of St. Peter, was no longer in being; and in order to

furnish a pretence for a mystical interpretation, it has been denied that Seleucia was ever so called.

“It is true that the ancient Babylon, in comparison of its original splendour, might be called in the first century a desolated city; yet it was not wholly a heap of ruins, nor wholly destitute of inhabitants. This appears from the account which Strabo, who lived in the time of Tiberius, has given of it: for he says that Alexander (who died at Babylon, and who intended, if he had lived, to have made it the place of his residence) proposed to rebuild there a pyramid, which was a stadium in length, in breadth, and in height; but that his successors did not put the design into execution: that the Persians destroyed a part of Babylon, and that the Macedonians neglected it; but that Babylon had suffered the most from the building of Seleucia, by Seleucus Nicator, at the distance of three hundred stadia from it, because Seleucia then became the capital of the country, and Babylon was drained of its inhabitants. Strabo then adds: At present Seleucia is greater than Babylon, which last city has been desolated, so that one may say of it, what the comic poet said of Megalopolis in Arcadia: ‘A great city is become a great desert.’ If this be not sufficient proof that Babylon was still in existence in the first century, the reader may consult Cellarii Geographia, Tom. II., page 747; and Assemani Bibliotheca Orientalis, Tom. III., par. ii., page 7.

“It will be objected, perhaps, that if Babylon still existed in the time of St. Peter, it was yet in such a state of decay that an apostle would hardly have gone to preach the gospel there. But I can see no reason why he should not; especially as Babylon was at that time so far from being literally destitute of inhabitants that Strabo draws a parallel between this city and Seleucia, saying, at present Babylon is not so great as Seleucia, which was then the capital of the Parthian empire, and, according to Pliny, contained six hundred thousand inhabitants. To conclude therefore that Babylon, whence St. Peter dates his epistle, could not have been the ancient Babylon, because this city was then in a state of decay; and thence to argue that St. Peter used the word mystically to denote Rome, is nearly the same as if, on the receipt of a letter dated from Ghent or Antwerp, in which mention was made of a Christian community there, I concluded that, because these cities are no larger than what they were in the sixteenth century, the writer of the epistle meant a spiritual Ghent or Antwerp, and that the epistle was really written from Amsterdam.

“It is, therefore, at least possible that St. Peter wrote his first epistle in the ancient Babylon, on the Euphrates. But before we conclude that he really did write there, we must first examine whether he did not mean Seleucia on the Tigris, which was sometimes called the modern Babylon. According to Strabo, Seleucia was only three hundred stadia distant from the ancient Babylon; and it was separated by the Tigris from Ctesiphon, the winter residence of the Parthian kings. At present it is not called Bagdad, as some have supposed, which is a very different city; but, in conjunction with Ctesiphon, is named by Syrian and Arabic writers Medinotho, Medain, Madain, under which name it appears in D’Anville’s maps in the latitude of $33^{\circ} 7\frac{1}{4}'$.

“Since, then, the name of Babylon was given actually to Seleucia, it is not impossible that St. Peter thus understood the word Babylon, and that his first epistle therefore was written at Seleucia on the Tigris. But I have shown in the preceding part of this section that there is likewise a possibility of its having been written in Babylon, properly so called, or at the ancient Babylon on the Euphrates. The question therefore is, Which of these two senses shall we ascribe to the word Babylon? For one of these two we must ascribe to it, unless we give it, without any reason, a mystical interpretation. In the two last editions of this Introduction I preferred the former sense; but after a more mature consideration, I think it much more probable, at present, that St. Peter meant the ancient Babylon. It is

true that Lucan, Sidonius Apollinaris, and Stephanus Byzantinus, gave the name of Babylon to Seleucia; but the two last of these writers lived so late as the fifth century; and therefore their authority is perhaps not sufficient to prove that Seleucia was called Babylon in the first century. Lucan, indeed, was a contemporary with St. Peter; but then he uses this word in an epic poem, in which a writer is not bound by the same rules as in prose: and it is not improbable that he selected the word Babylon, because, partly, its celebrity added pomp to his diction; and, partly, because neither Ctesiphon nor Seleucia would have suited the verse. The writer of an epistle, on the contrary, can allow himself no such latitude; and perspicuity requires that in the date of his epistle he should use no other name for the town where he writes than that which properly belongs to it. If, therefore, St. Peter had really written at Seleucia, he would have hardly called this city by the name of Babylon, though this name was sometimes applied to it: consequently, it is most probable that St. Peter wrote his first epistle in ancient Babylon on the Euphrates.

“Before I conclude this section, I must take notice of a passage in Josephus, which not only confutes all notions of a spiritual or mystical Babylon, but throws a great light on our present inquiry; and this passage is of so much the more importance, because Josephus was an historian who lived in the same age with St. Peter; and the passage itself relates to an event which took place thirty-six years before the Christian era, namely, the delivery of Hyrcanus, the Jewish high-priest, from imprisonment, by order of Phraates, king of Parthia, with permission to reside in Babylon, where there was a considerable number of Jews. This is recorded by Josephus, *Antiq. XV. c. 2*, in the following words: *Δια τουτο δεσμων μιν αφηκεν, εν Βαβυλωνι δε καταγεσθαι παρειχεν, ενθα και πληθος ην Ιουδαιων.* Josephus then adds, that both the Jews in Babylon, and all who dwelt in that country, as far as the Euphrates, respected Hyrcanus, as high-priest and king. Now the word Babylon in this passage of Josephus evidently means a city in the east; and it cannot possibly be interpreted in a mystical manner either of Jerusalem or Rome. The only question is, whether he meant the ancient Babylon on the Euphrates, or Seleucia on the Tigris. The former is the most obvious interpretation; and is warranted by the circumstance that, in other places where Josephus speaks of Seleucia on the Tigris, he calls it by its proper name Seleucia.

“The first argument in favour of a mystical and against a literal interpretation of the word Babylon is, that in the whole country of Babylonia there were no Jews in the time of St. Peter; and thence it is inferred that he could not have gone to preach the gospel there. Now in this argument both the premises and inference are false. The inference is false, because even if there had been no Jews in the whole country of Babylonia, St. Peter might have gone to preach the gospel there; for he preached to the uncircumcised at Cæsarea, and he himself declared that it was ordained by God that the Gentiles, by his mouth, should hear the word of the gospel and believe. The premises themselves are also totally unfounded; for if we except Palestine, there was no country in the world where the Jews were so numerous and so powerful as in the province of Babylonia, in which they had their two celebrated seats of learning, Nehardea and Susa.

“The second argument in favour of a mystical interpretation of the word Babylon is, that almost all the ancient Fathers have explained it in this manner, and have asserted that St. Peter used it to denote Rome. But we must recollect that an assertion of this kind is not testimony to a fact, but a mere matter of opinion, in which the ancients were as liable to mistake as we are. Nor is it true that all the ancient ecclesiastical writers have ascribed to the word Babylon a mystical meaning; for though the Greek and Latin Fathers commonly understood Rome, yet the Syriac and Arabic writers understood it literally, as denoting a

town in the east; and if we are to be guided by opinion, an oriental writer is surely as good authority, on the present question, as an European.

“The third argument on which Lardner particularly insists is, that, in the accounts which we have on record relative to St. Peter’s history, no mention is made of a journey to Babylon. Now this argument would prove nothing, even if our knowledge of St. Peter’s life and transactions were more perfect than it really is. Let us suppose an instance of some eminent man in modern times, in the history of whose life no mention is made that, during his travels, he paid a visit to Vienna, but that among his letters to his friends, one of them, notwithstanding the silence of his biographer, is dated from Vienna. In this case, unless we had reason to suppose that the whole epistle was a forgery, or that the author had used a false date, we should immediately conclude, on the bare authority of this single epistle, that he had actually been at Vienna; and we should hardly think of a mystical or spiritual Vienna. Lardner himself has argued in this very manner with respect to Paul, though his history is infinitely better known than that of St. Peter, and has inferred from the single passage, Tit. i. 5, ‘For this cause left I thee in Crete,’ that St. Paul made a voyage into Crete in the year 56, though this voyage is mentioned neither by St. Luke nor by any other historian. No reason therefore can be assigned why we should refuse to argue in the same manner with respect to St. Peter. In fact, Lardner’s argument could no where have been more unfortunately applied than in the present instance.

“From the time of the apostolic council at Jerusalem, in the year 49, at which St. Peter was present, till the time of his [supposed] arrival in Rome, which Lardner acknowledges was not before 63, there is an interval of fourteen years, during which we have no history of him whatsoever. How then can we form a judgment of his transactions during that period except from his own writings? And how can the silence of history, in respect to his journey to Babylon, afford an argument that he was never there, in contradiction to his own epistle, when the fact is, we have no history at all of St. Peter during this period? We cannot therefore talk of its silence in respect to any one particular transaction, since every transaction of St. Peter, throughout the whole of this interval, is unrecorded. Lardner indeed conjectures, as the epistle is addressed to the inhabitants of Pontus, Galatia, &c., that St. Peter spent a part of his time in these countries, though he denies that St. Peter ever was in Babylon whence the epistle is dated. Now this mode of arguing is nearly the same as if I concluded, from a letter dated from Vienna, and addressed to a person in Venice, that the writer of that letter had been in Venice, but that he never was at Vienna. Lardner supposes also that St. Peter spent a part of this time in Jerusalem. Now it is impossible for us to determine what stay St. Peter made in Jerusalem after the holding of the apostolic council, or whether he remained there at all; but this I think is certain, that he was not at Jerusalem when St. Paul returned thither for the last time, since St. Luke makes particular mention of St. James, and describes him as the head of the Christian community at Jerusalem, but says nothing of St. Peter, whom he would hardly have passed over in perfect silence if he had been there. Now St. Paul’s last visit to Jerusalem happened in the year 60; and since I have shown that the first epistle of St. Peter was written about this time, it is not at all improbable, that St. Peter, who was absent from Jerusalem, was then engaged in preaching the gospel to the Babylonians.

“The last argument in favour of the opinion that the Babylon where Peter wrote was not Babylon properly so called, is derived from chap. ii. 13, where St. Peter commands obedience to the king, and from chap. ii. 17, where he says, ‘Honour the king.’ Hence Lardner concludes that St. Peter must have written in a place which was subject to the same king or emperor as the people to whom he sent the epistle. But these were subject to the Roman

emperor ; whereas Babylon, with its whole territory, was then subject, not to the Romans, but the Parthians ; and therefore, according to Lardner, could not have been the place where St. Peter wrote. Now this argument rests on a supposition which is contradicted by the common usage of every language ; the expression, ‘ the king,’ in a letter from a person in one country to a person in another country, may, according to circumstances, denote the king to which the reader is subject as well as the king to which the writer is subject.

“ It appears, then, that the arguments which have been alleged to show that St. Peter did not write his first epistle in the country of Babylonia are devoid of foundation ; and consequently the notion of a mystical Babylon, as denoting either Jerusalem or Rome, loses its whole support. For in itself the notion is highly improbable, and therefore the bare possibility that St. Peter took a journey to Babylon, properly so called, renders it inadmissible. The plain language of epistolary writing does not admit of the figures of poetry ; and, though it would be very allowable, in a poem written in honour of Göttingen, to style it another Athens, yet if a professor of this university should, in a letter written from Göttingen, date it Athens, it would be a greater piece of pedantry than ever was laid to the charge of the learned. In like manner, though a figurative use of the word Babylon is not unsuitable to the animated and poetical language of the Apocalypse, yet St. Peter, in a plain and unadorned epistle, would hardly have called the place where he wrote by any other appellation than that which literally and properly belonged to it.”

That many persons both of learning and eminence have been of a different opinion from professor Michaelis, the intelligent reader is well aware ; but Dr. Lardner, of all others, has written most argumentatively in vindication of the mystical Babylon, *i. e.* Rome, as being the place from which the apostle wrote this epistle. His weightiest arguments however are here answered by Michaelis, and to me it appears that there is a great balance in favour of the opinion that *Babylon* on the Euphrates is the place intended. The decision of this question, although not an article of faith, is nevertheless of some importance. I am still of opinion that St. Peter did not write from Rome ; that he was neither bishop of Rome nor martyred at Rome ; in a word, that he never saw Rome.

THE FIRST GENERAL EPISTLE

OF

P E T E R.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, and other eastern writers, 5568.—Year of the Alexandrian era of the world, 5562.—Year of the Antiochian era of the world, 5552.—Year of the world, according to archbishop Usher, 4064.—Year of the world, according to Eusebius, in his Chronicon, 4288.—Year of the minor Jewish era of the world, or that in common use, 3820.—Year of the Greater Rabbinical era of the world, 4419.—Year from the Flood, according to archbishop Usher, and the English Bible, 2408.—Year of the Cali Yuga, or Indian era of the Deluge, 3162.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1000.—Year of the era of Nabonassar, king of Babylon, 809.—Year of the CCIXth Olympiad, 4.—Year from the building of Rome, according to Fabius Pictor, 807.—Year from the building of Rome, according to Frontinus, 811.—Year from the building of Rome, according to the Fasti Capitolini, 812.—Year from the building of Rome, according to Varro, which was that most generally used, 813.—Year of the era of the Seleucidæ, 372.—Year of the Cæsarean era of Antioch, 108.—Year of the Julian era, 105.—Year of the Spanish era, 98.—Year from the birth of Jesus Christ, according to archbishop Usher, 64.—Year of the vulgar era of Christ's nativity, 60.—Year of Claudius Felix, governor of the Jews, 8.—Year of Vologesus, king of the Parthians, 11.—Jesus, high-priest of the Jews, 1.—Year of the Dionysian period, or Easter Cycle, 61.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 4; or the second after the first embolismic.—Year of the Jewish Cycle of nineteen years, 1; or two years before the first embolismic.—Year of the Solar Cycle, 13.—Dominical Letter, it being the Bissextile or Leap-year, FE.—Day of the Jewish Passover, the second of April, which happened in this year on the fourth day after the Jewish Sabbath.—Easter Sunday, the sixth of April.—Epact, or age of the moon on the 22nd of March (the day of the earliest Easter Sunday possible), 3.—Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 11.—Monthly Epacts, or age of the moon on the Calends of each month respectively (beginning with January), 11, 13, 12, 13, 14, 15, 16, 17, 19, 19, 21, 21.—Number of Direction, or the number of days, from the twenty-first of March to the Jewish Passover, 12.—Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman monarch, computing from Octavianus, or Augustus Cæsar, properly the first Roman emperor, 7.—Roman Consuls, the emperor Nero Augustus, the fourth time, and Cossus Cornelius Lentulus.

CHAPTER I.

Of the persons to whom this epistle was directed, and their spiritual state, 1, 2. He describes their privileges, and thanks God for the grace by which they were preserved faithful in trials and difficulties, 3—5. The spiritual benefit they were to receive out of their afflictions, 6, 7. Their love to Christ, 8. And the salvation they received through believing, 9. This salvation was predicted by the prophets, who only saw it afar

off, and had only a foretaste of it, 10—12. They should take encouragement, and be obedient and holy, 13—16. They should pray, and deeply consider the price at which they were purchased, that their faith and hope might be in God, 17—21. As their souls had been purified by obeying the truth through the Spirit, they should love each other with a pure and fervent love, 22, 23. The frailty of man, and the unchangeableness of God, 24, 25.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A. U. C. cir. 813.

PPETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus,

Galatia, Cappadocia, Asia, and Bithynia,
2^b Elect^c according to the

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A. U. C. cir. 813.

^a John vii. 35. Acts ii. 5, 9, 10. James i. 1.

^b Eph. i. 4. Ch. ii. 9.—^c Rom. viii. 29. xi. 2.

NOTES ON CHAP. I.

Verse 1. *Peter, an apostle*] *Simon Peter*, called also *Kephas*: he was a fisherman, son of *Jonah*, brother of *Andrew*, and born at *Bethsaida*; and one of the first disciples of our Lord. See the *preface*.

The strangers scattered throughout] *Jews* first, who had believed the gospel in the different countries here specified; and converted *Gentiles* also. Though the word *strangers* may refer to all truly religious people, see Gen. xlvii. 9, Ps. xxxix. 12, in the Septuagint, and Heb. xi. 13, yet the inscription may have a special reference to those who were driven by persecution to seek refuge in those heathen provinces, to which the influence of their persecuting brethren did not extend.

Pontus] An ancient kingdom of Asia Minor, originally a part of *Cappadocia*; bounded on the east by *Colchis*, on the west by the river *Halys*, on the north by the *Euxine Sea*, and on the south by *Armenia Minor*. This country probably derived its name from the *Pontus Euxinus*, on which it was partly situated. In the time of the Roman emperors it was divided into three parts: 1. *Pontus Cappadocius*; 2. *Pontus Galaticus*; and, 3. *Pontus Polemoniicus*. The first extended from the Pontus Polemoniicus to *Colchis*, having *Armenia Minor* and the upper stream of the *Euphrates* for its southern boundary. The second extended from the river *Halys* to the river *Thermodon*. The third extended from the river *Thermodon* to the borders of the Pontus Cappadocius.

Six kings of the name of *Mithridates* reigned in this kingdom, some of whom are famous in history. The last king of this country was *David Comnenus*, who was taken prisoner, with all his family, by *Mohammed II.* in the year 1462, and carried to Constantinople; since which time this country (then called the empire of *Trebizond*, from *Trapezus*, a city founded by the Grecians, on the uttermost confines of Pontus) has continued under the degrading power of the Turks.

Galatia] The ancient name of a province of *Asia Minor*, now called *Amasia*. It was called also *Galogræcia*, and *Gallia Parva*. It was bounded on the east by *Cappadocia*, on the south by *Pamphylia*, on the north by the *Euxine Sea*, and on the west

by *Bithynia*. See the preface to the Epistle to the Galatians.

Cappadocia] An ancient kingdom of Asia, comprehending all the country lying between Mount *Taurus* and the *Euxine Sea*.

Asia] This word is taken in different senses: It signifies, 1. One of the three general divisions of our continent, and one of the four of the whole earth. It is separated from Europe by the Mediterranean sea, the Archipelago, the Black Sea, the *Palmæ Mæotis*, the rivers *Don* and *Dwina*; and from Africa by the Arabic Gulf, or Red Sea: it is every where else surrounded by water. It is situated between latitude 2° and 77° N., and between longitude 26° E. and 170° W.; and is about 7,583 miles in length, and 5,200 miles in breadth.

2. Asia Minor, that part of Turkey in Asia, now called *Natolia*, which comprehends a great number of provinces situated between the *Euxine*, *Mediterranean*, and *Archipelago*.

3. That province of Asia Minor of which *Ephesus* was the capital. It appears, says *Calmet*, that it is in this latter sense that it is used here by *St. Peter*, because *Pontus*, *Galatia*, and *Bithynia*, are comprised in the provinces of *Asia Minor*. See *Calmet*.

Bithynia] An ancient kingdom of Asia, formerly called *Mysia*, *Mygdonia*, *Bebrycia*, and *Bithonia*. It was bounded on the west by the *Bosporus Thracicus* and part of the *Propontis*, on the south by the river *Rhyndacus* and Mount *Olympus*, on the north by the *Euxine Sea*, and on the east by the river *Parthenius*. This place is in some sort rendered infamous by the conduct of *Prusias*, one of its kings, who delivered up *Hannibal*, who had fled to him for protection, into the hands of the Romans. *Nicomedes IV.* bequeathed it to the Romans; and it is now in the hands of the Turks.

Verse 2. *Elect according to the foreknowledge of God*] If the apostle had directed his letter to persons elected to eternal life, no one, as *Drs. Lardner* and *Macknight* properly argue, could have received such a letter, because no one could have been sure of his election in this way till he had arrived in heaven. But the persons to whom the apostle wrote were all, with propriety, said to be *elect according to*

A. M. cir. 4064. foreknowledge of God the Father, * through sanctification of the Spirit, unto obedience and ^b sprinkling of the blood of

Jesus Christ: ^c Grace unto you, and peace, be multiplied.

3 ^d Blessed be the God and Father of our Lord Jesus Christ, which * according to his ^e abundant mercy ^f hath begotten us again unto a lively hope ^h by the resurrection of Jesus Christ from the dead,

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^a 2 Thess. ii. 13. — ^b Hebr. x. 22. xii. 24. — ^c Rom. i. 7. 2 Pet. i. 2. Jude 2. — ^d 2 Cor. i. 3. Eph. i. 3.

^e Tit. iii. 5. — ^f Gr. *much*. — ^g John iii. 3, 5. James i. 18. ^h 1 Cor. xv. 20. 1 Thess. iv. 14. Ch. iii. 21.

the foreknowledge of God; because, agreeably to the original purpose of God discovered in the prophetic writings, Jews and Gentiles, indiscriminately, were called to be the visible church, and entitled to all the privileges of the people of God, on their believing the gospel. In this sense the word *elect* is used in other places of scripture; see 1 Thess. i. 4, and the note there.

The Rev. J. Wesley has an excellent note on this passage, which I shall transcribe for the benefit of those of my readers who may not have his works at hand.

“Strictly speaking there is no *foreknowledge*, no more than *afterknowledge*, with God; but all things are known to him as *present*, from eternity to eternity. *Election*, in the scriptural sense, is God’s doing any thing that our merit or power has no part in. The true predestination or fore-appointment of God is, 1. He that believeth shall be saved from the guilt and power of sin. 2. He that endureth to the end shall be saved eternally. 3. They who receive the precious gift of faith thereby become the sons of God; and, being sons, they shall receive the Spirit of holiness, to walk as Christ also walked. Throughout every part of this appointment of God, *promise* and *duty* go hand in hand. All is free gift; and yet, such is the gift, that it depends in the final issue on our future obedience to the heavenly call. But other predestination than this, either to life or death eternal, the scripture knows not of: moreover, 1. It is cruel respect of persons; an unjust regard of one, and an unjust disregard of another: it is mere *creature partiality*, and not *infinite justice*. 2. It is not *plain* scripture doctrine (if true), but rather inconsistent with the express written word that speaks of God’s universal offers of grace; his invitations, promises, threatenings, being all *general*. 3. We are bid to choose life, and reprehended for not doing it. 4. It is inconsistent with a state of probation in those that *must* be saved, or *must* be lost. 5. It is of fatal consequence; all men being ready, on very slight grounds, to *fancy* themselves of the elect number. But the doctrine of predestination is entirely changed from what it formerly was: *now* it implies neither faith, peace, nor purity; it is something that will do *without* them all. Faith is no longer, according to the modern predestination scheme, a *divine evidence of things not seen*, wrought in the soul by the immediate power of the Holy Ghost; not an *evidence* at all, but a *mere notion*: neither is faith made any longer a means of holiness, but something that will do with-

out it. Christ is no more a Saviour *from sin*, but a defence and a countenancer of it. He is no more a fountain of spiritual life in the souls of believers, but leaves his elect inwardly *dry*, and outwardly *unfruitful*; and is made little more than a refuge from the image of the heavenly, even from righteousness, peace, and joy in the Holy Ghost.”

Through sanctification of the Spirit—through the renewing and purifying influences of his Spirit on their souls, *unto obedience*—to engage and enable them to yield themselves up to all holy obedience, the foundation of all which is the *sprinkling of the blood of Jesus Christ*—the atoning blood of Jesus Christ which was typified by the sprinkling of the blood of sacrifices under the law, in allusion to which it is called the *blood of sprinkling*.

Verse 3. *Blessed be the God and Father*] Ευλογητος ο Θεος και Πατηρ *Blessed be God even the Father, or blessed be God, the Father of our Lord Jesus Christ.* The *και, and*, is omitted by the *Syriac*, *Erpen’s Arabic*, and the *Æthiopic*. But if we translate *και, even*, a meaning which it frequently has in the New Testament, then we have a very good sense: Let that God have praise who is the Father of our Lord Jesus Christ, and who deserves the praise of every human being for his infinite mercy to the world, in its redemption by Christ Jesus.

Begotten us again unto a lively hope] I think the apostle has a reference here to his own case, and that of his fellow-apostles, at the time that Christ was taken by the Jews and put to death. Previously to this time they had strong confidence that he was the Messiah, and that it was he who should redeem Israel; but when they found that he actually expired upon the cross, and was buried, they appear to have *lost all hope of the great things which before they had in prospect*. This is feelingly expressed by the two disciples whom our Lord, after his resurrection, overtook on the road going to Emmaus, see Luke xxiv. 13—24. And the *hope*, that with them, *died with their Master*, and seemed to be *buried in his grave*, was restored by the *certainty* of his *resurrection*. From Christ’s preaching, miracles, &c., they had a *hope of eternal life*, and all other blessings promised by him; by his *death* and *burial* this hope became nearly, if not altogether, *extinct*; but by his *resurrection* the hope was *revived*. This is very properly expressed here by being *begotten again to a living hope*, εις ελπιδα ζωων or, as some MSS. and Versions have it, εις ελπιδα ζωης, *to the hope of life*; which one copy of the *Itala*, with *Augustine*, *Gildas*, *Vigilius of Tapsunt*,

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4 To an inheritance incorruptible, and undefiled, *and that fadeth not away, ^b reserved in heaven ^c for you,

5 ^d Who are kept by the power of God

through faith unto salvation, ready to be revealed in the last time :

6 * Wherein ye greatly rejoice, though now ^f for a season, if need be, ^g ye are

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* Ch. v. 4.—^b Col. i. 5. 2 Tim. iv. 8.—^c Or, for us. John x. 28, 29. xvii. 11, 12, 15. Jude 1.—^e Matt. v. 12.

Rom. xii. 12. 2 Cor. vi. 10. Ch. iv. 13.—^f 2 Cor. iv. 17. Ch. v. 10.—^g James i. 2.

and *Cassiodorus*, have considered as meaning *eternal life*, agreeably to the context; and therefore they read *vitz æternæ*.

The expressions, however, may include more particulars than what are above specified; as none can inherit eternal life except those who are children in the heavenly family, and none are children but those who are born again: then St. Peter may be considered as laying here the foundation of the hope of eternal life in the regeneration of the soul; for none can legally inherit but the children, and none are children of God till they are spiritually begotten and born again.

It is the gospel alone that gives the well-grounded hope of eternal life; and the ground on which this hope rests is the resurrection of Christ himself. The certainty of our Lord's resurrection is the great seal of the gospel. Without this, what is vision, what is prophecy, what is promise, what are even miracles, to that unbelief which is natural to man on such a subject as this? But the resurrection of the human nature of Christ, the incontestable proofs of this resurrection, and the ascension of our nature to heaven in his person, are such evidences of the possibility and certainty of the thing, as for ever to preclude all doubt from the hearts of those who believe in him.

Verse 4. *To an inheritance*] Called an inheritance because it belongs to the children of God. Eternal life cannot be a gift to any but these; for, even in heaven, the lot is dealt out according to law: if children, then heirs; if not children, then not heirs.

Incorruptible] *Αθάρατον* It has no principles of dissolution or decay in it; and, therefore, must be totally different from this earth.

Undefiled] *Αμικρον* Nothing impure can enter it; it not only has no principles or seeds of dissolution in itself, but it can never admit any; therefore its deterioration is impossible.

Fadeth not away] *Αμαραντον* It cannot wither, it is always in bloom; a metaphor taken from those flowers that never lose their hue nor their fragrance. From the Greek *αμαραντος* we have our flowers called *amaranthus*, because they preserve their hue and odour for a long time.

Reserved in heaven] Such a place as that described above is not to be expected on earth; it is that which was typified by the earthly Canaan, and in reference to which the patriarchs endured all trials and difficulties in this life, as seeing Him who is invisible.

Verse 5. *Who are kept*] *Φρουρουµενους* Who are defended as in a fortress or castle. There is a remarkable correspondence between the two verbs used in this sentence: the verb *τηρειω*, signifies to keep, watch, guard; and *τηρησις*, is a place of custody or prison. And *φρουρειω*, from *φρουρος*, a sentinel, signifies to keep as under a military guard. See on Gal. iii. 22, 23. The true disciples of Christ are under the continual watchful care of God, and the inheritance is guarded for them. In some countries military posts are constantly kept on the confines, in order to prevent irruptions from a neighbouring people; and, in many cases, heirs, while in their minority, are kept in fortified places under military guards.

By the power of God] *Εν δυναµει Θεου* By the mighty and miracle-working power of God; for nothing less is necessary to keep and preserve, in this state of continual trial, a soul from the contagion that is in the world. But this power of God is interested in the behalf of the soul by faith; to believe is our work, the exertion of the almighty power is of God. No persevering without the power, and no power without faith.

Ready to be revealed] Or rather, *Prepared to be revealed*. The inheritance is prepared for you; but its glories will not be revealed till the last time—till ye have done with life, and passed through your probation, having held fast faith and a good conscience. Some by salvation understand the deliverance of the Christians from the sackage of Jerusalem, the end of the Jewish polity being called the last time; others suppose it to refer to the day of judgment, and the glorification of the body and soul in heaven.

Verse 6. *Wherein ye greatly rejoice*] Some refer wherein, *εν ψι*, to the salvation mentioned above; others, to the last time, *καιρω εσχρατω*, in ver. 5; others think that it applies to the being kept by the power of God through faith; and others, that it refers to all the preceding advantages and privileges. It was in the present salvation of God that they rejoiced or gloried, though not without having an eye to the great recompence of reward.

Though now for a season] *Ολιγον απο* A little while yet—during your pilgrimage here below, which is but a point when compared with eternity.

If need be] *Ει δεον εστι* If it be necessary—if your situation and circumstances be such that you are exposed to trials and persecutions which you cannot avoid, unless God were to work a miracle for your deliverance, which would not be for your ultimate

A. M. cir. 4064. in heaviness through manifold
A. D. cir. 60. temptations :
An. Olymp. 7 That ^a the trial of your faith,
cir. CCIX. 4. being much more precious than
A.U.C. cir. 813.

of gold that perisheth, though ^b it be tried with
fire, ^c might be found unto praise and honour
and glory at the appearing of Jesus Christ :

8 ^d Whom having not seen, ye love ; ^e in

whom, though now ye see *him*
not, yet believing, ye rejoice
with joy unspeakable and full
of glory :

9 Receiving ^f the end of your faith, *even* the
salvation of *your* souls.

10 ^g Of which salvation the prophets have
inquired and searched diligently, who pro-

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A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A.U.C. cir. 813.

^a James i. 3, 12. Ch. iv. 12.—^b Job xxiii. 10. Ps. lxxvi.
10. Prov. xvii. 3. Isai. xlvi. 10. Zech. xiii. 9. 1 Cor. iii.
13.—^c Rom. ii. 7, 10. 1 Cor. iv. 5. 2 Thes. i. 7—12.
^d 1 John iv. 20.—^e John xx. 29. 2 Cor. v. 7. Hebr. xi. 1,

27.—^f Rom. vi. 22.—^g Gen. xlix. 10. Dan. ii. 44. Hag.
ii. 7. Zech. vi. 12. Matt. xiii. 17. Luke x. 24. 2 Pet. i.
19, 20, 21.

good, as he purposes to turn all your trials and diffi-
culties to your advantage.

Sometimes there is a kind of necessity that the fol-
lowers of God should be afflicted ; when they have
no trials they are apt to get careless, and when
they have secular prosperity they are likely to become
worldly-minded. "God," said a good man, "can
neither trust me with health nor money ; therefore I
am both poor and afflicted." But the disciples of
Christ may be very happy in their souls, though
grievously afflicted in their bodies and in their estates.
Those to whom St. Peter wrote rejoiced greatly,
danced for joy, αγαλλιασθε, while *they were grieved,*
λυπηθεντες, with various trials. The verb *λυπω*
signifies to *grieve*, to *make sorrowful* : perhaps
heaviness is not the best rendering of the original
word, as this can scarcely ever consist with *re-*
joicing ; but to be *sorrowful* on account of something
external to ourselves, and yet exulting in God from
a sense of his goodness to us, is quite compatible : so
that we may say with St. Paul, *always sorrowing, yet*
still rejoicing.

Verse 7. *That the trial of your faith, being much*
more precious than of gold] As by the action of
fire gold is separated from all alloy and hetero-
geneous mixtures, and is proved to be gold by its
enduring the action of the fire without losing any-
thing of its nature, weight, colour, or any other pro-
perty, so genuine faith is proved by adversities,
especially such as the primitive Christians were
obliged to pass through. For the word was then,
"Renounce Jesus and live," "Cleave to him and
die ;" for every Christian was in continual danger of
losing his life. He then who preferred Christianity
to his life gave full proof, not only of his own sin-
cerity, but also of the excellency of the principle by
which he was influenced ; as his religion put him in
possession of greater blessings, and more solid com-
forts, than any thing the earth could afford.

Though it be tried with fire] That is : Though
gold will bear the action of the fire for any given
time, even millions of years, were they possible,
without losing the smallest particle of weight or
value, yet even gold, in process of time, will wear
away by continual use ; and the earth, and all its
works, will be burnt up by that *supernatural* fire
whose action nothing can resist. But on that day

the faith of Christ's followers will be found brighter,
and more glorious. The earth, and universal na-
ture, shall be dissolved ; but he who doeth the will
of God shall abide for ever, and his faith shall then
be found to the *praise* of God's grace, the *honour* of
Christ, and the *glory* or glorification of his own soul
throughout eternity. God himself will *praise* such
faith, angels and men will hold it in *honour*, and
Christ will crown it with *glory*. For some remarks
on the nature and properties of gold see at the end of
the chapter.

Verse 8. *Whom having not seen, ye love*] Those to
whom the apostle wrote had never seen Christ in the
flesh ; and yet, such is the *realising* nature of faith,
they loved him as strongly as any of his disciples
could, to whom he was *personally known*. For faith
in the Lord Jesus brings him into the heart ; and by
his indwelling all his virtues are proved, and an ex-
cellence discovered beyond even that which his dis-
ciples beheld, when conversant with him upon earth.
In short, there is an equality between believers in the
present time, and those who lived in the time of the
incarnation ; for Christ, to a believing soul, is the
same *to-day* that he was *yesterday* and will be *for*
ever.

Ye rejoice with joy unspeakable] Ye have unutter-
able happiness through believing ; and ye have the
fullest, clearest, strongest evidence of eternal glory.
Though they did not see him on earth, and men
could not see him in glory, yet by that faith which
is the evidence of things not seen, and the sub-
sistence of things hoped for, they had the very
highest persuasion of their acceptance with God,
their relation to him as their Father, and their son-
ship with Christ Jesus.

Verse 9. *Receiving the end of your faith*] Ye are
put in possession of the salvation of your souls, which
was the thing presented to your faith when ye were
called by the gospel of Christ. Your faith has had a
proper issue, and has been crowned with a proper
recompence. The word *τελος*, *end*, is often used so
as to imply the *issue* or *reward* of any labour or
action.

Salvation of your souls.] The object of the Jewish
expectations in their Messiah was the salvation or de-
liverance of their bodies from a foreign yoke ; but
the true Messiah came to save the soul from the

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phesied of the grace that should come unto you :

11 Searching what, or what manner of time ^a the Spirit of Christ which was in them did signify, when it testified beforehand ^b the sufferings of Christ, and the glory that should follow.

12 ^c Unto whom it was revealed, that ^d not

^a Ch. iii. 19. ² Pet. i. 21.—^b Ps. xxii. 6. Isai. liii. 3, &c. Dan. ix. 26. Luke xxiv. 25, 26, 44, 46. John xii. 41. Acts xxvi. 22, 23.—^c Dan. ix. 24. xii. 9, 13.—^d Hebr. xi.

yoke of the devil and sin. This glorious salvation these believers had already received.

Verse 10. *Of which salvation the prophets have inquired*] The incarnation and suffering of Jesus Christ, and the redemption procured by him for mankind, were made known, in a general way, by the prophets; but they themselves did not know the time when these things were to take place, nor the people among and by whom he was to suffer, &c.; they therefore *inquired accurately or earnestly, εὐζητήσαν, and searched diligently, ἐξηρνήσαν, inquiring* of others who were then under the same inspiration, and *carefully searching* the writings of those who had, before their time, spoken of these things. The prophets plainly saw that the grace which was to come under the Messiah's kingdom was vastly superior to any thing that had ever been exhibited under the law; and in consequence they made all possible inquiry, and searched as after grains of gold, hidden among sand or compacted with ore (for such is the meaning of the original word), in order to ascertain the time, and the signs of that time, in, which this wondrous display of God's love and mercy to man was to take place; but all that God thought fit to instruct them in was what is mentioned ver. 12.

Verse 11. *The glory that should follow.*] Not only the glory of his resurrection, ascension, exaltation, and the effusion of his Spirit; but that grand manifestation of God's infinite love to the world in causing the gospel of his Son to be every where preached, and the glorious moral changes which should take place in the world under that preaching, and the final glorification of all them who had here received the report, and continued faithful unto death. And we may add to this the ineffable glorification of the human nature of Jesus Christ, which, throughout eternity, will be the glorious Head of his glorified body, the church.

Verse 12. *Unto whom it was revealed*] We may presume that, in a great variety of cases, the prophets did not understand the meaning of their own predictions. They had a general view of God's designs; but of particular circumstances, connected with those great events, they seem to have known nothing, God reserving the explanation of all particulars to the time of the issue of such prophecies. When they wished to find out the times, the seasons,

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 ^e the Holy Ghost sent down from heaven; ^f which things the angels desire to look into.

13 Wherefore ^g gird up the loins of your

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13, 39, 40.—^e Acts ii. 4.—^f Exod. xxv. 20. Dan. viii. 13. xii. 5, 6. Eph. iii. 10.—^g Luke xii. 35. Eph. vi. 14.

and the circumstances, God gave them to understand that it was not for themselves, but for us, that they did minister the things which are now reported unto us by the preaching of the gospel. This was all the satisfaction they received in consequence of their earnest searching; and this was sufficient to repress all needless curiosity, and to induce them to rest satisfied that the Judge of all the earth would do right. If all succeeding interpreters of the prophecies had been contented with the same information relative to the predictions still unaccomplished, we should have had fewer books, and more wisdom.

Angels desire to look into.] Παράκρυψαι To stop down to; the posture of those who are earnestly intent on finding out a thing, especially a writing difficult to be read; they bring it to the light, place it so that the rays may fall on it as collectively as possible, and then stoop down in order to examine all the parts, that they may be able to make out the whole. There is evidently an allusion here to the attitude of the cherubim who stood at the ends of the ark of the covenant, in the inner tabernacle, with their faces turned towards the mercy-seat or propitiatory in a bending posture, as if looking attentively, or, as we term it, poring upon it. Even the holy angels are struck with astonishment at the plan of human redemption, and justly wonder at the incarnation of that infinite object of their adoration. If then these things be objects of deep consideration to the angels of God, how much more so should they be to us; in them angels can have no such interest as human beings have.

We learn from the above that it was the Spirit of Christ in the Jewish prophets that prophesied of Christ; it was that Spirit which revealed him; and it is the same Spirit which takes of the things of Christ and shows them unto us. Christ was never known by prophecy, but through his own Spirit; and he never was known, nor can be known, to the salvation of any soul, but by a revelation of the same Spirit. It is he alone that bears witness with our spirits that we are the children of God.

Verse 13. *Gird up the loins of your mind*] Take courage from this display of God's love now made known to you; and though you must expect trials, yet fortify your minds with the consideration that he who has given you his Son Jesus will withhold from you no manner of thing that is good. The allusion here is to the long robes of the Asiatics

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mind, ^a be sober, and hope ^b to the end for the grace that is to be brought unto you ^c at the revelation of Jesus Christ;

14 As obedient children, ^d not fashioning yourselves according to the former lusts ^e in your ignorance:

15 ^f But as he which hath called you is holy, so be ye holy in all manner of conversation;

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

17 And if ye call on the Father, ^h who without respect of persons judgeth according to every man's work, ⁱ pass the time of your ^k sojourning *here* in fear:

18 Forasmuch as ye know ^l that ye were not redeemed with corruptible things, *as silver and gold*, from your vain conversation ^m received

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^a Luke xxi. 34. Rom. xiii. 13. 1 Thess. v. 6, 8. Ch. iv. v. 8.—^b Gr. *perfectly*.—^c Luke xvii. 30. 1 Cor. i. 7. 2 Thess. i. 7.—^d Rom. xii. 2. Ch. iv. 2.—^e Acts xvii. 31. 1 Thess. iv. 5.—^f Luke i. 74, 75. 2 Cor. vii. 1. 1 Thess. iv. 3, 4, 7. Hebr. xii. 14. 2 Pet. iii. 11.—^g Lev.

xi. 44. xix. 2. xx. 7.—^h Deut. x. 17. Acts x. 34. Rom. ii. 11.—ⁱ 2 Cor. vii. 1. Phil. ii. 12. Hebr. xii. 28.—^k 2 Cor. v. 6. Hebr. xi. 13. Ch. ii. 11.—^l 1 Cor. vi. 20. vii. 23.—^m Ezek. xx. 18. Ch. iv. 3.

which, when they were about to perform any active service, they tucked in their girdles: this they did also when they waited on their superiors at meals.

Hope to the end for the grace] Continue to expect all that God has promised, and particularly that utmost salvation, that glorification of body and soul, which ye shall obtain at the revelation of Christ, when he shall come to judge the world.

But if the apostle alludes here to the approaching revelation of Christ to inflict judgment on the Jews for their final rebellion and obstinacy, then the *grace, favour, benefit*, may intend their *preservation* from the evils that were coming upon that people, and their *wonderful escape* from Jerusalem at the time that the Roman armies came against it.

Verse 14. *Not fashioning yourselves*] As the *officers* of certain persons are known by the *garb* or *livery* they wear, so are transgressors: where we see the *world's livery* we see the *world's servants*; they *fashion* or *habit* themselves according to their *lusts*, and we may guess that they have a *worldly mind* by their *conformity to worldly fashions*.

Verse 15. *But as he which hath called you*] *Heathenism* scarcely produced a god whose example was not the most abominable; their greatest gods, especially, were paragons of impurity; none of their philosophers could propose the objects of their adoration as objects of imitation. Here Christianity has an infinite advantage over heathenism. *God is holy*, and he calls upon all who believe in him to *imitate his holiness*; and the reason why they should be holy, is that *God who has called them is holy*, ver. 15.

Verse 17. *And if ye call on the Father*] Seeing ye invoke the Father of our Lord Jesus Christ, and your Father through Christ, and profess to be *obedient children*, and *sojourners* here below for a short time only, see that ye maintain a godly *reverence* for this Father, walking in all his testimonies blameless.

Who without respect of persons] God is said to be a *respector of persons* for this reason among many others, that, being infinitely righteous, he must be infinitely impartial. He cannot prefer one to another, because he has nothing to *hope* or *fear* from any of his creatures. All *partialities* among men spring from

one or other of these two principles, *hope* or *fear*; God can feel neither of them, and therefore God can be no *respector of persons*. He approves or disapproves of men according to their *moral character*. He pities all, and provides salvation for all, but he loves those who resemble him in his holiness; and he loves them in proportion to that resemblance, *i. e.* the more of his image he sees in any, the more he loves him; and *e contra*. And every *man's work* will be the *evidence* of his conformity or nonconformity to God; and according to this evidence will God judge him. Here, then, is no *respect of persons*; God's judgment will be according to a *man's work*, and a *man's work* or *conduct* will be according to the moral state of his mind. No *favouritism* can prevail in the day of judgment; nothing will pass there but *holiness of heart and life*. A righteousness imputed, and not possessed and practised, will not avail where God *judgeth according to every man's work*. It would be well if those *sinner*s and *spurious believers*, who fancy themselves safe and complete in the righteousness of Christ, while impure and unholy in themselves, would think of this testimony of the apostle.

Verse 18. *Ye were not redeemed with corruptible things*] To *redeem*, *λυτρον*, signifies to procure life for a captive or liberty for a slave by *paying a price*, and the *precious blood of Christ* is here stated to be the *price* at which the souls of both Jews and Gentiles were redeemed; it was a *price* paid down, and a price which God's righteousness required.

Corruptible things mean here any thing that man usually gives in exchange for another; but the term necessarily includes all created things, as all these are *corruptible* and perishing. The meaning of the apostle is, evidently, that created things could not purchase the souls of men, else the sacrifice of Christ had not been offered; could any thing less have done, God would not have given up his only-begotten Son. Even *silver* and *gold*, the most valuable medium of commerce among men, bear no proportion in their value to the souls of a lost world, for there should be a congruity between the *worth* of the thing *purchased* and the *valuable consideration* which is *given for it*; and the laws and customs of nations require this:

A. M. cir. 4064. by tradition from your fathers ;
 A. D. cir. 60. 19 But * with the precious
 An. Olymp. blood of Christ, ^b as of a lamb
 cir. CCIX. 4. without blemish and without
 A. U. C. cir. 813.

unfeigned ^b love of the brethren, see that ye love one another with a pure heart fervently :

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 An. Olymp.
 cir. CCIX. 4.
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spot :

20 ^c Who verily was fore-ordained before the foundation of the world, but was manifest ^d in these last times for you,

21 Who by him do believe in God, ^e that raised him up from the dead, and ^f gave him glory ; that your faith and hope might be in God.

22 Seeing ye ^g have purified your souls in obeying the truth through the Spirit unto

23 ⁱ Being born again, not of corruptible seed, but of incorruptible, ^k by the word of God, which liveth and abideth for ever.

24 ^l For ^m 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 :

25 ⁿ But the word of the Lord endureth for ever. ^o And this is the word which by the gospel is preached unto you.

* Acts xx. 28. Eph. i. 7. Hebr. ix. 12, 14. Rev. v. 9. ^b Exod. xii. 5. Isai. liii. 7. John i. 29, 36. 1 Cor. v. 7. ^c Rom. iii. 25. xvi. 25, 26. Eph. iii. 9, 11. Col. i. 26. 2 Tim. i. 9, 10. Tit. i. 2, 3. Rev. xiii. 8. ^d Gal. iv. 4. Eph. i. 10. Hebr. i. 2. ix. 26. ^e Acts ii. 24. ^f Matt. xxviii. 18. Acts ii. 33. iii. 13. Eph. i. 20. Phil. ii. 9. Hebr. ii. 9. Ch. iii. 22. ^g Acts xv. 9. ^h Rom. xii. 9.

10. 1 Thess. iv. 9. 1 Tim. i. 5. Hebr. xiii. 1. Ch. ii. 17. iii. 8. iv. 8. 2 Pet. i. 7. 1 John iii. 18. iv. 7, 21. ^j John i. 13. iii. 5. ^k James i. 18. 1 John iii. 9. ^l Or, For that. ^m Ps. ciii. 15. Isai. xl. 6. li. 12. James i. 10. ⁿ Ps. cii. 12, 26. Isai. xl. 8. Luke xvi. 17. ^o John i. 14. 1 John i. 1, 3.

on this ground, *perishable things*, or things the value of which must be infinitely less than the worth of the souls of men, cannot purchase those souls. Nothing, therefore, but such a *ransom price* as God provided could be a sufficient ransom, oblation, and satisfaction, for the sins of the world.

Vain conversation] Empty, foolish, and unprofitable conduct, full of vain hopes, vain fears, and vain wishes.

Received by tradition from your fathers] The *Jews* had innumerable burdens of empty ceremonies and useless ordinances, which they received by *tradition* from their fathers, rabbins, or doctors. The *Gentiles* were not less encumbered with such than the *Jews* ; all were wedded to their *vanities*, because they received them from their *forefathers*, as they had done from *theirs*. And this *antiquity* and *tradition* have been the ground-work of many a vain ceremony and idle pilgrimage, and of numerous doctrines which have nothing to plead in their behalf but this mere antiquity. But such persons seem not to consider that *error* and *sin* are nearly *coeval* with the world itself.

Verse 19. *The precious blood of Christ*] Τιμιω αιμαρ. *The valuable blood ; how valuable* neither is nor could be stated.

As of a lamb] Such as was required for a *sin-offering* to God ; and *the Lamb of God that takes away the sin of the world*.

Without blemish] In himself, and *without spot* from the world ; being perfectly *pure* in his *soul*, and *righteous* in his *life*.

Verse 20. *Who verily was fore-ordained*] Προγνωσμενον *Fore-known ; appointed* in the divine purpose to be sent into the world, because infinitely *approved* by the divine justice.

Before the foundation of the world] Before the law was given, or any sacrifice prescribed by it. Its whole sacrificial system was appointed in reference

to this *fore-appointed Lamb*, and consequently from him derived all its significance and virtue. The phrase *καταβολη κοσμου*, *foundation of the world*, occurs often in the New Testament, and is supposed by some learned men and good critics to signify the *commencement of the Jewish state*. Perhaps it may have this meaning in Matt. xiii. 35 ; Luke xi. 50 ; Eph. i. 4 ; Heb. iv. 3 ; and ix. 26. But if we take it here in its common signification, the *creation of universal nature*, then it shows that God, foreseeing the fall and ruin of man, appointed the remedy that was to cure the disease. It may here have a reference to the opinion of the Jewish doctors, who maintain that *seven things* existed before the creation of the world, one of which was the *Messiah*.

Last times] The gospel dispensation, called the *last times*, as we have often seen, because never to be succeeded by any other.

Verse 21. *Who by him do believe in God*] This is supposed to refer to the *Gentiles*, who never knew the true God till they heard the preaching of the gospel : the *Jews* had known him long before, but the *Gentiles* had every thing to learn when the first preachers of the gospel arrived amongst them.

Gave him glory] Raised him to his right hand, where, as a Prince and a Saviour, he gives repentance and remission of sins.

That your faith] In the fulfilment of all his promises, and *your hope* of eternal glory, *might be in God*, who is unchangeable in his counsels, and infinite in his mercies.

Verse 22. *Seeing ye have purified your souls*] Having purified your souls, *in obeying the truth*—by believing in Christ Jesus, *through* the influence and teaching of the *Spirit* ; and giving full proof of it by *unfeigned love* to the *brethren* ; *ye love one another, or ye will love each other, with a pure heart fervently*. These persons, *First*, heard the *truth*, that is, the

gospel; thus called in a great variety of places in the New Testament, because it contains *the truth* without mixture of error, and is the *truth* and substance of all the preceding dispensations by which it was typified. *Secondly*, they *obeyed that truth*, by believing on him who came into the world to save sinners. *Thirdly*, through this believing on the Son of God, their hearts were purified by the word of truth applied to them by the Holy Spirit. *Fourthly*, the love of God being shed abroad in their hearts by the Holy Ghost, they loved the brethren with pure hearts fervently, *εκτινως, intensely or continually*; the full proof that their *brotherly love was unfeigned, φιλῆλιψιαν ἀνυπόκριτον, a fraternal affection without hypocrisy*.

Verse 23. *Being born again*] For being born of Abraham's seed will not avail to the entering of the kingdom of heaven.

Not of corruptible seed] By no human generation, or earthly means; but of *incorruptible*—a divine and heavenly principle which is not liable to decay, nor to be affected by the changes and chances to which all sublunary things are exposed.

By the word of God] *Δια λόγου ζωντος Θεου* By the doctrine of the living God, which remaineth for ever; which doctrine shall never change, any more than the source shall whence it proceeds.

Verse 24. *For all flesh is as grass*] Earthly seeds, earthly productions, and earthly generations, shall *with* and perish like as the grass and flowers of the field; for the *grass withereth, and the flower falleth off*, though, in the ensuing spring and summer, they may put forth new verdure and bloom.

Verse 25. *But the word of the Lord*] The doctrine delivered by God concerning Christ endureth forever, having, at all times and in all seasons, the same excellence and the same efficacy.

And this is the word] *Το ῥημα, What is spoken*, by the gospel preached unto you. "This is a quotation from Isai. xl. 6—8, where the preaching of the gospel is foretold; and recommended from the consideration that every thing which is merely human, and, among the rest, the noblest races of mankind, with all their glory and grandeur, their honour, riches, beauty, strength, and eloquence, as also the arts which men have invented, and the works they have executed, shall decay as the flowers of the field. But the gospel, called by the prophet *the word of the Lord*, shall be preached while the world standeth."—*Macknight*. All human schemes of salvation, and plans for the melioration of the moral state of man, shall come to nought; and the doctrine of Christ crucified, though a stumbling-block to the Jews, and foolishness to the Gentiles, shall be alone the power of God for salvation to every soul that believeth.

As the apostle, on ver. 7, mentions *gold*, and gold chemically examined and tried; and as this figure frequently occurs in the sacred writings; I think it necessary to say something here of the nature and properties of that metal.

Gold is defined by chemists to be the most perfect,

the most ductile, the most tenacious, and the most unchangeable of all metals. Its specific gravity is about 19·3. A cubic foot of pure gold, cast and not hammered, weighs 1348*lbs*. In its native state, without mixture, it is *yellow*, and has no perceptible *smell* nor *taste*. When exposed to the action of the fire it becomes *red hot* before it melts, but in melting suffers no alteration; but if a strong heat be applied while in fusion, it becomes of a beautiful green colour. The continual action of any furnace, howsoever long applied, has no effect on any of its properties. It has been kept in a state of fusion for *several months*, in the furnace of a glass-house, without suffering the smallest change. The *electric* and *galvanic* fluids inflame and convert it into a *purple oxide*, which is volatilized in the form of smoke. In the focus of a very powerful burning glass it becomes *volatilized*, and partially *vitriified*; so that we may say with the apostle that, though *gold is tried by the fire*—abides the action of all culinary fires, howsoever applied, yet it *perisheth* by the *celestial fire* and the *solar influence*; the rays of the sun collected in the focus of a powerful burning-glass, and the application of the electric fluid, destroy its colour, and alter and impair all its properties. This is but a late discovery; and previously to it a philosopher would have ridiculed St. Peter for saying, *gold that perisheth*.

Gold is so very *tenacious* that a piece of it drawn into wire, one-tenth of an inch in diameter, will sustain a weight of 500*lbs*. without breaking.

One grain of gold may be so extended, by its great malleability, as to be easily divided into *two millions* of parts; and a *cubic inch* of gold into *nine thousand, five hundred and twenty-three millions, eight hundred and nine thousand, five hundred and twenty-three parts*; each of which may be *distinctly seen* by the naked eye!

A *grain* and a *half* of gold may be beaten into *leaves* of one inch square, which, if intersected by parallel lines, drawn at right angles to each other, and distant only the 100th part of an inch, will produce *twenty-five millions* of little squares, each of which may be distinctly seen without the help of glasses!

The surface of any given quantity of gold, according to Mr. *Magellan*, may be extended by the hammer 159,092 times!

Eighty books, or *two thousand* leaves, of what is called leaf-gold, each leaf measuring 3·3 inches square, viz. each leaf containing 10·89 square inches, weigh less than 384 grains; each book, therefore, or *twenty-five* leaves, is equal to 272·25 inches, and weighs about 4·8 grains; so that *each grain* of gold will produce 56·718, or nearly *fifty-seven* square inches!

The *thickness* of the metal thus extended appears to be no more than the *one 282,020th* of an inch! One pound, or *sixteen* ounces of gold, would be sufficient to gild a silver wire, sufficient in length to encompass the whole terraqueous globe, or to extend 25,000 miles!

Notwithstanding this extreme degree of *tenuity*, or *thinness*, which some carry much higher, no *pore* can be discerned in it by the strongest magnifying powers,

nor is it pervious to the particles of light, nor can the most subtile fluids pass through it. Its ductility has never yet been carried to the uttermost pitch, and to human art and ingenuity is probably unlimited.

Sulphur, in the state of a sulphuret, dissolves it; tin and lead greatly impair its tenacity; and zinc hardens and renders it very brittle. Copper heightens its colour, and renders it harder, without greatly impairing its ductility. It readily unites with iron, which it hardens in a remarkable manner.

The oxygenated muriatic acid, and the nitro-muriatic acid, dissolve gold. In this state it is capable of being applied with great success to the gilding of steel. The process is very simple, and is instantaneously performed, viz.:

To a solution of gold in the nitro-muriatic acid add about twice the quantity of sulphuric ether. In order to gild either iron or steel, let the metal be well polished, the higher the better: the ether which has taken up the gold may be applied by a camel hair pencil, or small brush; the ether then evaporates, and the gold becomes strongly attached to the surface of the metal. I have seen lancets, pen-knives, &c.,

gilded in a moment, by being dipped in this solution. In this manner all kinds of figures, letters, mottoes, &c., may be delineated on steel, by employing a pen or fine brush.

The nitro-muriatic acid, formerly called aqua regia, is formed by adding muriatic acid, vulgarly spirit of salt, to the nitric acid, formerly aqua fortis. Two parts of the muriatic acid to one of the nitric constitute this solvent of gold and platina, which is called the nitro-muriatic acid.

Gold was considered the heaviest of all metals till the year 1748, when the knowledge of platina was brought to Europe by Don Antonio Ulloa: this, if it be a real metal, is the hardest and weightiest of all others. The specific gravity of gold is, as we have seen, 19·3; that of platina is from 20·6 to 23: but gold will ever be the most valuable of all metals, not merely from its scarcity, but from its beautiful colour and great ductility, by which it is applicable to so many uses, and its power of preserving its hue and polish without suffering the least tarnish or oxidation from the action of the air.

CHAPTER II.

We should lay aside all evil dispositions, and desire the sincere milk of the word, that we may grow thereby, 1—3. And come to God to be made living stones, and be built up into a spiritual temple, 4, 5. The prophecy of Christ, as chief corner-stone, precious to believers, but a stumbling-stone to the disobedient, 6—8. True believers are a chosen generation, a royal priesthood, &c., 9, 10. They should abstain from fleshly lusts, 11. Walk uprightly among the Gentiles, 12. Be obedient to civil authority, according to the will of God, 13—15. Make a prudent use of their Christian liberty, 16. Fear God, and honour the king, 17. Servants should be subject to their masters, and serve them faithfully, and suffer indignities patiently, after the example of Christ, 18—23. Who bore the punishment due to our sins in his own body upon the tree, 24. They were formerly like sheep going astray, but are now returned unto the Shepherd and Bishop of their souls, 25.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A.U.C. cir. 813.

WHEREFORE, ^a laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 ^b As new-born babes, desire the sincere ^c milk of the word, that ye may grow thereby (unto salvation):

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A.U.C. cir. 813.

^a Eph. iv. 22, 25, 31. Col. iii. 8. Hebr. xii. 1. James i. 21. v. 9. Ch. iv. 2.

^b Matt. xviii. 3. Mark x. 15. Rom. vi. 4. 1 Cor. xiv. 20. Ch. i. 23. ^c 1 Cor. iii. 2. Hebr. v. 12, 13.

NOTES ON CHAP. II.

Verse 1. *Wherefore, laying aside*] This is in close connexion with the preceding chapter, from which it should not have been separated; and the subject is continued to the end of the 10th verse.

Laying aside all malice] See the notes on Eph. iv. 22—31. These tempers and dispositions must have been common among the Jews, as they are frequently spoken against: Christianity can never admit of such; they show the mind, not of Christ, but of the old murderer.

Verse 2. *As new-born babes*] In the preceding chapter, ver. 23, the apostle states that they had been *born again*; and as the new-born infant desires that aliment which nature has provided for it, so they, being *born again*—born from above, should as earnestly require that heavenly nourishment which is suited to their new nature; and this the apostle calls the *sincere milk of the word*, το λογικον αποδοσ γαλα, or, as some translate, *the rational unadulterated milk*; i. e. the pure doctrines of the gospel, as delivered in the epistles and gospels, and as preached by the

.M. cir. 4064. 3 If so be ye have ^a tasted
 l. D. cir. 60. that the Lord *is* gracious.
 An. Olymp. 4 To whom coming, *as unto*
 ir. CCIX. 4. a living stone, ^b disallowed in-
 U.C. cir. 813. deed of men, but chosen of God, *and* precious,

5 ^c Ye also, as lively stones, A. M. cir. 4064.
^d are built up ^e a spiritual house, A. D. cir. 60.
 'an holy priesthood, to offer An. Olymp.
 up ^f spiritual sacrifices, ^h ac- cir. CCIX. 4.
 ceptable to God by Jesus Christ. A.U.C. cir. 813.

¹ Ps. xxxiv. 8. Hebr. vi. 5.—^b Ps. cxviii. 22. Matt. i. 42. Acts iv. 11.—^c Eph. ii. 21, 22.—^d Or, *be ye*
^h U.—^e Hebr. iii. 6.—^f Isai. lxi. 6. lxvi. 21. Ver. 9.

^g Hos. xiv. 2. Mal. i. 11. Rom. xii. 1. Hebr. xiii. 15, 16.
^h Phil. iv. 18. Ch. iv. 11.

apostles and their successors. The rabbins frequently press *learning to know the law, &c.*, by the term *king*, and their disciples are often denominated *as that suck the breast*. The figure is very expressive: as a child newly born shows an immediate desire for that nourishment, and that only, which is most proper food; so they, being just *born of God*, would show that the incorruptible seed abides in them, and that they will receive nothing that is not related to that new nature: and, indeed, they can receive no spiritual growth but by the pure doctrines of the gospel.

That ye may grow thereby] *Εἰς σωτηρίαν, Unto salvation*, is added here by ABC, and about forty letters; both the *Syriac*, the *Arabic* of Erpen, *Æthiopic*, *Armenian*, *Slavonic*, *Vulgate*, and several of the ancient *Fathers*. The reading is undoubtedly *genuine*, and is very important. It shows why they were regenerated, and why they were to receive the unadulterated doctrines of the gospel; that they might *grow up unto salvation*. This is the end they should always have in view; and nothing could so effectually promote this end as continually receiving the pure truth of God, claiming the fulfilment of its promises, and acting under its states.

Verse 3. *If so be ye have tasted*] *Ἐπειρ ἔγευσασθε, If ye have tasted*. There could be no doubt that they had tasted the goodness of Christ *who were born again of incorruptible seed*, and whose hearts were purified by the truth, and who had like precious fellowship with the apostles themselves.

That the Lord is gracious.] *Ὅτι χρηστος ὁ Κύριος*. From the similarity of the letters, many MSS. and several of the *Fathers* have read, *Χριστος ὁ κυριος*, *The Lord is Christ or Christ is the Lord*.

This seems to refer to Ps. xxxiv. 8: *O taste and see that the Lord is good; γευσασθε και ιδετε οτι χρηστος ὁ κυριος, Sept.* And there is still a reference to the sucking child that, having once tasted its mother's milk, ever after desires and longs for it. As they were born of God, and had tasted his goodness, they could naturally desire the same pure unadulterated milk of the word.

Verse 4. *To whom coming, as unto a living stone*] This is a reference to Isai. xxviii. 16: *Behold, I lay Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation*. Jesus Christ is, in both the prophet and apostle, represented as the foundation on which the Christian church is built, and on which it must continue to rest: and

the stone or foundation is called here *living*, to intimate that he is the source of life to all his followers, and that it is in union with him that they live, and answer the end of their regeneration; as the stones of a building are of no use but as they occupy their proper places in a building, and rest on the foundation.

Disallowed indeed of men] That is, rejected by the Jews. This is a plain reference to the prophecy, Ps. cxviii. 22: *The stone which the builders refused is become the head-stone of the corner*.

Chosen of God] To be the Saviour of the world, and the Founder of the church, and the foundation on which it rests. As Christ is the choice of the Father, we need have no doubt of the efficacy and sufficiency of all that he has suffered and done for the salvation of a lost world. God can never be mistaken in his choice; therefore he that chooses Christ for his portion shall never be confounded.

Precious] *Ἐπιμυον Honourable*. Howsoever despised and rejected by men, Jesus, as the sacrifice for a lost world, is infinitely honourable in the sight of God; and those who are united by faith to him partake of the same honour, being members of that great and glorious body of which he is the head, and stones in that superb building of which he is the foundation.

Verse 5. *Ye also, as lively stones*] *Λιθοι ζωντες Living stones*; each being instinct with the principle of life, which proceeds from him who is the foundation, called above *λιθον ζωντα, a living stone*.

The metaphor in this and the following verse is as bold as it is singular; and commentators and critics have found it difficult to hit on any principle of explanation. In all metaphors there is something in the natural image that is illustrative of some chief moral property in the thing to be represented. But what analogy is there between the stones of a building and a multitude of human beings? We shall soon see. The church of Christ, it is true, is represented under the figure of a house, or rather household; and as a household or family must have a place of residence, hence, by a metonymy, the house itself, or material building, is put for the household or family which occupies it, the container being put for the contained. This point will receive the fullest illustration if we have recourse to the Hebrew: in this language בית *beith* signifies both a house and a family; בן *ben* a son; בת *bath* a daughter; and אבן *eben* a stone. Of all these nouns, בנה *banah*, he built, is, I believe, the common root. Now as ברו

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A.U.C. cir. 813.

6 Wherefore also it is contained in the scripture, ^a Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is*

^b precious: but unto them which be disobedient, ^c the stone which the builders disallowed, the same is made the head of the corner,

8 ^d And a stone of stumbling, and a rock of

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A.U.C. cir. 813.

^a Isai. xxviii. 16. Rom. ix. 33.—^b Or, an honour.—^c Ps. cxviii. 22. Matt. xxi. 42. Acts iv. 11.

^d Isai. viii. 14. Luke ii. 34. Rom. ix. 33.

beith, a house, is built of אבנים *abanim*, stones, hence בנה *banah*, he built, is a proper radix for both *stones* and *building*; and as בית *beith*, a family or household (Ps. lxxviii. 6), is constituted or made up of בנים *banim*, sons, and בנות *banoth*, daughters, hence the same root בנה *banah*, he built, is common to all; for sons and daughters *build up* or constitute a *family*, as *stones* do a *building*. Here, then, is the ground of the metaphor: the *spiritual house* is the *holy* or *Christian family* or *household*, this *family* or *household* is composed of the *sons* and *daughters* of God Almighty; and hence the propriety of *living stones*, because this is the *living house* or *spiritual family*. As a *building* rests upon a *foundation*, and this foundation is its *support*; so a *family* or *household* rests on the *Father*, who is properly considered the *foundation* or *support* of the building. But as every father is *mortal* and *transitory*, none can be called a *living stone*, foundation, or support, but He who *liveth for ever*, and has *life independent*; so none but Jesus, who hath *life in himself*, i. e. *independently*, and who is the *Way, the Truth, and the LIFE*, can be a *permanent* foundation or support to the whole spiritual house. And as all the stones—sons and daughters, that constitute the spiritual building are made partakers of the *life* of Christ, consequently, they may with great propriety be called *living stones*, that is, *sons and daughters of God, who live by Christ Jesus*, because *he lives in them*. Now, following the metaphor, these various *living stones* become one grand *temple*, in which God is *worshipped*, and in which he manifests himself as he did in the temple of old. Every stone—son and daughter, being a spiritual sacrificer or priest, they all offer up praise and thanksgiving to God through Christ; and such sacrifices, being offered up in the name and through the merit of his Son, are all acceptable in his sight.

This is the true metaphor, and which has not, as far as I know, ever been properly traced out. To talk of “stones being said to be *alive* as long as they are not cut out of the quarry, but continue to partake of that nourishment which circulates from vein to vein,” is as unsatisfactory as it is unphilosophical; the other is the true metaphor, and explains every thing.

Verse 6. *Behold, I lay in Sion*] This intimates that the foundation of the Christian church should be laid at Jerusalem; and *there* it was laid, for there Christ suffered, and there the preaching of the gospel commenced.

A chief corner-stone] This is the same as the foundation-stone; and it is called here the *chief corner-stone* because it is laid in the foundation, at an angle of the building where its two sides form the ground-work of a *side* and *end* wall. And this might probably be designed to show that, in Jesus, both Jews and Gentiles were to be *united*; and this is probably the reason why it was called a *stone of stumbling, and rock of offence*; for nothing stumbled, nothing offended the Jews so much as the calling of the Gentiles into the church of God, and admitting them to the same privileges which had been before peculiar to the Jews.

Elect, precious] *Chosen* and *honourable*. See on ver. 4.

Shall not be confounded.] These words are quoted from Isai. xxviii. 16; but rather more from the Septuagint than from the Hebrew text. The latter we translate, *He that believeth shall not make haste*—he who comes to God, through Christ, for salvation, shall never be confounded; he need not *haste* to flee away, for no enemy shall ever be able to annoy him.

Verse 7. *Unto you therefore which believe*] You, both Jews and Gentiles.

He is *precious*] ἡ τιμή σου ἡ ἐν τῷ κυρίῳ *The honour is to you who believe*; i. e. the honour of being in this building, and of having your souls saved through the blood of the Lamb, and becoming sons and daughters of God Almighty.

Them which be disobedient] The *Jews*, who continue to reject the gospel; that very person whom they reject is *head of the corner*—is Lord over all, and has all power in the heavens and the earth.

Verse 8. *A stone of stumbling*] Because in him all Jews and Gentiles who believe are united; and because the latter were admitted into the church, and called by the gospel to enjoy the same privileges which the Jews, as the peculiar people of God, had enjoyed for two thousand years before; therefore they rejected the Christian religion, they would have no partakers with themselves in the salvation of God. This was the true cause why the Jews rejected the gospel; and they rejected Christ because he did not come as a *secular* prince. In the *one case* he was a *stone of stumbling*—he was *poor*, and affected no worldly pomp; in the other he was a *rock of offence*, for his gospel called the Gentiles to be a peculiar people whom the Jews believed to be everlastingly reprobated, and utterly incapable of any spiritual good.

I. cir. 4064. offence, ^a even to them which
D. cir. 60. stumble at the word, being dis-
i. Olymp. obedient : ^b whereunto also they
CCIX. 4. were appointed.
C. cir. 813.

But ye are ^c a chosen generation, ^d a royal
sthood, ^e an holy nation, ^f a ^g peculiar

people; that ye should shew
forth the ^h praises of him who
hath called you out of ⁱ dark-
ness into his marvellous light :

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A.U.C. cir. 813.

10 ^k Which in time past were not a people,
but are now the people of God : which had

Cor. i. 23.—^b Exod. ix. 16. Rom. ix. 22. 1 Thess.
Jode 4.—^c Deut. x. 15. Ch. i. 2.—^d Exod. xix. 5,
ev. i. 6. v. 10.—^e John xvii. 19. 1 Cor. iii. 17. 2
i. 9.—^f Deut. iv. 20. vii. 6. xiv. 2. xxvii. 18, 19.

Acts xx. 28. Eph. i. 14. Tit. ii. 14.—^g Or, a purchased
people.—^h Or, virtues.—ⁱ Acts xxvi. 18. Eph. v. 8.
Col. i. 13. 1 Thess. v. 4, 5.—^k Hos. i. 9, 10. ii. 23. Rom.
ix. 25.

hereunto also they were appointed.] Some good
s read the verse thus, carrying on the sense from
receding : Also a stone of stumbling, and a rock
ence : The disobedient stumble against the word
loctrine), to which verily they were appointed.—
night.

. Wakefield, leaving out, with the Syriac, the
e, The stone which the builders disallowed, the
is made the head of the corner, reads the 7th
8th verses thus : To you therefore who trust
on, this stone is honourable ; but to those who
ot persuaded (απειθοῦσαι), it is a stone to strike
and to stumble against, at which they stumble
believe not the word ; and unto this indeed they
appointed : that is, they who believe not the word
appointed to stumble and fall by it, not to dis-
re it ; for the word of the Lord is either a savour
unto life, or death unto death, to all them that
it, according as they receive it by faith, or reject
unbelief. The phrase *πίστευειν ἢ ἀπιστεῖν* is very
ent among the purest Greek writers, and sig-
to attribute any thing to another, or to speak a
of them ; of which Kypke gives several ex-
es from Plutarch ; and paraphrases the words

This stumbling and offence, particularly of the
against Christ, the corner-stone, was long ago
ed and predicted by the prophets, by Christ, and
vers ; compare Isai. viii. 14, 15 ; Matt. xxi. 42,
Luke ii. 34 ; and Rom. ix. 32, 33. Now this
retation of Kypke is the more likely, because it
dent that St. Peter refers to Isai. viii. 14, 15 :
he shall be for a sanctuary ; but for a stone of
bling and for a rock of offence to both the houses
rael, for a gin and for a snare to the inhabitants
rusalem : and many among them shall stumble,
fall, and be broken, &c. The disobedient, there-
being appointed to stumble against the word, or
prophesied of as persons that should stumble,
sarily means, from the connexion in which it
ls, and from the passage in the prophet, that
stumbling, falling, and being broken, is the con-
equence of their disobedience or unbelief ; but there
intimation that they were appointed or decreed
obey, that they might stumble, and fall, and be
en. They stumbled and fell through their obsti-
unbelief ; and thus their stumbling and falling,
ell as their unbelief, were of themselves ; in con-
equence of this they were appointed to be broken ;
was God's work of judgment. This seems to be
meaning which our Lord attaches to this very

prophecy, which he quotes against the chief priests
and elders, Matt. xxi. 44. On the whole of these
passages, see the notes on Matt. xxi. 42—44.

Verse 9. Ye are a chosen generation] The titles
formerly given to the whole Jewish church, i. e. to
all the Israelites without exception, all who were in
the covenant of God by circumcision, whether they
were holy persons or not, are here given to Christians
in general in the same way ; i. e. to all who believed
in Christ, whether Jews or Gentiles, and who re-
ceived baptism in the name of the Father, and of the
Son, and of the Holy Ghost.

The Israelites were a chosen or elected race, to be a
special people unto the Lord their God, above all people
that were upon the face of the earth, Deut. vii. 6.

They were also a royal priesthood, or what Moses
calls a kingdom of priests, Exod. xix. 6. For all
were called to sacrifice to God ; and he is represented
to be the King of that people, and Father of those
of whom he was king ; therefore they were all royal.

They were a holy nation, Exod. xix. 6 ; for they
were separated from all the people of the earth, that
they might worship the one only true God, and
abstain from the abominations that were in the
heathen world.

They were also a peculiar people, λαος εις περιποι-
ησιν, a purchased people ; *עַבְדֵי* *segullah*, a private prop-
erty, belonging to God Almighty, Deut. vii. 6 ;
none other having any right in them, and they being
under obligation to God alone. All these things the
apostle applies to the Christians, to whom indeed
they belong, in their spirit and essence, in such a
way as they could not belong to the Hebrews of old.
But they were called to this state of salvation out of
darkness—idolatry, superstition, and ungodliness, into
his marvellous light—the gospel dispensation, which,
in reference to the discoveries it had made of God,
his nature, will, and gracious promises towards man-
kind, differed as much from the preceding dispensa-
tion of the Jews, as the light of the meridian sun
from the faint twinkling of a star. And they had these
privileges that they might shew forth the praises of
him who had thus called them ; *αρεται*, the virtues,
those perfections of the wisdom, justice, truth, and
goodness of God, that shone most illustriously in the
Christian dispensation. These they were to exhibit
in a holy and useful life, being transformed into the
image of God, and walking as Christ himself walked.

Verse 10. Which in time past were not a people] This is a quotation from Hosca i. 9, 10, and ii. 23,

A. M. cir. 4064. not obtained mercy, but now
A. D. cir. 60. have obtained mercy.

An. Olymp. 11 Dearly beloved, I beseech
cir. CCIX. 4. you * as strangers and pilgrims,
A.U.C. cir. 813. ^b abstain from fleshly lusts, ^c which war against
the soul ;

12 ^d Having your conversation honest among
the Gentiles : that ^e whereas they speak

against you as evil doers, ^f they may by *your* good works,
which they shall behold, glo-
rify God * in the day of visita-
tion.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A.U.C. cir. 813.

13 ^h Submit yourselves to every ordinance of
man for the Lord's sake : whether it be to
the king, as supreme ;

* 1 Chron. xxix. 15. Ps. xxxix. 12. cxix. 19. Hebr. xi. 13. Ch. i. 17. ^b Rom. xiii. 14. Gal. v. 16. ^c James iv. 1. ^d Rom. xii. 17. 2 Cor. viii. 21. Phil. ii. 15.

Tit. ii. 8. Ch. iii. 16. ^e Or, *spherein*. ^f Matt. v. 16. Luke xix. 44. ^g Matt. xxii. 21. Rom. xiii. 1. Tit. iii. 1.

where the *calling of the Gentiles*, by the preaching of the gospel, is foretold. From this it is evident, that the people to whom the apostle now addresses himself had been *Gentiles*, covered with ignorance and superstition, and now had obtained mercy by the preaching of the gospel of Christ.

Verse 11. *As strangers and pilgrims*] See the note on Heb. xi. 13. These were *strangers* and *pilgrims* in the most literal sense of the word, see chap. i. 1, for they were *strangers* scattered through Asia, Pontus, &c.

Abstain from fleshly lusts] As ye are *strangers* and *pilgrims*, and profess to seek a heavenly country, do not entangle your affections with earthly things. While others spend all their time, and employ all their skill, in acquiring earthly property, and totally neglect the salvation of their souls ; they are not *strangers*, they are here at home ; they are not *pilgrims*, they are seeking an *earthly possession* : Heaven is your home, seek that ; God is your portion, seek him. All kinds of earthly desires, whether those of the *flesh* or of the *eye*, or those included in the *pride of life*, are here comprised in the words *fleshly lusts*.

Which war against the soul] *Αἰρῖνς σπαρευοντα κατὰ τῆς ψυχῆς* Which are *marshalled* and *drawn up in battle array*, to fight against the soul ; either to slay it, or to bring it into captivity. This is the object and operation of every earthly and sensual desire. How little do those who indulge them think of the ruin which they produce !

Verse 12. *Having your conversation honest*] Living in such a manner among the Gentiles, in whose country ye sojourn, as becomes the gospel which ye profess.

That whereas they speak against you as evil doers] In all the heathen countries, in the first age of the church, the Christians and the Jews were confounded together ; and as the latter were every where exceedingly troublesome and seditious, the Christians shared in their blame, and suffered no small measure of obloquy and persecution on this very account. It was doubly necessary, therefore, that the Christians should be exceedingly cautious ; and that their conduct should prove that, although many of them were of the same nation, yet they who had embraced Christianity differed widely in their spirit and con-

duct from those, whether Jews or Gentiles, who had not received the faith of Christ.

In the day of visitation.] I believe this refers to the time when God should come to execute judgment on the disobedient Jews, in the destruction of their civil polity, and the subversion of their temple and city. God did at that time put a remarkable difference between the Jews and the Christians : *all the former* were either destroyed or carried into slavery ; *not one of the latter* : nor did they deserve it ; for not one of them had joined in the sedition against the Roman government. That the *day of visitation* means a time in which punishment should be inflicted, is plain from Isai. x. 3 : *And what will ye do in the day of visitation, and in the desolation which shall come from afar ? To whom will ye flee for help ? And where will ye leave your glory ?* Some think that by the phrase in this place is meant the time in which they should be brought before the heathen magistrates, who, after an impartial examination, should find them innocent, and declare them as such ; by which God would be glorified, the work appearing to be his own. Others think that it signifies the time in which God should make them the offer of mercy by Jesus Christ. The words, however, may refer to the time in which the Christians should be called to suffer for the testimony of Christ ; the heathens, seeing them bear their sufferings with unconquerable patience, were constrained to confess that God was with them ; and not a few, from being *spectators* of their sufferings, became *converts* to Christianity.

Verse 13. *Submit yourselves to every ordinance of man*] In every settled state, and under every form of political government, where the laws are not in opposition to the laws of God, it may be very soundly and rationally said : "Genuine Christians have nothing to do with the laws but to obey them." Society and civil security are in a most dangerous state when the people take it into their heads that they have a right to re-model and change the laws. See the whole of this subject fully handled in the notes on Rom. xiii. 1, &c., to which I beg every reader who may wish to know the political sentiments of this work, to have recourse.

The words *πασῶν ἀνθρώπων κτίσιν* literally signify, *not every ordinance of man*, but *every human creature* ; yet *κτίσιν* signifies sometimes to *arrays*,

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCLX. 4.
A.U.C. cir. 813.

14 Or unto governors, as unto them that are sent by him ^a for the punishment of evil doers, and ^b for the praise of them that

do well.

15 For so is the will of God, that ^c with well doing ye may put to silence the ignorance of foolish men :

16 ^d As free, and not ^e using *your* liberty for

^a Rom. xiii. 4. — ^b Rom. xiii. 3. — ^c Tit. ii. 8. Ver. 12.
^d Gal. v. 1, 13. — ^e Gr. *having*. — ^f 1 Cor. vii. 22. — ^g Rom. xii. 10. Phil. ii. 3. — ^h Or, *esteem*. — ⁱ Hebr. xiii. 1. Ch. i. 22. — ^j Prov. xxiv. 21. Matt. xxii. 21. Rom. xiii. 7.

a cloak of maliciousness, but as ^f the servants of God.

17 ^g Honour ^h all men. ⁱ Love the brotherhood. ^k Fear God. Honour the king.

18 ^l Servants, *be* subject to *your* masters with all fear ; not only to the good and gentle, but also to the froward.

19 For this *is* ^m thankworthy, ⁿ if a man for

^l Eph. vi. 5. Col. iii. 22. 1 Tim. vi. 1. Tit. ii. 9. — ^m Or, *thank*. Luke vi. 32. Ver. 20. — ⁿ Matt. v. 10. Rom. xiii. 5. Ch. iii. 14.

order, as well as to *create*, and therefore our translation may do: but as the apostle is evidently speaking here of *magistracy*, or *legislative* authority, and as the appointment of magistrates was termed a creating of them, it is better to understand the words thus, All the constituted authorities. So, *Decem tribunos plebis per pontificem creaverunt*; Cor. Nep. "They created ten tribunes of the plebeians, by the high-priest." *Carthagine quotannis annui bini reges creabantur*; Cæsar. "They created two kings every year at Carthage." *Consules creantur Cæsar et Servilius*; Sallust. "Cæsar and Servilius are created consuls." *Creare ducem gerendo bello*. "To create a general to conduct the war." The meaning of St. Peter appears to be this: the Jews thought it unlawful to obey any ruler that was not of *their own stock*; the apostle tells them they should obey the civil magistrate, let him be of what stock he may, whether a Jew or a Gentile, and let him exercise the government in whatsoever *form*. This is the general proposition: and then he instances *emperors* and their *deputies*; and, far from its being unlawful for them to *obey a heathen magistrate*, they were to do it *for the Lord's sake*, *ὡς τὸν Κυρίου*, on account of the Lord, whose *will* it was, and who *commanded* it.

Verse 14. *Or unto governors*] By *king*, as *supreme*, the Roman *emperor* is meant; and by *governors*, *ἡγεμόνων*, are meant leaders, governors, presidents, proconsuls, and other chief magistrates, sent by him into the provinces dependant on the Roman empire.

For the punishment of evil doers] This was the object of their mission; they were to punish delinquents, and encourage and protect the virtuous.

Verse 15. *For so is the will of God*] God, as their supreme governor, shows them that it is his will that they should act uprightly and obediently at all times, and thus confound the ignorance of foolish men, who were ready enough to assert that their religion made them bad subjects. The word *φουρουν*, which we translate *put to silence*, signifies to *muzzle*, . e. stop their mouths, leave them nothing to say; let them *assert*, but ever be unable to bring proof to support it.

Verse 16. *As free*] The Jews pretended that they were a free people, and owed allegiance to God alone; hence they were continually rebelling against

the Roman government, to which God had subjected them because of their rebellion against him: thus they *used their liberty for a cloak of maliciousness*—for a *pretext* of rebellion, and by it endeavoured to vindicate their seditious and rebellious conduct.

But as the servants of God.] These were *free* from sin and Satan, but they were the *servants of God*—bound to obey him; and, as he had made it their duty to obey the civil magistrate, they served God by submitting to every ordinance of man for the Lord's sake.

Verse 17. *Honour all men.*] That is, Give honour to whom honour is due, Rom. xiii. 7. Respect every man as a fellow-creature, and as one who may be a fellow-heir with you of eternal life; and therefore be ready to give him every kind of succour in your power.

Love the brotherhood.] All true Christians, who form one great family of which God is the head.

Fear God.] Who gives you these commandments; lest he punish you for disobedience.

Honour the king.] Pay that respect to the *emperor* which his high authority requires, knowing that civil power is of God; that the authority with which he, in the course of his providence, has invested him, must be respected in order to its being obeyed; and that if the man be even bad, and as a man be worthy of no reverence, yet he should be respected on account of his *office*. If respect be banished, subordination will flee with it, and anarchy and ruin will rise up in their place. Truly *religious* persons are never found in seditions. *Hypocrites* may join themselves with *any class* of the workers of iniquity, and say, *Hail, brethren!*

Verse 18. *Servants, be subject*] See the notes on Eph. vi. 5; Col. iii. 22; and Tit. ii. 9.

With all fear] With all submission and reverence.

The good and gentle] Those who are ever just in their commands, never requiring more work than is necessary or proper, and always allowing sufficient *food* and sufficient *time*.

The froward.] *Σκολιως* The crooked, perverse, unreasonable, morose, and austere. Your time belongs to your master; obey him in every thing that is not sinful; if he employs you about unreasonable

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A.U.C. cir. 813.

conscience toward God endure grief, suffering wrongfully.

20 For ^a 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* ^b acceptable with God.

21 For ^c even hereunto were ye called: because ^d Christ also suffered ^e for us, ^f leaving us an example, that ye should follow his steps.

22 ^g Who did no sin, neither was guile found in his mouth:

^a Ch. iii. 14. iv. 14, 15. — ^b Or, *thank*. — ^c Matt. xvi. 24. Acts xiv. 22. 1 Thess. iii. 3. 2 Tim. iii. 12. — ^d Ch. iii. 18. — ^e Some read, *for you*. — ^f John xiii. 15. Phil. ii. 5. 1 John ii. 6. — ^g Isai. liii. 9. Luke xxiii. 41. John viii. 46. 2 Cor. v. 21. Hebr. iv. 15. — ^h Isai. liii. 7. Matt. xxvii. 39. John viii. 48, 49. Hebr. xii. 3. — ⁱ Luke xxiii. 46.

or foolish things, let him answer for it. He may waste your time, and thus play the fool with his own property; you can only fill up your time: let him assign the work; it is your duty to obey.

Verse 19. *For this is thankworthy*] If, in a conscientious discharge of your duty, you suffer evil, this is in the sight of God thankworthy, pleasing, and proper; it shows that you prefer his authority to your own ease, peace, and emolument; it shows also, as Dr. Macknight has well observed, that they considered their obligation to relative duties, not to depend on the character of the person to whom they were to be performed, nor on their performing the duties they owed to their servants, but on the unalterable relations of things established by God.

Verse 20. *For what glory is it*] It appears from this that the poor Christians, and especially those who had been converted to Christianity while in a state of slavery, were often grievously abused; they were buffeted because they were Christians, and because they would not join with their masters in idolatrous worship.

Verse 21. *Hereunto were ye called*] Ye were called to a state of suffering when ye were called to be Christians; for the world cannot endure the yoke of Christ, and they that will live godly in Christ must suffer persecution; they will meet with it in one form or other.

Christ also suffered for us] And left us the example of his meekness and gentleness; for when he was reviled, he reviled not again. Ye cannot expect to fare better than your master; imitate his example, and his Spirit shall comfort and sustain you. Many MSS. and most of the Versions, instead of *Christ also suffered for us, leaving us, &c.*, read, *suffered for you, leaving you, &c.* This reading, which I think is genuine, is noticed in the *margin*.

Verse 22. *Who did no sin*] He suffered, but not on account of any evil he had either *done* or *said*. In *deed* and *word* he was immaculate, and yet he was

23 ^b Who, when he was reviled, reviled not again; when he suffered, he threatened not; but ^c committed ^d himself to him that judgeth righteously:

24 ^e Who his own self bare our sins in his own body ^m on the tree, ⁿ that we, being dead to sins, should live unto righteousness: ^o by whose stripes ye were healed.

25 For ^p ye were as sheep going astray; but are now returned ^q unto the Shepherd and Bishop of your souls.

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^k Or, *committed his cause*. — ^l Isai. liii. 4, 5, 6, 11. Mat. viii. 17. Hebr. ix. 28. — ^m Or, *to*. — ⁿ Rom. vi. 2, 11. vii. 6. — ^o Isai. liii. 5. — ^p Isai. liii. 6. Ezek. xxxiv. 6. ^q Ezek. xxxiv. 23. xxxvii. 24. John x. 11, 14, 16. Hebr. xiii. 20. Ch. v. 4.

exposed to suffering; expect the same, and when it comes bear it in the same spirit. It is very likely that the apostle mentions *guile*, because those who do wrong generally strive to screen themselves by prevarication and lies. These words appear to be a quotation from Isai. liii. 9.

Verse 23. *But committed himself*] Though he could have inflicted any kind of punishment on his persecutors, yet to give *us*, in this respect also, an example that we should follow his steps, *he committed his cause* to Him who is the *righteous Judge*. To avoid evil tempers, and the uneasiness and danger of avenging ourselves, it is a great advantage in all such cases to be able to refer our cause to God, and to be assured that the Judge of all the earth will do right.

The *Vulgate*, one copy of the *Itala*, St. Cyprian, and *Fulgentius*, read, *Tradebat autem iudicanti et injuste*; "He delivered himself to him who judged unrighteously;" meaning Pontius Pilate. Some critics approve of this reading, but it has not sufficient evidence to recommend it as genuine.

Verse 24. *Who his own self*] Not *another* in his *place*, as some anciently supposed, because they thought it impossible that the Christ should suffer.

Bare our sins in his own body] Bore the punishment due to our sins. In no other sense could Christ bear them. To say that they were so *imputed* to him as if they had been *his own*, and that the Father beheld him as *blackened with imputed sin*, is monstrous, if not blasphemous.

That we, being dead to sins] *Ἰνα τὰς ἀμαρτίας ἀπογενόμενοι* *That we, being freed from sin*—delivered out of its power, and from under its tyranny.

Should live unto righteousness] That *righteousness* should be our *master* now, as *sin* was before. He is speaking still to *servants* who were under an oppressive yoke, and were cruelly used by their *masters*, scourged, buffeted, and variously maltreated.

By whose stripes ye were healed.] The apostle

refers here to Isai. liii. 4—6; and he still keeps the case of these persecuted servants in view, and encourages them to suffer patiently by the example of Christ, who was buffeted and scourged, and who bore all this that the deep and inveterate wounds, inflicted on their souls by sin, might be healed.

Verse 25. *For ye were as sheep going astray*] Formerly ye were not in a better moral condition than your oppressors; ye were like *stray sheep*, in the wilderness of ignorance and sin, till Christ, the true and merciful Shepherd, called you back from your wanderings, by sending you the gospel of his grace.

Bishop of your souls.] Unless we consider the word *bishop* as a corruption of the word *επισκοπος*, *episcopos*, and that this literally signifies an *overseer*, an *inspector*, or one that has the oversight, it can convey to us no meaning of the original. Jesus Christ is the *Overseer of souls*; he has them continually

under his eye; he knows their wants, wishes, dangers, &c., and provides for them. As their *shepherd*, he leads them to the best pastures, defends them from their enemies, and guides them by his eye. Jesus is the *good Shepherd that laid down his life for his sheep*. All human souls are inexpressibly dear to him, as they are the purchase of his blood. He is still Supreme *Bishop* or *Overseer* in his church. He alone is *Episcopus episcoporum*, “the Bishop of bishops;” a title which the Romish pontiffs have blasphemously usurped. But this is not the only attribute of Jesus on which they have laid sacrilegious hands. And besides this, with force and with cruelty have they ruled the *sheep*: but the Lord is breaking the staff of their pride, and delivering the nations from the bondage of their corruption. Lord, let thy kingdom come!

CHAPTER III.

The duty of wives to their husbands, how they are to be adorned, and be in subjection as Sarah was to Abraham, 1—6. The duty of husbands to their wives, 7. How to obtain happiness, and live a long and useful life, 8—11. God loves and succours them that do good; but his face is against the wicked, 12, 13. They should suffer persecution patiently, and be always ready to give a reason of the hope that is in them; and preserve a good conscience, though they suffered for righteousness, 14—17. Christ suffered for us, and was put to death in the flesh, but quickened by the Spirit, 18. How he preached to the old world while Noah was preparing the ark, 19, 20. The salvation of Noah and his family a type of baptism, 21. Christ is ascended to heaven, all creatures being subject to him, 22.

LIKELIKEWISE, ^aye wives, be in subjection to your own husbands; that if any obey not the word, ^bthey also may

³ Whose adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp. cir. CCIX. 4.
A.U.C. cir. 813.

⁴ But *let it be* ^fthe hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit,

^d Ch. ii. 12.—^e 1 Tim. ii. 9. Tit. ii. 3, &c.—^f Pa. xiv. 13. Rom. ii. 29. vii. 23. 2 Cor. iv. 16.

NOTES ON CHAP. III.

Verse 1. *Ye wives, be in subjection*] Consider that our husband is, by God's appointment, the head and ruler of the house; do not, therefore, attempt to surp his government; for even though he obey not the word—is not a believer in the Christian doctrine, is rule is not thereby impaired; for Christianity ever alters civil relations: and your affectionate, obedient conduct will be the most likely means of convincing him of the truth of the doctrine which you have received.

Without the word] That your holy conduct may be the means of begetting in them a reverence for

Christianity, the preaching of which they will not hear. See the notes on 1 Cor. xiv. 34, and the other places referred to in the margin.

Verse 2. *Chaste conversation—with fear.*] While they see that ye join modesty, chastity, and the purest manners, to the fear of God. Or perhaps *fear*, φοβος, is taken, as in Eph. v. 33, for the reverence due to the husband.

Verse 3. *Whose adorning*] Κοσμος. See the note on Heb. ix. 1, where the word κοσμος, world or ornament, is defined; and also the note on Gen. ii. 1.

Plaiting the hair, and of wearing of gold] Plaiting the hair, and variously folding it about the head, was

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A.U.C. cir. 813.

which is in the sight of God of great price.

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 :

6 Even as Sara obeyed Abra-

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A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A.U.C. cir. 813.

the most ancient and most simple mode of disposing of this chief ornament of the female head. It was practised anciently in every part of the East, and is so to the present day in India, in China, and also in Barbary. It was also prevalent among the Greeks and Romans, as ancient gems, busts, and statues, still remaining, sufficiently declare. We have a remarkable instance of the plaiting of the hair in a statue of Agrippina, wife of Germanicus, an exact representation of which may be seen in a work of *André Lens*, entitled *Le Costume de Peuple de l' Antiquité*, pl. 33. Many plates in the same work show the different modes of dressing the hair which obtained among the Egyptians, Greeks, Romans, Persians, and other nations. Thin *plates of gold* were often mixed with the hair, to make it appear more ornamental by the reflection of light and of the solar rays. Small golden *buckles* were also used in different parts ; and among the Roman ladies, *pearls* and precious stones of different colours. *Pliny* assures us, *Hist. Nat.*, l. ix., c. 35, that these latter ornaments were not introduced among the Roman women till the time of Sylla, about 110 years before the Christian era. But it is evident, from many remaining monuments, that in numerous cases the *hair* differently plaited and curled was the *only ornament* of the head. Often a simple *pin*, sometimes of *ivory*, pointed with gold, seemed to connect the plaits. In monuments of antiquity the *heads* of the *married* and *single* women may be known, the former by the hair being *parted* from the forehead over the middle of the top of the head, the latter by being quite close, or being plaited and curled all in a general mass.

There is a remarkable passage in Plutarch, *Conjugalia Præcept.*, c. xxvi., very like that in the text: *Κοσμος γαρ εστιν, ως ελεγε Κρατης, το κοσμον' κοσμη δε το κοσμιωτεραν γυναικα ποιουν' ποιει δε ταυτην ου χρυσος, ουτε σμαραγδος, ουτε κοκκος, αλλ' οσα σεμνοτητος, ευταξιας, αυδους εμψασιν περιτιθησιν. Opera a Wyttenb.*, vol. i., page 390. "An ornament, as Crates said, is that which *adorns*. The proper ornament of a woman is that which becomes her best. This is neither gold, nor pearls, nor scarlet ; but those things which are an evident proof of gravity, regularity, and modesty." The wife of *Phocion*, a celebrated Athenian general, receiving a visit from a lady who was elegantly adorned with *gold* and *jewels*, and her *hair with pearls*, took occasion to call the attention of her guest to the elegance and costliness of her dress, remarking at the same time, "My ornament is my husband, now for the twentieth year general of the Athenians." *Plut.*, in *vit. Phoc.* How few Christian women act this part ! Women are in general at as much pains and cost in their dress, as if by it they were to be recommended both to God and man. It

is, however, in every case, the argument, either of a *shallow mind*, or of a *vain* and *corrupted heart*.

Verse 4. *The hidden man of the heart* [ὁ κρυπτός της καρδιας ανθρωπος. This phrase is of the same import with that of St. Paul, Rom. vii. 22, ὁ εσω ανθρωπος, the *inner man* ; that is, the *soul*, with the whole system of affections and passions. Every part of the Scripture treats man as a compound being: the *body* is the *outward* or *visible man* ; the *soul*, the *inward*, *hidden*, or *invisible man*. The term *ανθρωπος*, *man*, is derived, according to the best etymologists, from *ανα γρεπων ωπα*, *turning the face upward*. This derivation of the word is beautifully paraphrased by *Ovid*. The whole passage is beautiful ; and, though well known, I shall insert it. After speaking of the creation and formation of all the irrational animals, he proceeds thus :

"Sanctius his animal, mentisque capacius alter
Deerat adhuc, et quod dominari in cætera posset.
Natus homo est : sive hunc divino semine fecit
Ille opifex rerum, mundi melioris origo ;
Sive recens tellus, seductaque nuper ab alto
Æthere, cognati retinebat semina cœli.—
Pronaque cum spectent animalia cœtera terram,
Os HOMINI SUBLIME DEDIT ; CÆLUMQUE TÛERI
Jussit, et erectos ad sidera tollere vultus."

ΜΕΤΑΜ., lib. i., ver. 76.

"A creature of a more exalted kind
Was wanting yet, and then was MAN designed ;
Conscious of thought, of more capacious breast,
For empire formed, and fit to rule the rest.
Whether with particles of heavenly fire
The God of Nature did his soul inspire,
Or earth but new divided from the sky,
Which still retained th' ethereal energy.—
Thus, while the mute creation *downward* bend
Their sight, and to their earthly mother tend,
Man *looks aloft*, and with *erected eyes*
Beholds his own hereditary skies." DRYDEN.

The word *ανθρωπος*, *man*, is frequently applied to the *soul*, but generally with some epithet. Thus ὁ εσω ανθρωπος, the *inner man*, Rom. vii. 22, to distinguish it from the *body*, which is called ὁ εσω ανθρωπος, the *outer man*, 2 Cor. iv. 16 ; ὁ κρυπτός ανθρωπος, the *hidden man*, as in the text ; ὁ καινός ανθρωπος, the *new man*, the soul renewed in righteousness, Eph. ii. 15, to distinguish him from ὁ παλαιός ανθρωπος, the *old man*, that is, man unregenerate or in a state of sin, Rom. vi. 6. And the *soul* is thus distinguished by the Greek philosophers.

A meek and quiet spirit] That is, a mind that will not give provocation to others, nor receive irritation by the provocation of others. *Meekness* will prevent the first ; *quietness* will guard against the last.

A. M. cir. 4064. ham, ^a calling him lord : whose
A. D. cir. 60. ^b daughters ye are, as long as
An. Olymp. ye do well, and are not afraid
cir. CCIX. 4. with any amazement.
L. U. C. cir. 813.

7 ^c Likewise, ye husbands, dwell with *them*
according to knowledge, giving honour unto

the wife, ^d as unto the weaker
vessel, and as being heirs to-
gether of the grace of life ; ^e that
your prayers be not hindered.

8 Finally, ^f be ye all of one mind, having
compassion one of another ; ^g love ^h as

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A. U. C. cir. 813.

^a Gen. xviii. 12. — ^b Gr. *children*. — ^c 1 Cor. vii. 3.
^{ph.} v. 25. Col. iii. 19. — ^d 1 Cor. xii. 23. 1 Thess. iv. 4.
^{see} Job xlii. 8. Matt. v. 23, 24. xviii. 19. — ^e Rom. xii. 16.

xv. 5. Phil. iii. 16. — ^f Rom. xii. 10. Hebr. xiii. 1. Ch.
ii. 17. — ^h Or, *loving to the brethren*.

Great price.] All the ornaments placed on the
head and body of the most illustrious female are, in
the sight of God, of no worth ; but a *meek and silent*
virtue are, in his sight, invaluable, because proceeding
from him and leading to himself, being incorruptible,
withstanding the ruins of the *body* and the ruins of *time*,
and enduring eternally.

Verse 5. *For after this manner*] Simplicity reigned
in primitive times ; *natural ornaments* alone were
in use. Trade and commerce brought in luxu-
ry ; and luxury brought *pride*, and all the *excessive*
sense of dress. No female head ever looks so
well as when adorned with its own hair alone. This
the ornament appointed by God. To cut it off or
cover it is an unnatural practice ; and to exchange
the hair which God has given for hair of some other
colour, is an insult to the Creator. How the *delicacy*
of the female character can stoop to the use of *false*
hair, and especially when it is considered that the
chief part of this kind of hair was once the *natural*
property of some ruffian soldier, who fell in battle by
any a ghastly wound, is more than I can possibly
comprehend. See the notes on 1 Cor. xi. 14—16 ;
and 1 Tim. ii. 9.

Who trusted in God] The women *who trust* not
in God are fond of *dress* and *frippery* ; those *who*
trust in God follow *nature* and *common sense*.

Being in subjection unto their own husbands] It
will rarely be found that women who are *fond* of
dress, and extravagant in it, have any subjection to
their husbands but what comes from *mere necessity*.
Indeed, their dress, which they *intend* as an attractive
to the eyes of *others*, is a sufficient proof that they
have neither *love* nor *respect* for their own husbands.
But them who are concerned refute the charge.

Verse 6. *Even as Sara obeyed*] Almost the same
words are in *Rab. Tanchum*, fol. 9, 3 : “ The wife of
Abraham revered him, and called him lord, as it
is written, Gen. xviii. 12 : *And my lord is old.*” The
words of the apostle imply that she acknowledged
his superiority, and her own subjection to him, in the
order of God.

Whose daughters ye are] As Abraham is repre-
sented the *father* of all his male *believing descendants*,
Sarah is represented as the *mother* of all her *be-*
lieving female posterity. A *son of Abraham* is a true
believer ; a *daughter of Sarah* is the same.

As long as ye do well] For you cannot maintain
your relationship to her longer than ye *believe* ; and
ye cannot *believe* longer than ye continue to *obey*.

And are not afraid with any amazement.] It is
difficult to extract any sense out of this clause. The
original is not very easy ; Μη φοβουμεναι μηδεν
προσην may be rendered, *And not fearing with any*
terror. If ye do well, and act conscientiously your
part as *faithful wives*, ye will at no time live under
the *distressing apprehension* of being *found out*, or
terrified at every appearance of the discovery of *infi-*
delities, or improper conduct. Being not guilty of
these, you will not have occasion to fear *detection*.
On this subject a learned man has quoted these
words, which I have produced elsewhere, Eph. vi. 14 :

— *hic murus aheneus esto,*
Nil conscire sibi, nulla pallescere culpa.

“ Let this be my brazen wall, to be *self-convicted*
of no private delinquency, nor to *change colour*
at being charged with a fault.”

Happy is the *wife*, and happy is the *husband*, who
can *conscientiously* adopt the saying.

Verse 7. *Dwell with them according to knowledge*] Give your wives, by no species of unkind carriage,
any excuse for delinquency. How can a man expect
his wife to be faithful to him, if he be unfaithful to
her? and *vice versa*.

Giving honour unto the wife] Using your superior
strength and experience in her behalf, and thus
honouring her by becoming her protector and sup-
port. But the word *τιμη*, *honour*, signifies *main-*
tenance as well as *respect* ; — *maintain, provide for* the
wife.

As—the weaker vessel] Being more delicately, and
consequently more slenderly, constructed. *Rough-*
ness and *strength* go hand in hand ; so likewise do
beauty and *frailty*. The female has what the man
wants—beauty and delicacy. The male has what the
female wants—courage and strength. The one is as
good in its place as the other : and by these things
God has made an equality between the man and the
woman, so that there is properly very little superiority
on either side. See the note on 1 Thess. iv. 4.

Being heirs together] Both the man and woman
being equally called to eternal glory : and as *prayer*
is one great means of obtaining a meetness for it, it
is necessary that they should live together in such a
manner as to prevent all family contentions, that
they may not be prevented, by disputes or misun-
derstandings, from uniting daily in this most im-
portant duty—family and social prayer.

Verse 8. Be ye *all of one mind*] Unity, both in

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brethren, ^a be pitiful, be courteous:

9 ^b Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, ^c that ye should inherit a blessing.

10 For ^d he that will love life, and see good days, ^e let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him ^f eschew evil, and do good;

^g let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righteous, ^h and his ears are open unto their prayers: but the face of the Lord is ⁱ against them that do evil.

13 ^k And who is he that will harm you, if ye be followers of that which is good?

14 ^l But and if ye suffer for righteousness' sake, happy are ye: and ^m be not afraid of

^a Col. iii. 12. Eph. iv. 32.—^b Prov. xvii. 13. xx. 22. Matt. v. 39. Rom. xii. 14, 17. 1 Cor. iv. 12. 1 Thess. v. 15.—^c Matt. xxv. 34.—^d Ps. xxxiv. 12, &c.—^e James i. 26. Ch. ii. i. 22. Rev. xiv. 5.—^f Ps. xxxvii. 27. Isai. i. 16, 17. 3 John 11.—^g Rom. xii. 18. xiv. 19. Hebr.

xii. 14.—^h John ix. 31. James v. 16.—ⁱ Gr. upon ^k Prov. xvi. 7. Tobit xii. 7. Rom. viii. 28.—^l Matt. v. 10, 11, 12. Ch. ii. 19. iv. 14. James i. 12.—^m Isai. viii. 12. 13. Jer. i. 8. John xiv. 1, 27.

the family and in the church, being essentially necessary to peace and salvation. See on Rom. xii. 16, and xv. 5.

Having compassion] Συμπαθεῖς Being sympathetic; feeling for each other; bearing each other's burdens.

Love as brethren] Φιλαδέλφοι Be lovers of the brethren.

Pitiful] Ευσπλαγχνοί Tender-hearted; let your bowels yearn over the distressed and afflicted.

Courteous] Φιλοφρονες Be friendly-minded; acquire and cultivate a friendly disposition. But instead of this word, ταπεινοφρονες, be humble-minded, is the reading of ABC, more than twenty others, with the Syriac, Arabic of Erpen, Coptic, Armenian, Slavonic, and some of the Fathers. This is probably the true reading, and Griesbach has admitted it into the text.

Verse 9. *Not rendering evil for evil*] Purposing, saying, doing nothing but good; and invariably returning good for evil.

Ye are thereunto called] This is your calling—your business in life, to do good, and to do good for evil, and to implore God's blessing even on your worst enemies. And this is not only your duty, but your interest; for in so doing you shall obtain God's blessing, even life for evermore.

Verse 10. *For he that will love life*] This is a quotation from Ps. xxxiv. 12—16, as it stands in the Septuagint; only the aorist of the imperative is changed from the second into the third person, &c. He who wishes to live long and prosperously, must act as he is here directed. 1. He must refrain from evil-speaking, lying, and slandering. 2. He must avoid flattery and fair speeches, which cover hypocritical or wicked intentions. 3. He must avoid evil, keep going away εκλινατω, from evil. 4. He must do good; he must walk in the way of righteousness. 5. He must live peaceably with all men; seek peace where it has been lost; restore it where it has been broken; and pursue it where it seems to be flying away. He who lives thus must live happy in himself. And as excess in action and passion always tends to the shortening of life, and nothing preys on

the constitution more than disorderly passions, he must live not only happiest but longest who avoids them. It is an edifying story that is told in the book *Mussar*, chap. i., quoted by Rosenmüller: "A certain person, travelling through the city, continued to call out, *Who wants the elixir of life?* The daughter of Rabbi Joda heard him, and told her father. He said, Call the man in. When he came in, the Rabbi said, What is that elixir of life thou sellest? He answered, Is it not written, *What man is he that loveth life, and desireth to see good days, let him refrain his tongue from evil, and his lips from speaking guile?* This is the elixir of life, and is found in the mouth of man."

Verse 12. *The eyes of the Lord are over the righteous*] That is, He is continually under God's notice and his care; God continually watches for him and watches over him, and he is under his constant protection.

And his ears are open unto their prayers] The original is very emphatic: *The eyes of the Lord are upon the righteous, and his ears to their prayer.* The righteous man ever attracts the divine notice, and wherever he is, there is the ear of God; for, as every righteous man is a man of prayer, wherever he prays, there is the ear of God, into which the prayer, as soon as formed, enters.

But the face of the Lord] Far from his eye being upon them, or his ear to their requests (for prayer they have none), his face, his approbation, his providence and blessing, are turned away from them; and he only looks upon them to abhor them, and to turn the arm of his justice against them.

Verse 13. *Who is he that will harm you*] Is it possible that a man can be wretched who has God for his friend? "All the devices which the devil or wicked men work against such must be brought to nought, and by the providence of his goodness be dispersed."

If ye be followers, &c.] Εαν Του Αγαθου μιμηται γενησθε If ye be imitators of the Good One, i. e. of God. Ο Αγαθος, the Good One, is one of God's prime epithets, see Matt. xix. 17, and Satan is distinguished by the reverse, ο πονηρος, the evil one.

A. M. cir. 4064. their terror, neither be troubled ;
 A. D. cir. 60. 15 But sanctify the Lord God
 An. Olymp. in your hearts ; and ^a be ready
 cir. CCIX. 4. always to *give* an answer to
 A.U.C. cir. 813.

every man that asketh you a reason of the hope that is in you with meekness and ^b fear :
 16 ^c Having a good conscience ;

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 A. D. cir. 60.
 An. Olymp.
 cir. CCIX. 4.
 A.U.C. cir. 813.

* Ps. cxix. 46. Acts iv. 8. Col. iv. 6. 2 Tim. ii. 25.

^b Or, *reverence*.—^c Hebr. xiii. 18.

Matt. xxiii. 19, where see the notes. Instead of *μυμηται*, *followers*, or rather *imitators*, *ζηλωται*, *zealous* of what is good, is the reading of ABC, fifteen others, both the *Syriac*, Erpen's *Arabic*, the *Coptic*, *Æthiopic*, *Armenian*, and *Vulgate*, with some of the *Fathers*. This is a very probable reading, and *Griembach* has placed it in the *margin* as a candidate for the place of that in the text.

Verse 14. *But and if ye suffer*] God may permit you to be tried and persecuted for righteousness' sake, but this cannot *essentially harm you* ; he will press even this into your service, and make it work for your good.

Happy are ye] This seems to refer to Matt. v. 10, &c. *Blessed*, or *happy, are ye when men persecute you*, &c. It is a happiness to suffer for Christ ; and it is a happiness, because if a man were not *holy* and *righteous* the world would not persecute him : so he is happy in the very *cause* of his sufferings.

Be not afraid of their terror] *Τον δε φοβον αυτων μη φοβηθητε* *Fear not their fear* ; see Isai. viii. 12. Sometimes *fear* is put for the *object of a man's religious worship* ; see Gen. xxxi. 42, Prov. i. 26, and the place in *Isaiah* just quoted. The exhortation may mean, *Fear not their gods*, they can do you no hurt ; and supposing that they curse you by them, *ye* *be not troubled* ; "He who fears God need have no other fear."

Verse 15. *But sanctify the Lord God in your hearts*] To sanctify God may signify to offer him the *praises* due to his grace ; but as to *sanctify* literally signifies to *make holy*, it is impossible that God should be thus sanctified. We have often already seen that *αγιαζω* signifies to *separate from earth*, that is, from any *common use* or *purpose*, that the *thing* or *person* thus *separated* may be *devoted to a sacred use*. Perhaps we should understand Peter's words thus : Entertain just notions of God ; of his nature, power, will, justice, goodness, and truth. Do not conceive of him as being actuated by such *passions* as *men* ; *separate him in your hearts* from every thing *earthly, human, fickle, rigidly severe, or capriciously merciful*. Consider that he can neither be like man, feel like man, nor act like man. Ascribe no *human passions* to him, for this would *desecrate* not *sanctify* him. Do not *confine* him in your conceptions to place, space, vacuity, heaven, or earth ; endeavour to think worthily of the *immensity* and *sternity* of his nature, of his *omniscience*, *omnipotence*, and *omnipotence*. Avoid the error of the heathens, who bound even their *Dii Majores*, their *greatest gods*, by *fate*, as many well-meaning Christians do the true God by *decrees* ; conceive of him as infinitely *free to act* or *not act*, as he pleases. Consider the *goodness* of his nature ; for *goodness*, in every

possible state of perfection and infinitude, belongs to him. Ascribe no *malevolence* to him ; nor any work, purpose, or decree, that implies it : this is not only a human passion, but a passion of *fallen* man. Do not suppose that he can do evil, or that he can *destroy* when he might *save* ; that he ever did, or ever can, *hate* any of those whom he made in his own image and in his own likeness, so as by a positive decree to doom them, unborn, to everlasting perdition, or, what is of the same import, *pass them by* without affording them the means of salvation, and consequently rendering it impossible for them to be saved. Thus endeavour to conceive of him ; and, by so doing, you *separate him* from all that is *imperfect, human, evil, capricious, changeable, and unkind*. Ever remember that he has wisdom without error, power without limits, truth without falsity, love without hatred, holiness without evil, and justice without rigour or severity on the one hand, or capricious tenderness on the other. In a word, that he neither can *be, say, purpose, or do* any thing that is not infinitely just, holy, wise, true, and gracious ; that he hates nothing that he has made ; and has so loved the world, the whole human race, as to give his only-begotten Son to die for them, that they might not perish, but have everlasting life. Thus *sanctify the Lord God in your hearts*, and you will ever be ready to give a *reason of the hope that is in you* to every serious and candid inquirer after truth. Most religious systems and creeds are incapable of rational explanation, because founded on some misconception of the divine nature.

"They set at odds heaven's jarring attributes,
 And with one excellence another wound."

The system of *humanizing* God, and making him, by our unjust conceptions of him, to act as *ourselves* would in certain circumstances, has been the bane both of religion and piety ; and on this ground infidels have laughed us to scorn. It is high time that we should no longer *know God after the flesh* ; for even if we have known Jesus Christ after the flesh, we are to know him so no more.

What I have written above is not against any particular creed of religious people, it is against any or all to whom it may justly apply, it may even be against some portions of *my own* ; for even in this respect I am obliged daily to labour to sanctify the Lord God in my heart, to *abstract* him from every thing *earthly* and *human*, and apprehend him as far as possible in his own essential nature and attributes through the light of his Spirit and the medium of his own *revelation*. To act thus requires no common effort of soul ; and just apprehensions of this

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* that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation

18 For Christ also hath
once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

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in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

19 By which also he went and preached unto the spirits in prison;

* Tit. ii. 8. Ch. ii. 12.—^b Rom. v. 6. Hebr. ix. 26, 28. Ch. ii. 21. iv. 1.—^c 2 Cor. xiii. 4

^d Col. i. 21, 22.—^e Rom. i. 4. viii. 11. —^f Ch. i. 12. iv. 6. ^g Isai. xlii. 7. xlix. 9. lxi. 1.

kind are not acquired without much prayer, much self-reflection, much time, and much of the grace and mercy of God.

Instead of *τον Θεου*, God, ABC, four others, both the *Syriac*, Erpen's *Arabic*, the *Coptic*, *Vulgate*, and *Armenian*, with *Clement* and *Fulgentius*, read *τον Χριστου*, CHRIST. Sanctify Christ in your hearts. This reading is at least equal to the other in the authorities by which it is supported; but which was written by St. Peter we know not.

A reason of the hope] An account of your hope of the resurrection of the dead and eternal life in God's glory. This was the great object of their hope, as Christ was the grand object of their faith.

The word *απολογια*, which we translate *answer*, signifies a *defence*; from this we have our word *apology*, which did not originally signify an *excuse* for an act, but a *defence of that act*. The *defences of Christianity* by the primitive Fathers are called *apologies*. See the note on Acts xxi. 1.

With meekness and fear] Several excellent MSS. add the word *αλλα*, but, here, and it improves the sense considerably: *Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, but with meekness and fear*. Do not permit your readiness to answer, nor the confidence you have in the goodness of your cause, to lead you to answer *pertly* or *superciliously* to any person; defend the truth with all possible *gentleness* and *fear*, lest while you are doing it you should forget his presence whose cause you support, or say any thing unbecoming the dignity and holiness of the religion which you have espoused, or inconsistent with that heavenly temper which the Spirit of your indwelling Lord must infallibly produce.

Verse 16. *Having a good conscience*] The testimony of God in your own soul, that in simplicity and godly sincerity you have your conversation in the world. See on the term *conscience* at the end of Hebrews.

Whereas they speak evil of you] See the same sentiment in chap. ii. 12, and the note there.

Verse 17. *For it is better*] See on chap. ii. 19, 20.

Verse 18. *Christ also hath once suffered*] See the notes on Rom. v. 6; Heb. ix. 28.

Put to death in the flesh] In his human nature.

But quickened by the Spirit] That very dead body revived by the power of his divinity. There are

various opinions on the meaning of this verse, with which I need not trouble the reader, as I have produced that which is most likely.

Verse 19. *By which*] Spirit, his own divine energy and authority.

He went and preached] By the ministry of Noah, one hundred and twenty years.

Unto the spirits in prison] The inhabitants of the antediluvian world, who, having been *disobedient*, and convicted of the most flagrant transgressions against God, were sentenced by his just law to destruction. But their punishment was delayed to see if they would *repent*; and the long-suffering of God waited one hundred and twenty years, which were granted to them for this purpose; during which time, as criminals tried and convicted, they are represented as being in *prison*—detained under the arrest of divine justice, which waited either for their *repentance* or the expiration of the *respite*, that the punishment pronounced might be inflicted. This I have long believed to be the sense of this difficult passage, and no other that I have seen is so consistent with the whole scope of the place. That the *Spirit of God* did *strive* with, convict, and reprove the antediluvians, is evident from Gen. vi. 3: *My Spirit shall not always strive with man, forasmuch as he is flesh; yet his days shall be one hundred and twenty years*. And it was by this Spirit that Noah became a *preacher of righteousness*, and condemned that ungodly world, Heb. xi. 7, who would not believe till wrath—divine punishment, came upon them to the uttermost. The word *πνευμασι*, *spirits*, is supposed to render this view of the subject improbable, because this must mean *disembodied spirits*; but this certainly does not follow, for the *spirits of just men made perfect*, Heb. xii. 23, certainly means *righteous men*, and men still in the church militant; and the *Father of spirits*, Heb. xii. 9, means *men still in the body*; and the *God of the spirits of all flesh*, Numb. xvi. 22, and xxvii. 16, means *men not in a disembodied state*.

But even on this word there are several various readings; some of the Greek MSS. read *πνευματι*, in spirit, and one *Πνευματι Ἁγιου*, in the Holy Spirit. I have before me one of the first, if not the very first edition of the *Latin Bible*; and in it the verse stands thus: *In quo et hiis, qui in carcere erant, spiritualiter veniens predicavit*; "by which he came *spiritually*, and preached to them that were in prison."

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20 Which sometime were disobedient, ^a when once the long-suffering of God waited in the days of Noah, while ^b the

ark was a preparing, ^c wherein few, that is, eight souls, were saved by water.

21 ^d The like figure whereunto *even* baptism doth also now save us (not the putting away

of ^e the filth of the flesh, ^f but the answer of a good conscience towards God), ^g by the resurrection of Jesus Christ:

22 Who is gone into heaven, and ^h is on the right hand of God; ⁱ angels and authorities and powers being made subject unto him.

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^a Gen. vi. 3, 5, 13. — ^b Hebr. xi. 7. — ^c Gen. vii. 7. viii. 18. 2 Pet. ii. 5. — ^d Eph. v. 26. — ^e Tit. iii. 5. — ^f Rom. x. 10. — ^g Ch. i. 3. — ^h Ps. cx. 1. Rom. viii. 34. Eph. i.

20. Col. iii. 1. Hebr. i. 3. — Rom. viii. 38. 1 Cor. xv. 24. Eph. i. 21.

In two very ancient MSS. of the Vulgate before me, the clause is thus: *In quo et his qui in carcere erant SPIRITU VENIENS PREDICAVIT*; "in which, coming by the Spirit, he preached to those who were in prison." This is the reading also in the *Complutensian Polyglot*.

Another ancient MS. in my possession has the words nearly as in the printed copy: *In quo et his qui in carcere CONCLUSI ERANT SPIRITUALITER VENIENS PREDICAVIT*; "in which, coming *spiritually*, he preached to those who were SHUT UP in prison."

Another MS., written about A. D. 1370, is the same as the printed copy.

The common *printed Vulgate* is different from all best, and from all the MSS. of the Vulgate which I have seen, in reading *spiritibus*, "to the spirits."

In my old MS. Bible, which contains the first translation into English ever made, the clause is the following: *In whiche thing and to hem that weren closid wyder in prison, hi commynge in Spirit, prechide*. The copy from which this translation was taken evidently had *conclusi erant*, with one of the MSS. quoted above, as *closid toggher* proves.

I have quoted all these authorities from the most authentic and correct copies of the Vulgate, to show that from them there is no ground to believe that the text speaks of Christ's going to hell to preach the gospel to the damned, or of his going to some feigned place where the souls of the patriarchs were detained whom he preached, and whom he delivered from that place and took with him to Paradise, which the Romish church holds as an article of faith.

Though the judicious *Calmet* holds with his church in opinion, yet he cannot consider the text of St. Peter as a proof of it. I will set down his own words: *Le sentiment qui veut que Jesus Christ est descendu aux enfers, pour annoncer sa venue aux anciens patriarches, et pour les tirer de cette espece de prison où ils l'attendoient si long tems, est inabordable; et nous le regardons comme un article de foy: mais on peut douter que ce soit le sens de St. Pierre en cet endroit.* "The opinion which states that Jesus Christ descended into hell, to announce his coming to the ancient patriarchs, and to deliver them from that species of prison, where they had so long waited for him, is incontrovertible; and we (the Catholics) consider it as an article of our faith: but

we may doubt whether this be the meaning of St. Peter in this place."

Some think the whole passage applies to the preaching of the gospel to the *Gentiles*; but the interpretation given above appears to me, after the fullest consideration, to be the most consistent and rational, as I have already remarked.

Verse 20. *When once the long-suffering of God waited*] In *Pirkey Aboth*, cap. v. 2, we have these words: "There were ten generations from Adam to Noah, that the *long-suffering* of God might appear; for each of these generations provoked him to anger, and went on in their iniquity, till at last the deluge came."

Were saved by water.] While the ark was preparing, only Noah's family believed; these amounted to *eight persons*; and these only were saved from the deluge, *δι' ὕδατος, on the water*: all the rest perished *in the water*; though many of them, while the rains descended, and the waters daily increased, did undoubtedly humble themselves before God, call for mercy, and receive it; but as they had not repented at the preaching of Noah, and the ark was now closed, and the fountains of the great deep broken up, they lost their lives, though God might have extended mercy to their souls.

Verse 21. *The like figure whereunto, &c.*] Dr. Macknight has translated this verse so as to make the meaning more clear: *By which (water) the antitype baptism (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) now saveth us also, through the resurrection of Jesus Christ.*

He remarks that the relative *ἧ* being in the neuter gender, its antecedent cannot be *κιβωτος*, the ark, which is feminine, but *ὕδωρ*, water, which is neuter.

There are many difficulties in this verse; but the simple meaning of the place may be easily apprehended. Noah believed in God, walked uprightly before him, and found grace in his sight; he obeyed him in building the ark, and God made it the means of his salvation from the waters of the deluge. *Baptism* implies a consecration and dedication of the soul and body to God, the Father, Son, and Holy Spirit. He who is faithful to his baptismal covenant, taking God through Christ, by the Eternal Spirit, for his portion, is saved here from his sins; and, *through the resurrection of Christ from the dead*, has the well-

grounded hope of eternal glory. This is all plain ; but was it the *deluge* itself, or the *ark*, or the *being saved* by that ark from the deluge, that was the *antitype* of which St. Peter speaks ? Noah and his family were *saved by water* ; i. e. it was the instrument of their being saved through the good providence of God. So the water of *baptism*, typifying the regenerating influence of the Holy Spirit, is the means of salvation to all those who receive this Holy Spirit in its quickening, cleansing efficacy. Now as the waters of the flood could not have saved Noah and his family, had they not made use of the ark ; so the water of baptism saves no man, but as it is the means of his getting his heart purified by the Holy Spirit, and typifying to him that purification. The ark was not *immersed* in the water, had it been so they must all have perished ; but it was *borne up on the water*, and *sprinkled* with the rain that fell from heaven. This text, as far as I can see, says nothing in behalf of *immersion* in baptism ; but is rather, from the circumstance mentioned above, in favour of *sprinkling*. In either case it is not the sprinkling, washing, or cleansing the body, that can be of any avail to the salvation of the soul, *but the answer of a good conscience towards God*—the internal evidence and external proof that the soul is purified in the laver of regeneration, and the person enabled to walk in newness of life. We are therefore strongly cautioned here, not to rest in the *letter*, but to look for the *substance*.

Verse 22. *Who is gone into heaven*] Having given the fullest proof of his resurrection from the dead, and of his having accomplished the end for which he came into the world.

On the right hand of God] In the place of the highest dignity, honour, and influence.

The *Vulgate*, one copy of the Itala, Augustine, Fulgentius, Cassiodorus, and Bede, have the following remarkable addition after the above words : *Deglutiens mortem, ut vitæ æternæ hæredes efficiemur*. "Having abolished (swallowed down) death, that we might be made heirs of eternal life." But this addition is found in no Greek copy, nor in any other of the ancient Versions.

Angels and authorities and powers] That is, all creatures and beings, both in the heavens and in the earth, are put under subjection to Jesus Christ. He has all power in the heavens and in the earth. He alone can save ; and he alone can destroy. None need fear who put their trust in him, as he can do whatsoever he will in behalf of his followers, and has good and evil spirits under his absolute command. Well may his enemies tremble, while his friends exult and sing. He can raise the dead, and save to the uttermost all that come unto the Father through him.

If he have all power, if angels and authorities and powers be subject to him, then he can do *what* he will, and employ *whom* he will. To raise the dead can be no difficulty to him, because he has power over all things. He created the world ; he can destroy it, and he can create it anew. We can conceive nothing too difficult for Omnipotence. This same Omnipotent Being is the friend of man. Why then do we not come to him with confidence, and expect the utmost salvation of which our souls and bodies are capable ?

CHAPTER IV.

We should suffer patiently, after the example of Christ, 1. And no longer live according to our former custom, but disregard the scoffs of those who are incensed against us because we have forsaken their evil ways, who are shortly to give account to God for their conduct, 2—5. How the gospel was preached to Jews and Gentiles, 6. As the end of all things was at hand, they should be sober, watchful, charitable, benevolent, good stewards of the bounty of Providence ; and, when called to instruct others, speak as the oracles of God, 7—11. Of the persecutions and trials which were coming upon them, and how they were to suffer so as not to disgrace their Christian character, 12—16. Judgment was about to begin at the house of God, and even the righteous would escape with difficulty from the calamities coming upon the Jews ; but they must continue in well doing, and thus commit the keeping of their souls to their faithful Creator, 17—19.

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FORASMUCH then ^a as
Christ hath suffered for us
in the flesh, arm yourselves

likewise with the same mind :
for ^b he that hath suffered in
the flesh, hath ceased from sin ;

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^a Ch. iii. 18.

^b Rom. vi. 2. 7. Gal. v. 24. Col. iii. 3, 5.

NOTES ON CHAP. IV.

Verse 1. *As Christ hath suffered*] He is your proper pattern ; have the same disposition he had ;
1898

the same forgiving spirit, with meekness, gentleness, and complete self-possession.

He that hath suffered in the flesh, hath ceased from

A. M. cir. 4064. 2 ^a That he no longer ^b should
A. D. cir. 60. live the rest of *his* time in the
An. Olymp. flesh to the lusts of men, ^c but
cir. CCIX. 4. to the will of God.
A.U.C. cir. 813.

3 ^d For the time past of *our* life may suffice
us ^e to have wrought the will of the Gentiles,
when we walked in lasciviousness, lusts, excess
of wine, revellings, banquetings, and abomi-
nable idolatries :

4 Wherein they think it
strange that ye run not with
them to the same excess of riot,
^f speaking evil of *you* :

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A.U.C. cir. 813.

5 Who shall give account to him that is
ready ^g to judge the quick and the dead.

6 For for this cause ^h was the gospel preached
also to them that are dead, that they might
be judged according to men in the flesh,

Rom. xiv. 7. Ch. ii. 1.—^b Gal. ii. 20. Ch. i. 14.
^c John i. 13. Rom. vi. 11. 2 Cor. v. 15. James i. 18.
^d Ezek. xlv. 6. xlv. 9. Acts xvii. 30.—^e Eph. ii. 2. iv. 17.
^f Thesa. iv. 5. Tit. iii. 3. Ch. i. 14.—^g Acts xiii. 45.

xviii. 6. Ch. iii. 16.—^h Acts x. 42. xvii. 31. Rom. xiv.
10, 12. 1 Cor. xv. 51, 52. 2 Tim. iv. 1. James v. 9.
ⁱ Ch. iii. 19.

nia] This is a general maxim, if understood literally :
The man who suffers generally reflects on his ways, is
humbled, fears approaching death, loathes himself
because of his past iniquities, and ceases from them ;
or, in a state of suffering, the mind loses its relish
for the sins of the flesh, because they are em-
ittered to him through the apprehension which he
as of death and judgment ; and, on his application
o God's mercy, he is delivered from his sin.

with the most impure, obscene, and abominable rites.
This was the general state of the Gentile world ; and
with this monstrous wickedness Christianity had
every where to struggle.

Some suppose the words are to be understood thus :
Those who have *firmly resolved*, if called to it, to
offer death rather than *apostatize* from Christianity,
ave consequently *ceased from*, or are *delivered from*,
the sin of *saving their lives* at the expense of their
lith." Others think that it is a parallel passage to
om. vi. 7, and interpret it thus : " He that hath
ortified the flesh, hath ceased from sin." Dr. Bent-
y applies the whole to our redemption by Christ :
e that hath suffered in the flesh hath died for our
ns. But this seems a very constrained sense.

Verse 4. *They think it strange*] *Ξενίζοντες* They
wonder and are astonished at you, that ye can
renounce these gratifications of the flesh for a spi-
ritual something, the good of which they cannot see.

Excess of riot] *Ασωτίας αναχυσών* Flood of pro-
fligacy ; bearing down all rule, order, and restraints
before it.

Speaking evil of you] *βλασφημούντες* Literally,
blaspheming ; i. e. speaking impiously against God,
and calumniously of you.

Verse 2. *That he no longer should live—in the flesh*]
overned by the base principle of giving up his faith
save his life ; to the lusts of men—according to the
ill of his idolatrous persecutors ; but to the will of
od ; which will of God is, that he should retain the
ath, and live according to its dictates, though he
ould suffer for it.

Verse 5. *To judge the quick and the dead.*] They
shall give account of these irregularities to Him who
is prepared to judge both the Jews and the Gentiles.
The *Gentiles*, previously to the preaching of the
gospel among them, were reckoned to be *dead in*
trespasses and sins, Eph. ii. 1—5 ; under the sentence
of death, because they had sinned. The Jews had at
least, by their religious profession, a name to live ;
and by that profession were bound to live to God.

Verse 6. *Was the gospel preached also to them that
are dead*] This is a most difficult verse ; the best
translations I have seen of it are the following :

Verse 3. *The time past of our life*] This is a com-
ete epitome of the Gentile or heathen state, and a
rof that those had been Gentiles to whom the
ostle wrote.

" For this indeed was the effect of the preaching of
the gospel to the dead (the unconverted Gentiles),
that some will be punished as carnal men ; but others
(those converted to Christianity) lead a spiritual life
unto God."—WAKEFIELD.

1. They walked in lasciviousness, *εν ασεληγυαις*
ry species of lechery, lewdness, and impurity.

" For this purpose hath the gospel been preached
even to the dead (i. e. the Gentiles), that although
they might be condemned, indeed, by men in the
flesh (their persecutors), yet they might live eternally
by God in the Spirit."—MACKNIGHT.

2. In lusts, *επιθυμυαις* strong irregular appetites,
d desires of all kinds.

" For this cause was the gospel preached to them that
were dead ; that they who live according to men in the
flesh, may be condemned ; but that they who live ac-
cording to God in the Spirit, may live."—KNATCHBULL.

3. In excess of wine, *οινοφλυγυαις* from *οινος*, wine,
d *φλυς*, to be hot, or to boil ; to be inflamed with
e ; they were in continual debauches.

There are as many different translations of this
verse, and comments upon it, as there are translators
and commentators. That of Sir Norton Knatchbull,
could the Greek text bear it, appears the most simple ;
but that of Dr. Macknight, which is nearly the sense

4. In revellings, *καμοις* lascivious feastings, with
unken songs, &c. See the note on Rom. xiii. 13.

5. In banquetings, *ποροις* wine feasts, drinking
ches, &c.

6. In abominable idolatries, *αθεμιτοις ιδωλοατρυαις*
t is, the abominations practised at their idol feasts,
ere they not only worshipped the idol, but did it

A. M. cir. 4064. but live according to God in
A. D. cir. 60. the spirit.

An. Olymp. 7 But ^a the end of all things is
cir. CCIX. 4. at hand: ^b be ye therefore
A.U.C. cir. 813.

sober, and watch unto prayer.

8 ^c And above all things have fervent charity
among yourselves: for ^d charity ^e shall cover
the multitude of sins.

9 ^f Use hospitality one to another ^g without
grudging.

^a Matt. xxiv. 13, 14. Rom. xiii. 12. Phil. iv. 5. Hebr. x. 25. James v. 8. 2 Pet. iii. 9, 11. 1 John ii. 18. ^b Matt. xxvi. 41. Luke xxi. 34. Col. iv. 2. Ch. i. 13. v. 8. ^c Hebr. xiii. 1. Col. iii. 14. ^d Prov. x. 12. 1 Cor. xiii. 7. James v. 20. ^e Or, will. ^f Rom. xii. 13. Hebr. xiii. 2. ^g 2 Cor. ix. 7. Phil. ii. 14. Philem.

given by Mr. Wesley in his *Paraphrase*, is more likely to be the true one among those already proposed.

But if the apostle had the same fact in view which he mentions, chap. iii. 19, 20, then the *antediluvians* are the persons intended: *For this cause*—that Christ is prepared to judge the quick and the dead, and to dispense righteous judgment in consequence of having afforded them every necessary advantage, was the gospel preached by Noah to them also who are dead—the antediluvian world, then dead in trespasses and sins, and condemned to death by the righteous judgment of God; but in his great compassion he afforded them a respite, that though they were condemned as men in the flesh (for this was their character; my Spirit will not always strive with man, forasmuch as he is FLESH, Gen. vi. 3), yet, hearing this gospel by Noah, they may believe, and live according to God in the spirit—live a blessed life in eternity according to the mercy of God, who sent his Spirit to strive with them. This appears to me to be the most consistent sense; especially as the apostle seems to refer to what he had said of the Spirit of Christ in Noah preaching to the spirits in prison—the rebellious that lived before the flood. See the notes on chap. iii. 19, 20.

Verse 7. *But the end of all things is at hand*] I think that here also St. Peter keeps the history of the deluge before his eyes, finding a parallel to the state of the Jews in his own time in that of the antediluvians in the days of Noah. In Gen. vi. 13, God said unto Noah, *The end of all flesh is come before me*. This was spoken at a time when God had decreed the destruction of the world by a flood. Peter says, *The end of all things is at hand*; and this he spoke when God had determined to destroy the Jewish people and their polity by one of the most signal judgments that ever fell upon any nation or people.

In a very few years after St. Peter wrote this epistle, even taking it at the lowest computation, viz., A. D. 60 or 61, Jerusalem was destroyed by the Romans. To this destruction, which was literally *then at hand*, the apostle alludes when he says, *The end of all things is at hand*; the end of the

10 ^h As every man hath received the gift, *even so* minister the same one to another, ⁱ as good stewards of ^k the manifold grace of God.

11 ^l If any man speak, *let him speak* as the oracles of God; ^m if any man minister, *let him do it* as of the ability which God giveth: that ⁿ God in all things may be glorified through Jesus Christ; ^o to whom be praise

14. ^h Rom. xii. 6. 1 Cor. iv. 7. ⁱ Matt. xxiv. 4. xxv. 14, 21. Luke xii. 42. 1 Cor. iv. 1, 2. Tit. i. 7. ^l 1 Cor. xii. 4. Eph. iv. 11. ^m Jer. xxiii. 22. ⁿ Rom. xii. 6, 7, 8. 1 Cor. iii. 10. ^o Eph. v. 20. Ch. ii. 5. ^o 1 Tim. vi. 16. Ch. v. 11. Rev. i. 6.

temple, the end of the Levitical priesthood, the end of the whole Jewish economy, was then at hand.

If these words could be taken in any general sense, then we might say to every present generation, *The end of all things is at hand*; the end of all the good which the wicked enjoy, and the end of all the evil which the righteous suffer.

Be—sober, and watch unto prayer.] *Be sober*—make a prudent and moderate use of all you possess; and *watch* against all occasions of sin; and *pray* for the supporting hand of God to be upon you for good, that ye may escape the destruction that is coming upon the Jews, and that ye may be saved from among them when the scourge comes.

Verse 8. *Have fervent charity*] *ἄγαστρον ἔστω* Intense love; for love shall cover a multitude of sins. A loving disposition leads us to pass by the faults of others, to forgive offences against ourselves, and to excuse and lessen, as far as is consistent with truth, the transgressions of men. It does not mean that our love to others will induce God to pardon our offences. See the note on James v. 20.

Verse 9. *Use hospitality*] Be ever ready to divide your bread with the hungry, and to succour the stranger. See on Heb. xiii. 2.

Without grudging.] *ἄνευ γογγυσμῶν* Without grumbings. Do nothing merely because it is commanded, but do it from love to God and man; then it will be *without grumbling*.

Verse 10. *Hath received the gift*] *Χαρίσμα* A gift; any blessing of providence or grace. I cannot think that the word means here the Holy Ghost, or any of his supernatural gifts or influences; it may include those, but it signifies any thing given by the mere mercy and bounty of God: but perhaps in this place it may signify some or any office in the church; and this sense, indeed, the connexion seems to require.

Stewards of the manifold grace] Whatever gifts or endowments any man may possess, they are, properly speaking, not his own; they are the Lord's property, and to be employed in his work, and to promote his glory.

Verse 11. *If any man speak*] In order to explain

M. cir. 406A. and dominion for ever and ever.
 .D. cir. 60. Amen.
 An. Olymp.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his

glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: for on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a mur-

A. M. cir. 406A.
 A. D. cir. 60.
 An. Olymp.
 cir. CCLIX. 4.
 A.U.C. cir. 813.

1 Cor. iii. 13. Ch. i. 7.—b Acts v. 41. James i. 2. 2 Cor. i. 7. iv. 10. Phil. iii. 10. Col. i. 2 Tim. ii. 12. Ch. v. 1, 10. Rev. i. 9.—d Ch. i. 5, 6.

* Matt. v. 11. 2 Cor. xii. 10. James i. 12. Ch. ii. 19, 20. iii. 14.—f Ch. ii. 12. iii. 16.—g Ch. ii. 20.

enforce God's word, and edify his neighbour, let us do it as those did to whom the living oracles were committed; they spoke as they were inspired by the Holy Ghost. Those, therefore, at Pontus, &c., who undertook to teach others, should speak by the same authority; or, if not under this immediate influence, should speak as or according to the oracles already delivered, grounding all their exhortations and doctrines on some portion of that revelation already given. This command is sent to every man upon whom the Holy Spirit is poured out, in holy orders, in pretended holy orders, or preaching to holy orders. Their teaching should be what the oracles of God, the Holy Scriptures, teach and denounce.

If the ability which God giveth] Perhaps the meaning here may refer to the care of the poor, but the ability is the quantum of means which God has placed in their hands; and they are to minister this as coming immediately from God, and to direct the minds of the poor to consider him as their benefactor, that he in all things may be glorified through Christ Jesus. This is implied in the essence of every charitable act: the actor is not the author, but God is the author; and the poor man should be taught to consider him as his immediate benefactor. Those who give any thing as from themselves, rob God; for to him the praise for all good, and the dominion over all men and things, belong for ever and ever.

Verse 12. Think it not strange concerning the fiery trial] Πυρρῶν. The metaphor is old, but noble; it represents the Christians at Pontus as being fire cast upon them for the trying of their faith, as gold is tried by fire, chap. i. 7, to which the apostle alludes.—Macknight.

St. Peter returns here to what he had often touched upon in this epistle, namely, to exhort the Christians to behave with patience and integrity under their present severe persecution; to which purpose he uses the following arguments:

First, He intimates that it was not a strange or unusual thing for the people of God to be persecuted.

Secondly, That if they suffered here as Christ did, they should hereafter be glorified with him.

Thirdly, Besides the prospect of that future glory,

they had at present the Spirit of God for their support and comfort.

Fourthly, That it was an honour for any of them to suffer, not as a malefactor, but as a Christian.

Fifthly, Though the afflictions began with the Christians, yet the weight of the storm would fall upon the unbelievers. From these considerations he exhorted them to persevere in their duty, and trust in all events with God. See Dodd.

Verse 14. If ye be reproached for the name of Christ] To be reproached for the name of Christ is to be reproached for being a Christian, that is, for being like Christ. This is the highest honour to which any man can arrive in this world, and therefore the apostle says to such, Happy are ye.

The spirit of glory and of God resteth upon you] As this Divine Spirit rested upon Jesus, so does it rest upon his persecuted followers. There is a various reading here, καὶ δυνάμει, and of power, which is found in some of the chief MSS. (the Codex Alexandrinus, and above twenty others), the later Syriac, all the Arabic, Coptic, Ethiopic, Armenian, Vulgate, some copies of the Itala, Athanasius, Theophylact, Cyprian, and Cassiodorus; and in them the whole verse reads thus: If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory, and of power, and of God, resteth upon you. This is agreeable to our Lord's words, Matt. v. 11, 12. So that what constituted them unhappy in the sight of the world was their chief happiness in the sight of God; they carried Christ the fountain of blessedness in their heart, and therefore could not be unhappy.

On their part he is evil spoken of] Κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. By them he is blasphemed, by you he is honoured.

Verse 15. But let none of you suffer—as a busybody in other men's matters] Ἀλλοτριοεπισκοπος. The inspector of another; meddling with other people's concerns, and forgetting their own; such persons are hated of all men. But some think that meddling with those in public office is here intended, as if he had said: Meddle not with the affairs of state, leave public offices and public officers to their own master, strive to live peaceably with all men, and show yourselves to be humble and unassuming.

Verse 16. Yet if—as a Christian] If he be persecuted because he has embraced the Christian faith,

A. M. cir. 4064. derer, or as a thief, or as an
A. D. cir. 60. evil doer, * or as a busy-body in
An. Olymp. cir. CCIX. 4. other men's matters.
A.U.C. cir. 813.

16 Yet if any man suffer as a Christian, let him not be ashamed; b but let him glorify God on this behalf.

17 For the time is come c that judgment must begin at the house of God: and d if it first begin at us, e what shall the end be

* 1 Thess. iv. 11. 1 Tim. v. 13.—b Acts v. 41.—c Isai. x. 12. Jer. xxv. 29. xlix. 12. Ezek. ix. 6. Mal. iii. 5.

let him not be ashamed, but let him rather glorify God on this very account. Christ suffered by the Jews because he was holy; Christians suffer because they resemble him.

The word *Χριστιανος*, *Christian*, is used only here and in Acts xi. 26; xxvi. 28. See the note on the former passage.

Verse 17. *Judgment must begin at the house of God*] Our Lord had predicted that, previously to the destruction of Jerusalem, his own followers would have to endure various calamities; see Matt. xxiv. 9, 21, 22; Mark xiii. 12, 13; John xvi. 2, &c. Here his true disciples are called *the house* or *family of God*. That the converted Jews suffered much from their own brethren, the *zealots*, or *factions* into which the Jews were at that time divided, needs little proof; and some interpreters think that this was in conformity to the purpose of God (Matt. xxiii. 35: *That on you may come all the righteous blood shed from the foundation of the world*), "that the Jewish Christians were to be involved in the general punishment; and that it was proper to begin at them as a part of the devoted Jewish nation, notwithstanding they were now become the house of God, because the justice of God would thereby be more illustriously displayed." See *Macknight*. But probably the word *κρῖμα*, which we here translate *judgment*, may mean no more than affliction and distress; for it was a Jewish maxim that, when God was about to pour down some general judgment, he began with afflicting his own people in order to correct and amend them, that they might be prepared for the overflowing scourge. In *Bava Kama*, fol. 60, 1, we have the same sentiment, and in nearly the same words, as in Peter, viz.: "God never punishes the world but because of the wicked, but he always begins with the righteous first. The destroyer makes no difference between the just and unjust, only he begins first with the righteous." See Ezek. ix. 1—7, where God orders the destroyer to slay both old and young in the city: *But*, said he, *Begin at my sanctuary*.

And if it first begin at us] Jews, who have repented, and believed on the Son of God; *what shall the end be of them*—the Jews who continue impenitent, and obey not the gospel of God? Here is the plainest reference to the above Jewish maxim; and this, it

of them that obey not the gospel of God?

18 'And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God s commit the keeping of their souls to him in well doing, as unto a faithful Creator.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4. A.U.C. cir. 813.

d Luke xxiii. 31.—e Luke x. 12, 14.—f Prov. xi. 31. Luke xxiii. 31.—g Ps. xxxi. 5. Luke xxiii. 46. 2 Tim. i. 12.

appears, was founded upon the text which St. Peter immediately quotes.

Verse 18. *And if the righteous scarcely be saved*] If it shall be with extreme difficulty that the Christians shall escape from Jerusalem, when the Roman armies shall come against it with the full commission to destroy it, *where shall the ungodly and the sinner appear?* Where shall the proud Pharisaic boaster in his own outside holiness, and the profligate transgressor of the laws of God, *show themselves*, as having escaped the divine vengeance? The Christians, though with difficulty, did escape, every man; but not one of the Jews escaped, whether found in Jerusalem or elsewhere.

It is rather strange, but it is a fact, that this verse is the Septuagint translation of Prov. xi. 31: *Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner*. For this the Septuagint and St. Peter have, *If the righteous scarcely be saved, where shall the ungodly and the sinner appear?* Such a latitude of construction can scarcely be accounted for. The original is this: *hen teaddik baseret yeshullam, aph ki rasha vechote*; "Behold, to the righteous it shall be returned on the earth; and also to the wicked and the transgressor."

The Chaldee paraphrast has given this a different turn: *Behold, the righteous shall be strengthened in the earth; but the ungodly and the sinners shall be consumed from the earth*.

The Syriac thus: *If the righteous scarcely live, the ungodly and the sinner where shall he stand?*

The Arabic is nearly the same as the Septuagint and the apostle; the Vulgate follows the Hebrew.

I have on several occasions shown that, when *Cestius Gallus* came against Jerusalem, many Christians were shut up in it; when he strangely raised the siege the Christians immediately departed to Pella in Coele Syria, into the dominions of king Agrippa, who was an ally of the Romans, and there they were in safety; and it appears, from the ecclesiastical historians, that they had but *barely time* to leave the city before the Romans returned under the command of Titus, and never left the place till they had destroyed the temple, razed the city to the ground, slain upwards of a million of those wretched people.

and put an end to their civil polity and ecclesiastical state.

Verse 19. *Suffer according to the will of God*] A man suffers according to the will of God who suffers for righteousness' sake; and who, being reviled, reviles not again.

Commit the keeping of their souls] Place their lives confidently in his hand, who, being their Creator, will also be their preserver, and keep that safely which is committed to his trust. God is here represented as faithful, because he will always fulfil his promises, and withhold no good thing from them that walk uprightly.

But they had no reason to hope that he would care for their lives and souls unless they continued in well doing. He who is employed in God's work will have God's protection. The path of duty ever was, and ever will be, the only way of safety.

1. The apostle recommends *servent charity*—unfeigned love both to God and man. It is well said of this grace, that it is a universal virtue which ought to precede, accompany, and follow all others. A charity which has God for its principle, and Jesus Christ for its pattern, never faileth. If our charity be extensive enough to cover all the defects of our neighbour in bearing with them; that of God is sufficient to cover all the sins of a sincere penitent by blotting them out. If we ought to be charitable to all, it is after the example of our heavenly Father, who is loving to every man, and hateth nothing that he has made.

2. The difficulty of escaping the corruption that is in the world is great; and, consequently, the danger of losing our souls. In this great work, watchfulness, prayer, faith, and obedience, are indispensably necessary. He who does not walk with God here cannot see nor enjoy him hereafter.

CHAPTER V.

Directions to the elders to feed the flock of God, and not to be lords over God's heritage, that, when the chief Shepherd does appear, they may receive a crown of glory, 1—4. The young are to submit themselves to the elder, and to humble themselves under the mighty hand of God, and cast all their care upon him, 5—7. They should be sober and watchful, because their adversary the devil is continually seeking their destruction, whom they are to resist, stedfast in the faith, 8, 9. They are informed that the God of all grace had called them to his eternal glory, 10, 11. Of Silvanus, by whom this epistle was sent, 12. Salutations from the church at Babylon, 13. The apostolic benediction, 14.

. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
ir. CCIX. 4.
U.C. cir. 813.

THE elders which are among you I exhort, who am also an elder and a witness of

the sufferings of Christ, and also a partaker of the glory that shall be revealed :

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A.U.C. cir. 813.

Philem. 9.—^b Luke xxiv. 48. Acts i. 8, 22. v. 32. x. 39.

^c Rom. viii. 17, 18. Rev. i. 9.

NOTES ON CHAP. V.

Verse 1. *The elders which are among you*] In this we see the term *πρεσβυτεροι*, elders or presbyters, is the name of an office. They were as *pastors* or *shepherds* of the flock of God, the Christian people among whom they lived. They were the same as *popes*, *presidents*, *teachers*, and *deacons*, Acts xiv. 1; 1 Tim. v. 17. And that these were the same as *popes* the next verse proves.

Who am also an elder] Συμπρεσβυτερος. A fellow-elder; one on a level with yourselves. Had he been at the popes of Rome say he was—the prince of apostles, and head of the church, and what they ought to be—mighty secular lords, binding the kings of the earth in chains, and their nobles in fetters of iron; could he have spoken of himself as he here speaks? It is true that the Roman pontiffs, in all their titles, each style themselves *servus servorum Dei*, servant of the servants of God, while each affects to

be *rex regum*, king of kings, and vicar of Jesus Christ. But the popes and the scriptures never agree.

A witness of the sufferings of Christ] He was with Christ in the garden, he was with him when he was apprehended, and he was with him in the high-priest's hall. Whether he followed him to the cross we know not: probably he did not; for in the hall of the high-priest he had denied him most shamefully; and, having been deeply convinced of the greatness of his crime, it is likely he withdrew to some private place, to humble himself before God, and to implore mercy. He could however, with the strictest propriety, say, from the above circumstances, that he was a witness of the sufferings of Christ.

A partaker of the glory] He had a right to it through the blood of the Lamb; he had a blessed anticipation of it by the power of the Holy Ghost; and he had the promise from his Lord and Master that he should be with him in heaven, to behold his glory; John xvii. 21, 24.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A.U.C. cir. 813.

2 * Feed the flock of God
b which is among you, taking
the oversight thereof, c not by
constraint, but willingly; d not
for filthy lucre, but of a ready mind;

3 Neither as e being f lords
over g God's heritage, but h being
ensamples to the flock.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A.U.C. cir. 813.

4 And when i the chief Shep-
herd shall appear, ye shall receive k a crown

* John xxi. 15, 16, 17. Act. xx. 28.—b Or, as much as
in you is.—c 1 Cor. ix. 17.—d 1 Tim. iii. 3, 8. Tit.
i. 7.—e Or, overruling.—f Ezek. xxxiv. 4. Matt. xx.
25, 26. 1 Cor. iii. 9. 2 Cor. i. 24.—g Pa. xxxiii. 12. lxxiv.

2.—h Phil. iii. 17. 2 Thess. iii. 9. 1 Tim. iv. 12. Tit.
ii. 7.—i Hebr. xiii. 20.—k 1 Cor. ix. 25. 2 Tim. iv. 8.
James i. 12.

Verse 2. *Feed the flock*] Do not *fleece* the flock.

Taking the oversight] *Επισκοπουντες* Discharging the office of *bishops* or *superintendents*. This is another proof that *bishop* and *presbyter* were the same order in the *apostolic* times, though *afterwards* they were made distinct.

Not by constraint] The office was laborious and dangerous, especially in those times of persecution; it is no wonder then that even those who were best qualified for the office should strive to excuse themselves with a genuine *Nolo episcopari*, "I am unwilling to be a bishop."

Not for filthy lucre] Could the office of a *bishop*, in those early days, and in the time of persecution, be a *lucrative* office? Does not the Spirit of God lead the apostle to speak these things rather for *posterity* than for that time? See the notes on 1 Tim. iii. 3.

But of a ready mind] Doing all for Christ's sake, and through love to immortal souls.

Verse 3. *Neither as being lords over God's heritage*] This is the voice of St. Peter in his *Catholic epistle* to the *Catholic church*! According to him there are to be no lords over God's heritage, the bishops and presbyters who are appointed by the head of the church are to *feed the flock*, to *guide* and to *defend* it, not to *fleece* and *waste* it; and they are to look for their reward in another world, and in the approbation of God in their consciences. And in humility, self-abasement, self-renunciation, and heavenly-mindedness, they are to be *ensamples*, *τυποι*, *types*, to the flock, *moulds* of a heavenly form, into which the spirits and lives of the flock may be *cast*, that they may come out after a perfect pattern. We need not ask, Does the church that arrogates to itself the exclusive title of *Catholic*, and do its *supreme pastors*, who affect to be the successors of Peter and the vicars of Jesus Christ, act in this way? They are in every sense the reverse of this. But we may ask, Do the other churches, which profess to be *reformed* from the abominations of the above, keep the advice of the apostle in their eye? Have they *pastors according to God's own heart, who feed them with knowledge and understanding*? Jer. iii. 15. Do they feed themselves, and not the flock? Are they *lords over the heritage of Christ*, ruling with a high ecclesiastico-secular hand, disputing with their flocks about penny-farthing *tithes* and *stipends*, rather than contending for the faith once delivered to the saints? Are they heavenly *moulds*, into which the spirits and conduct of their

flocks may be cast? I leave those who are concerned to answer these questions; but I put them, in the name of God, to all the preachers in the land. How many among them properly care for the flock? Even among those reputed *evangelical* teachers, are there not some who, on their first coming to a parish or a congregation, make it their *first* business to *raise the tithes* and the *stipends*, where, in all good conscience, there was before enough, and more than enough, to provide them and their families with not only the *necessaries*, but all the *conveniences* and *comforts* of life? conveniences and comforts which neither Jesus Christ nor his servant Peter ever enjoyed. And is not the great concern among ministers to seek for those *places, parishes, and congregations*, where the provision is the most ample, and the work the smallest? Preacher or minister, whosoever thou art who readest this, apply not the word to thy *neighbour*, whether he be state-appointed, congregation-appointed, or self-appointed; take all to thyself; *mutato nomine de te fabula narratur*. See that thy *own* heart, views, and conduct be right with God; and then proceed to the next verse.

Verse 4. *When the chief Shepherd*] That is, the Lord Jesus Christ, whose is the flock, and who provides the pasture, and from whom, if ye are legally called to the most awful work of preaching the gospel, ye have received your commission; when he shall *appear* to judge the world in righteousness, ye who have fed his flock, who have taken the *superintendency* of it, not by *constraint*, not for *filthy lucre's* sake, not as *lords over the heritage*, but with a *ready mind*, employing body, soul, spirit, time, and talents, in endeavouring to pluck sinners as brands from eternal burnings, and build up the church of Christ on its most holy faith; ye shall receive a *crown of glory* that *fudeth not away*, an eternal nearness and intimacy with the ineffably glorious God; so that ye who have turned many to righteousness shall shine, not merely as *stars*, but as *suns* in the kingdom of your Father! O ye heavenly-minded, diligent, self-denying pastors after God's own heart, whether ye be in the churches established by the *state*, or in those *divisions* widely separated from or nearly connected with it, take courage; preach Jesus; press through all difficulties in the faith of your God; fear no evil while meditating nothing but good. Ye are stars in the right hand of Jesus, who walks among your golden candlesticks, and has lighted that lamp of life which ye are appointed to trim; fear not, *your labour in the Lord*

A. M. chr. 4064. of glory ^a that fadeth not away.
 A. D. cir. 60. 5 Likewise, ye younger, submit yourselves unto the elder.
 An. Olymp. cir. CCIX. 4. Yea, ^b all of you be subject
 A. U. C. cir. 813. one to another, and be clothed with humility:
 for ^c God resisteth the proud, and ^d giveth grace to the humble.
 6 ^e Humble yourselves therefore under the

mighty hand of God, that he may exalt you in due time :
 7 ^f Casting all your care upon him ; for he careth for you.
 8 ^g Be sober, be vigilant ; because ^h your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour :
 9 ⁱ Whom resist, stedfast in the faith,

^a Ch. i. 4.—^b Rom. xii. 10. Eph. v. 21. Phil. ii. 3. James iv. 6.—^c Isai. lviii. 15. lxvi. 2.—^d James iv. 10. Ps. xxxvii. 5. lv. 22. Wisd. xii. 13. Matt. vi. 25. Luke

xii. 11, 22. Phil. iv. 6. Hebr. xiii. 5.—^e Luke xxi. 34, 36. 1 Thess. v. 6. Ch. iv. 7.—^f Job i. 7. ii. 2. Luke xxiii. 31. Rev. xii. 19.—^g Eph. vi. 11, 13. James iv. 7.

cannot be in vain ! Never, never can ye preach one sermon in the spirit of your office, which the God of all grace shall permit to be unfruitful ; ye carry and sow the seed of the kingdom by the command and the authority of your God ; ye sow it, and the heavens shall drop down dew upon it. Ye may go forth weeping, though bearing this precious seed ; but ye shall doubtless come again with rejoicing, bringing your sheaves with you. Amen, even so, and Jesus !

he lifts up ; those who lift themselves up, God thrusts down.

Verse 5. *Likewise, ye younger*] *Νεωτεροι* probably means here *inferiors*, or those not in sacred offices ; and may be understood as referring to the *people* at large who are called to obey them that have the rule over them in the Lord. In this sense our Lord, it appears, uses the word, Luke xxiii. 26.

If we humble not ourselves under God's *grace*, he will humble us under his *judgments*. Those who patiently submit to him, he exalts in due time ; if his hand be *mighty to depress*, it is also *mighty to exalt*.

Be subject one to another] Strive all to serve each other ; let the pastors strive to serve the people, and let the people the pastors ; and let there be no contention, but who shall do most to oblige and profit all to rest.

Verse 7. *Casting all your care*] *Την μεριμναν* Your *anxiety*, your *distracting care*, on him, for he careth for you, *οτι αυτου μελει περι υμων*, for he meddles or concerns himself, with the things that interest you. Whatever things concern a follower of God, whether they be spiritual or temporal, or whether in themselves great or small, God concerns himself with them ; what affects them affects him ; in all their afflictions he is afflicted. He who knows that God cares for him, need have no anxious cares about himself. This is a plain reference to Ps. lv. 22 : *Cast thy burden upon the Lord, and he will sustain thee*. He will bear both thee and thy burden.

Be clothed with humility] To be clothed with a *truly or person* is a Greek mode of speech for being clothed with *person* with which a man is said to be clothed. Be ye *truly humble* ; and let your *outward* *garment* and *conduct* be a proof of the humility of your hearts. *Εγκομωματα*, from the original word *εγκομωματα*, signifies often an outward ornamental garment, worn in different places with *knots* or *bows*, probably ornamented all over with bows or knots of different coloured ribbands, silk twist, &c. But it also signifies the outward garment worn by *servants*, *slaves*, *shepherds*, and *shepherds*, which was rather intended to be a *guard* of the other garments than an *ornament* to be thus dressed : and I am rather inclined to take this sense than in the former ; for as the apostle exhorts upon them to be *subject* to each other, he desires them to put on *humility*, as the *encomboma* or *an's dress*, that they may appear to be such as are *ready to serve* ; and that he cannot refer to this mode of clothing as an *ornament* the next words evidently prove : *God resisteth the proud, and giveth grace to the humble—the proud*, with all their *ornaments*, God *resists* ; while those who are clothed with humble garment he *adorns*.

Verse 8. *Be sober*] Avoid *drunkenness* of your senses, and *drunkenness* in your souls ; be not overcharged with the concerns of the world.

Verse 6. *Humble yourselves*] Those who submit entirely to the dispensations of God's providence, 1905

Be vigilant] Awake, and keep awake ; be always watchful ; never be off your guard ; your enemies are alert, they are never off theirs.

Your adversary the devil] This is the reason why ye should be sober and vigilant ; ye have an ever active, implacable, subtle enemy to contend with. He *walketh about*—he has access to you every where, he knows your feelings and your propensities, and informs himself of all your circumstances ; only God can know more and do more than he, therefore your care must be cast upon God.

As a roaring lion] Satan tempts under three forms : 1. The *subtle serpent* ; to beguile our senses, pervert our judgment, and enchant our imagination. 2. As an *angel of light*, to deceive us with *false views* of spiritual things, *refinements* in religion, and presumption on the providence and grace of God. 3. As a *roaring lion* ; to bear us down, and destroy us by *violent opposition*, *persecution*, and *death*. Thus he was acting towards the followers of God at Pontus, &c., who were now suffering a grievous persecution.

Walketh about] Traversing the earth ; a plain reference to Job ii. 2, which see.

Seeking whom he may devour] *Τινα καταπιη* Whom

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCLX. 4.
A.U.C. cir. 813.

^a knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, ^b who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered ^c a while, ^d make you perfect, ^e stablish, strengthen, settle you.

11 ^f To him be glory and dominion for ever and ever. Amen.

12 ^g By Silvanus, a faithful brother unto

you, as I suppose, I have ^h written briefly, exhorting, and testifying ⁱ that this is the true grace of God wherein ye stand.

13 The church that is at Babylon, elected together with you, saluteth you; and so doth ^k Marcus my son.

14 ^l Greet ye one another with a kiss of charity. ^m Peace be with you all that are in Christ Jesus. Amen.

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A.U.C. cir. 813.

^a Acts xiv. 22. 1 Thess. iii. 3. 2 Tim. iii. 12. Ch. ii. 21.
^b 1 Cor. i. 9. 1 Tim. vi. 12.—^c 2 Cor. iv. 17. Ch. i. 6.
^d Hebr. xiii. 21. Jude 24.—^e 2 Thess. ii. 17. iii. 3.—^f Ch. iv. 11. Rev. i. 6.—^g 2 Cor. i. 19.—^h Hebr. xiii. 22.

ⁱ Acts xx. 24. 1 Cor. xv. 1. 2 Pet. i. 12.—^k Acts xii. 12. 25.—^l Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Thess. v. 26.—^m Eph. vi. 23.

he may gulp down. It is not every one that he can swallow down: those who are sober and vigilant are proof against him, these he MAY NOT swallow down; those who are drunken with the cares of this world, &c., and are unwatchful, these he MAY swallow down. There is a beauty in this verse, and a striking apposition between the first and last words, which I think have not been noticed: Be sober, νηψατε, from νη, not, and πινω, to drink; do not drink, do not swallow down: and the word καταπιω, from κατα, down, and πινω, to drink. If you swallow strong drink down, the devil will swallow you down. Hear this, ye drunkards, toppers, tipplers, or by whatsoever name you are known in society, or among your fellow-sinners. Strong drink is not only the way to the devil, but the devil's way into you; and ye are such as the devil particularly MAY swallow down.

Verse 9. Whom resist] Stand against him, αντιστητε. Though invulnerable, he is not unconquerable: the weakest follower of God can confound and overpower him, if he continue stedfast in the faith—believing on the Son of God, and walking uprightly before him. To a soul thus engaged he can do no damage.

The same afflictions are accomplished in your brethren] It is the lot of all the disciples of Christ to suffer persecution. The brotherhood, αδελφοτης, the Christian church, every where is exposed to the assaults of men and devils; you are persecuted by the heathen among whom ye live, and from among whom ye are gathered into the fold of Christ: but even those who profess the same faith with you, and who are resident among the Jews (for so I think εν κοσμω, in the world, is here to be understood), are also persecuted, both heathens and Jews being equally opposed to the pure and holy doctrines of the gospel. Any man who has read the Greek Testament with any attention must have observed a vast number of places in which the word κοσμος, which we translate world, means the Jewish people and the Jewish state, and nothing else.

Verse 10. But the God of all grace] The Fountain of infinite compassion, mercy, and goodness. Mohammed has conveyed this fine description of the Divine

Being in the words with which he commences every surat or chapter of his Koran, two excepted; viz:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
Bismillahi arrahmani arraheemi.

Of which the best translation that can be given is that of the apostle, In the name of the God of all grace; the God who is the most merciful and the most compassionate, who is an exuberant Fountain of love and compassion to all his intelligent offspring.

Who hath called us] By the preaching of the gospel.

Unto his eternal glory] To the infinite felicity of the heavenly state.

By Christ Jesus] Through the merit of his passion and death, by the influence of his Holy Spirit, by the precepts of his gospel, and by the splendour of his own example.

After that ye have suffered a while] Ολιγον παθεντες Having suffered a little time; that is, while ye are enduring these persecutions, God will cause all to work together for your good.

Make you perfect] Καταρτισει, στηριξει, θεμελιωσει. All these words are read in the future tense by the best MSS. and Versions.

He will make you perfect.—Καταρτισει. Put you in complete joint as the timbers of a building.

Stablish] Στηριξει. Make you firm in every part: adapt you strongly to each other, so that you may be mutual supports, the whole building being one in the Lord.

Strengthen] Σθενωσει. Cramp and bind every part, so that there shall be no danger of warping, splitting, or falling.

Settle] Θεμελιωσει. Cause all to rest so evenly and firmly upon the best and surest foundation, that ye may grow together to a holy temple in the Lord: in a word, that ye may be complete in all the mind that was in Christ; supported in all your trials and difficulties; strengthened to resist and overcome all your enemies; and after all abide, firmly founded, in the truth of grace. All these phrases are architectural:

and the apostle has again in view the fine image which he produced chap. ii. 5, where see the notes.

Verse 11. *To him*] The God of all grace, be glory—honour and praise be ascribed, and *dominion*—the government of heaven, earth, and hell, *for ever*—through time, and *ever*—through eternity. *Amen*—be it, so let it be, and so it shall be. Amen and amen!

Verse 12. *By Silvanus, a faithful brother unto you, I suppose*] To say the least of this translation, it is extremely obscure, and not put together with that elegance which is usual to our translators. I see no reason why the clause may not be thus translated: *As written to you, as I consider, briefly, by Silvanus, the faithful brother.* On all hands it is allowed that this *Silvanus* was the same as *Silas*, Paul's faithful companion in travel, mentioned Acts xv. 40, 41; and, if he were the same, Peter could never say *as I suppose* to his faith and piety: but he might well say this to the shortness of his epistle, withstanding the many and important subjects which it embraced. See the *Syriac, Vulgate, &c.* If the words be applied to *Silvanus*, they must be taken in a sense in which they are often used: "I conclude you to be a trustworthy person; one by whom I may safely send this letter; who will take care to relay through the different regions in Asia, Pontus, Galatia, and Bithynia; read it in every church; and give a copy for the encouragement and instruction of Christ's flock." And in such a state of the church, in such countries, no ordinary person could have been intrusted with such a message.

Exhorting] Calling upon you to be faithful, humble, and steady.

And testifying] *Ἐπιμαρτυρῶν*, *Earnestly witnessing*, that it is the true grace—the genuine gospel of Jesus Christ, in which ye stand, and in which ye must persevere to the end.

Verse 13. *The church that is at Babylon*] After considering all that has been said by learned men and critics on this place, I am quite of opinion that the apostle does not mean Babylon in *Egypt*, nor *Jerusalem*, nor *Rome* as *figurative* Babylon, but the ancient celebrated Babylon in Assyria, which was, as Dr. Benson observes, the metropolis of the eastern portion of the Jews; but as I have said so much of this subject in the *preface*, I beg leave to refer the reader to that place.

Instead of *Babylon*, some MSS. mentioned by *Synellus* in his *Chronicon* have *Ἰοππη*, *Joppa*; and one has *Ῥώμη*, *Rome*, in the margin, probably as the meaning, according to the writer, of the word *Babylon*.

Elected together with you] *Συνεκλεκτην* *Fellow-elect*, or *elected jointly* with you. Probably meaning that they, and the believers at Babylon, received the epistle about the same time. On the *election* of those to whom St. Peter wrote, see the notes on chap. i. 2.

And—Marcus my son.] This is supposed to be the same person who is mentioned Acts xii. 12, and who is known by the name of *John Mark*; he was Peter's son to Barnabas, Col. iv. 10, his mother's

name was *Mary*, and he is the same who wrote the gospel that goes under his name. He is called here *Peter's son*, i. e. according to the *faith*, Peter having been probably the means of his conversion. This is very likely, as Peter seems to have been intimate at his mother's house. See the account Acts xii. 6—17.

Verse 14. *Greet ye one another with a kiss of charity.*] See the notes on Rom. xvi. 16, and on 1 Cor. xvi. 20. In the above places the kiss is called a *holy kiss*; here, *φιληματι αγαρης*, a *kiss of love*; i. e. as a mark of their love to each other, in order that misunderstandings might be prevented. But ten or twelve MSS., with the *Syriac, Arabic, Armenian*, and *Vulgate*, have *αγιον*, *holy*; *salute one another with a holy kiss.* The difference is not great.

Peace be with you all] May all *prosperity*, spiritual and temporal, be with all *that are in Christ Jesus*—that are truly converted to him, and live in his Spirit obedient to his will.

Amen.] Is wanting, as usual, in some of the principal MSS. and Versions.

The *Subscriptions* are, as in other cases, various.

In the VERSIONS:

The end of the First Epistle of the apostle Peter.—SYRIAC.

The First Catholic Epistle of Peter the apostle is ended.—SYRIAC PHILOXENIAN.

The end of the Epistle of St. Peter; may his supplication preserve us! Amen. Praise be to the Lord of never ending and eternal glory! Amen.—ARABIC.

The First Epistle of Peter is completed; may his intercession be with us! Amen, and Amen.—ÆTHIOPIC.

Nothing in the COPTIC.

Nothing in the printed VULGATE.

The end of the First Epistle of St. Peter.—COMPLUTENSIAN *Polygot*.

The First Epistle of St. Peter is ended.—BIB. VULGAT. Edit. *Princ.*

In the MANUSCRIPTS:

The First of Peter.—Codex *Alexand.* and Codex *Vatican.*

Written from Rome.—A MS. of the twelfth century.

The end of the First Catholic Epistle of Peter, written from Rome.—A MS. of the thirteenth century.

These later subscriptions are of little value; nor do any of them help to ascertain the *place* where the epistle was written. The word *Rome* is only the supposed interpretation of the word *Babylon*, as in ver. 14, which see.

As the true church of Christ has generally been in a state of *suffering*, the epistles of St. Peter have ever been most highly prized by all believers. That which we have just finished is an admirable letter, containing some of the most important maxims and consolations for the church in the wilderness. No Christian can read it without deriving from it both

light and life. Ministers, especially, should study it well, that they may know how to comfort their flocks when in persecution or adversity. He never speaks to good effect in any spiritual case who is not furnished out of the divine treasury. God's words invite, solicit, and command assent; on them a man may confidently rely. The words of man may be true, but they are not *infallible*. This is the character of God's word alone.

I shall sum up the contents of this chapter in the words of a good commentator: "Because the knowledge and good behaviour of the people depend, in a great measure, upon the kind of instruction which they receive from their teachers, the apostle in this chapter addressed the *elders*, that is, the bishops, pastors, rulers, and deacons among the brethren of Pontus, &c., ver. 1, exhorting the bishops in particular to feed the flock of God committed to their care faithfully, and to exercise their episcopal office, not as by constraint, but willingly; not from the love of gain, but from love to their Master and to the flock, ver. 2; and not to lord it over God's heritage, but to be patterns of humility and disinterestedness to the people, ver. 3. This exhortation to bishops to feed Christ's flock was given with much propriety by Peter, who had himself been appointed by Christ to feed his lambs and his sheep. Next, because the faithful performance of the bishop's office was, in that age, attended with great difficulty and danger, the apostle, to encourage the bishops, assured them that, when the chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away, ver. 4. The distinguished reward which Christ is to bestow on those who have suffered for his sake being a favourite topic with our apostle, he introduces it often in this epistle.

"Having thus exhorted the pastors, the apostle turned his discourse to the people, charging them to be subject to their elders, and to one another; that is, to be of a teachable disposition, and to receive instruction from every one capable of giving it, and to do all the duties which they could to each other, according to their different stations and relations, ver. 5. But especially to be subject to God, by humbly submitting themselves to the judgments which were coming upon them, that God might exalt them in due time, ver. 6. Casting all their anxious care on God, because he cared for them, ver. 7. And to watch against the devil, who went about as a roaring lion, seeking to destroy them by instigating the wicked to persecute them, and drive them into apostasy, ver. 8. But they were to resist that terrible enemy by stedfastness in the faith, and not to think themselves hardly dealt with when persecuted, knowing that their brethren every where were exposed to the same temptations of the devil, ver. 9. In the mean time, to give them all the assistance in his power, the apostle prayed earnestly to God to establish and strengthen them, ver. 10. And ended his prayer with a doxology to God, expressive of his supreme dominion over the universe, and all the things it contains.

"The apostle informed the brethren of Pontus that he had sent this letter to them by Silvanus, whom he praised for his fidelity to Christ, ver. 12. Then, giving them the salutation of the church in Babylon, where it seems he was when he wrote this letter, he added the salutation of Mark, whom he called his *son*, either because he had converted him, or on account of the great attachment which Mark bore to him, ver. 13. And having desired them to salute one another, he concluded with giving them his apostolical benediction, ver. 14." See Dr. Macknight.

Finished correcting this epistle for a new edition, Dec. 31st, 1831.—A. C.

INTRODUCTION

TO

THE SECOND EPISTLE

OF

P E T E R.

AS the preface to the preceding epistle embraces the question of the authenticity of both epistles, and also considers several matters common to both, I need not take up the subject here afresh; but simply consider those matters which are peculiar to the epistle before me, and which have not been examined in the foregoing preface.

“This epistle, as appears from chap. iii. 1 (says *Michaelis*), was written to the same communities as the first epistle; and the author gives us thus to understand, that he was the person who wrote the first epistle; that is, the apostle Peter. He calls himself likewise, chap. i. 1, *Συμεων Πετρος, δουλός καί αποστολός Ιησού Χριστού, Symeon Peter, a servant and apostle of Jesus Christ*; and chap. i. 16—18 says that he was present at the transfiguration of Christ on the mount. The notion therefore entertained by Grotius, that this epistle was written by a bishop of Jerusalem of the name of Simeon, is absolutely inadmissible; and we have no other alternative than this: either it was written by the apostle St. Peter, or it is a forgery in his name.

“The ancients entertained very great doubts whether St. Peter was really the author. Eusebius, in his chapter where he speaks of the books of the New Testament in general, reckons it among the *αντιλεγόμενα*, those *not canonical*. He says that tradition does not reckon, as a part of the New Testament, the second epistle ascribed to Peter; but that, as in the opinion of most men, it is useful, it is therefore much read. Origen had said, long before, that Peter had left behind him one epistle universally received, and perhaps a second, though doubts are entertained about it.

“The old Syriac Version, though it contains the Epistle of St. James, which Eusebius likewise reckons among the *αντιλεγόμενα*, does not contain the Second Epistle of St. Peter. Now it cannot be said that the other books of the New Testament were translated into Syriac before St. Peter's second epistle was written; for St. Paul's Second Epistle to Timothy was written certainly as late, and yet is contained in this very Version. And if an epistle, addressed only to an individual, was known to the Syriac translator, it may be thought that a circular epistle, addressed to communities dispersed in several countries in Asia, would hardly have escaped his notice. The circumstance, therefore, that the old Syriac translator did not translate the Second Epistle of St. Peter as well as the First, may be used as an argument against its antiquity, and of course against its authenticity.

“It appears then that, if the authenticity of this epistle were to be determined by external

evidence, it would have less in its favour than it would have against it. But, on the other hand, the internal evidence is greatly in its favour; and indeed so much so, that the epistle gains in this respect more than it loses in the former. Wetstein, indeed, says that since the ancients themselves were in doubt, the moderns cannot expect to arrive at certainty, because we cannot obtain more information on the subject in the eighteenth, than ecclesiastical writers were able to obtain in the third and fourth, centuries. Now this is perfectly true as far as relates to historical knowledge, or to the testimony of others in regard to the matter of fact, whether St. Peter was the author or not. But when this question is to be decided by an examination of the epistle itself, it is surely possible that the critical skill and penetration of the moderns may discover in it proofs of its having been written by St. Peter, though these proofs escaped the notice of the ancients. After a diligent comparison of the First Epistle of St. Peter with that which is ascribed to him as his Second, the agreement between them appears to me to be such, that, if the second was not written by St. Peter as well as the first, the person who forged it not only possessed the power of imitation in a very unusual degree, but understood likewise the design of the first epistle, with which the ancients do not appear to have been acquainted. Now, if this be true, the supposition that the second epistle was not written by St. Peter himself, involves a contradiction. Nor is it credible that a pious impostor of the first or second century should have imitated St. Peter so successfully as to betray no marks of a forgery; for the spurious productions of those ages, which were sent into the world in the name of apostles, are for the most part very unhappy imitations, and discover very evident marks that they were not written by the persons to whom they were ascribed. Other productions of this kind betray their origin by the poverty of their materials, or by the circumstance that, instead of containing original thoughts, they are nothing more than a rhapsody of sentiments collected from various parts of the Bible, and put together without plan or order.

“This charge cannot possibly be laid to the Second Epistle of St. Peter, which is so far from containing materials derived from other parts of the Bible, that the third chapter exhibits the discussion of a totally new subject. Its resemblance to the Epistle of Jude will hardly be urged as an argument against it; for no doubt can be made that the Second Epistle of St. Peter was, in respect to the Epistle of St. Jude, the original, and not the copy. Lastly, it is extremely difficult, even for a man of the greatest talents, to forge a writing in the name of another, without sometimes inserting what the pretended author either would not or could not have said; and support the imposture in so complete a manner as to militate, in not a single instance, either against his character or against the age in which he lived. Now, in the Second Epistle of St. Peter, though it has been a subject of examination full seventeen hundred years, nothing has hitherto been discovered which is unsuitable either to the apostle or the apostolic age. Objections, indeed, have been made on account of its style; but the style of the second epistle, when compared with that of the first, warrants rather the conclusion that both were written by the same person. We have no reason, therefore, to believe that the Second Epistle of St. Peter is spurious, especially as it is difficult to comprehend what motive could have induced a Christian, whether orthodox or heretic, to attempt the fabrication of such an epistle, and then falsely ascribe it to St. Peter.

“Having shown that the supposition that this epistle is spurious is without foundation, I have, in the next place, to show that there are positive grounds for believing it to be genuine. The arguments in favour of its genuineness are of two kinds, being founded on the similarity of the two epistles, either in respect to their *materials*, or in respect to their *style*. The arguments of the former kind are as follow:

“The design of the first epistle was to assure the uncircumcised Christians that they stood in the grace of God. Now it was not generally known that this was the design of it; and therefore we cannot suppose that any person whose object was to forge an epistle in St. Peter's name should have observed it. But the design of the second epistle was certainly the same as that of the first, as appears from the address, chap. i. 1: *Τοις ισοτιμον ημων λαχουσι πιστιν εν δικαιοσυνη του Θεου*. *To them who have obtained like precious faith with us, through the righteousness of God.* If we explain *ημων*, as denoting “us apostles,” the address will imply what was wholly unnecessary, since no one could doubt that the faith of other Christians might be as good as the faith of the apostles; and it will sound likewise rather haughty and assuming; but if we explain *ημων* as denoting “us who were born Jews,” and consider that the second epistle, as well as the first, was directed to persons who were

born heathens, the address becomes clear and consistent: *δικαιοσύνη του Θεου*, will then signify the impartiality of God in estimating the faith of native heathens as highly as the faith of native Jews, which St. Peter has extolled in other places. We shall likewise be able to explain chap. i. 8—10, which appears to contain the tautology that those who are diligent in good works are not idle; whereas, if this epistle be explained from the design of the first, we shall perceive the meaning of the passage to be this, that they who are diligent in good works need not fear the reproach that they observe not the Levitical law, since their good works, which are the fruit of their religious knowledge, will be the means of making their calling and election sure. (See the note on this place.)

“The deluge, which is not a common subject in the apostolic epistles, is mentioned both in 1 Pet. iii. 20, and in 2 Pet. ii. 5; and in both places the circumstance is noted, that eight persons only were saved; though in neither place does the subject require that the number should be particularly specified. Now it is true that St. Peter was not the only apostle who knew how many persons were saved in the ark; but he only, who by habit had acquired a familiarity with the subject, would ascertain the precise number, where his argument did not depend upon it. The author of the first epistle had read St. Paul’s Epistle to the Romans; and the author of the second epistle speaks in express terms, chap. iii. 15, 16, of the epistles of St. Paul. Now, no other writer of the New Testament has quoted from the New Testament; consequently, we have in these epistles a criterion from which we may judge that they were written by the same author.

“Before I consider the arguments which are derived from the *style* of these epistles, I must observe that several commentators have on the contrary contended that the style is very different; and since have inferred that they were written by different authors: but it is extremely difficult to form from a single epistle so complete a judgment of the author’s style and manner as to enable us to pronounce with certainty that he was *not* the author of another epistle ascribed to him. The style of the same writer is not always the same at every period of his life, especially when he composes not in his native, but in a foreign, language.

“From what has been said in the course of this section, it appears that even the second chapter of the second epistle has some resemblance both in style and contents to the first epistle. This is to be particularly noted, because even the advocates for the second epistle have in general granted that the style of this chapter is not the usual style of St. Peter. Bishop Sherlock, for instance, acknowledges it; nor, though I contend that there is some similarity, as in ver. 5—7, will I assert that there is no difference. But it will not therefore follow that the whole epistle was not written by St. Peter: and if it is allowable to draw a conclusion from one or two passages, it will be no other than this, that the second chapter is spurious, because the style of it is said to be as different from the first and third chapters as it is from the first epistle. This conclusion however no one will draw who has examined the connexion of the whole epistle; in fact the difference in question is rather of a negative kind; for though I am unable to discover any remarkable *agreement* in style between the first epistle and the second chapter of the second epistle, I do not perceive any remarkable *difference*. This second chapter has indeed several words which are unusual in other parts of the New Testament, but the same may be said of the first epistle; and some of the expressions which to us appear extraordinary were borrowed perhaps from the Gnostics, whose doctrines are here confuted; for it is not unusual in combating the opinions of a particular sect to adopt their peculiar terms. Thus in 2 Pet. ii. 17, the Gnostics are called clouds, agitated by a tempest; and we know that the Manicheans, who had many doctrines in common with the Gnostics, taught that there were five good and five bad elements, and that one of the latter was called ‘tempest.’ In like manner they frequently speak of darkness under the name of *ζοφος*, which occurs more than once in this chapter. The Epistle of St. Jude has a still greater number of unusual figurative expressions; and it is not impossible that these also were borrowed from the Gnostics. The Second Epistle of St. Peter must have been written only a short time before his death; for he says, chap. i. 14, ‘shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.’ St. Peter here alludes to his conversation with Christ after the resurrection, recorded in John xxi. 18—22, where Christ had foretold his death in the following manner: ‘When thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldest not.’ Hence St. Peter might very easily conclude that he would not survive the coming of Christ to judge Jerusalem. But Christ has declared that

Jerusalem would be destroyed before one generation passed away. St. Peter, therefore, after a lapse of thirty years, that is in the year 64, necessarily considered his death as an event not far distant. As to the design of this epistle, it appears that St. Peter wrote against certain persons who, though members of the church, denied the doctrine of a general judgment and a dissolution of the world. They inferred that this event, because it had been long delayed, would never take place; to which objection St. Peter replies by saying, That one day is with the Lord as a thousand years, and a thousand years as one day: that the Lord is not slack concerning his promise, as some men count slackness; but is long-suffering, not willing that any man should perish, but that all should come to repentance. Further, St. Peter argues, that as the earth has already undergone a great revolution at the deluge, another revolution equally great is not incredible; and that since the former event was at the time when it happened as unexpected as the latter will be, we ought to believe in God's declaration, that the world will one day be totally destroyed. This destruction, St. Peter says, will be effected, not by water as at the deluge, but by fire. 'The elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up.' Now, a general conflagration will be more easily admitted by those who are unacquainted with the state of the earth, than an universal deluge; for though it may be difficult to comprehend whence a sufficient quantity of water could be brought to cover the whole earth, yet no one can deny that the bowels of the earth abound with inflammable matter, and that fiery eruptions may spread themselves throughout the surface of the globe. (See the notes on chap. iii. 9—11.)

"It must be observed that St. Peter's appeal to the deluge in the time of Noah, implies that the adversaries whom he combats admitted that the Mosaic account of it was true, since it would have been useless to have argued from a fact which they denied. This must be kept in view, because it will assist us in determining who these adversaries were.

"St. Peter describes these false teachers, chap. ii. 10, 11, 12, as *calumniators of the angels*; which the apostle highly censures, even though the calumny should be directed against the fallen angels, since some respect is due to their former greatness and power. St. Peter says, 'angels themselves, which are greater in power and might, bring not railing accusation against them before the Lord; but these as natural brute beasts, made to be taken and destroyed, speak evil of the things which they understand not.' Here we have a description of these false teachers, which points them out more distinctly than any of the preceding accounts, and shows they were *Gnostics*. For the *ecclesiastical* history furnishes many examples of improper adoration paid to the angels. I know of no sect which calumniated them, except that of the Gnostics. Now the Gnostics *calumniated the angels* by their doctrine in respect to the creation of the world. They raised certain angels to the rank of creators; but described the creation as very imperfect, and the authors of it as wicked and rebellious against the Supreme Being.

"Having thus shown that St. Peter in his second epistle combats the opinion of a *Gnostic* sect, I will now venture to go a step further, and attempt to determine the *name* which the orthodox gave to this particular sect in the first century. St. Peter describes them, chap. ii. 15, as *following the way of Balaam*, that is, as following the *religious doctrine of Balaam*. The doctrine of Balaam, as St. John says, Apoc. ii. 14, *was to eat things sacrificed to idols, and to commit fornication*. And since *Nicolaus*, in Greek, has the same meaning as *Balaam* in Hebrew, the followers of Balaam are called by St. John, Apoc. ii. 15, *Nicolaitans*. Now it is well known that the Nicolaitans were a *sect of the Gnostics*; and therefore it was probable that this was the sect against which St. Peter wrote. To this opinion it has been objected, that if St. Peter had meant the *Nicolaitans*, he would have called them, not *followers of Balaam*, but by their proper name, *Nicolaitans*; first, because in general proper names are retained and not translated; and, secondly, because in the present instance, no one before *Cocceius* observed the analogy between the *Hebrew* word *Balaam* and the *Greek* word *Nicolaus*. But neither of these reasons are true. For to say nothing of the general custom which once prevailed among the literati of Germany, of translating their names into Greek or Latin; I could produce examples of such translations amongst the Jews, of which it will be sufficient to mention that which occurs in Acts ix. 36. And the derivation of the *Nicolaitans* from *Balaam* must have been long known, at least in Asia; for in the Arabic Version published by *Erpenius*, we find an instance of it in Apoc. ii. 6, where τα έργα των Νικολαιτων is rendered أعمال الشعوب that is, 'works of the Shuaibites.' Now the Arabic word شعيب (*Shuaib*) is equivalent to the Hebrew *Balaam*.

Shuaib is mentioned in the *Koran* (Surat vii. 86; xxvi. 176, and in other places) as the prophet of the *Midianites*. Some suppose that by *Shuaib* is meant *Jethro*; but in my opinion, no other person is meant but *Balaam*, who was sent for by the *Midianites* as well as by the *Moabites*. At least I cannot comprehend how the *Nicolaitans*, or any other heretics, could be considered as *followers of Jethro*. The Arabic verb شَعِبَ *shaaba*, signifies *he destroyed*, and the noun شَعْبٌ *shaabon*, the *people*. It is not improbable, therefore, that the Arabs adopted the word شَعِيبٌ *shuaib*, as corresponding to the Hebrew word בַּלְעָם *Balaam*, which is compounded of בָּלַע *bala*, *he swallowed up or destroyed*, and עַם *am*, the *people*." So Νικόλαος, *Nicolas*, is from νικάω, *to overcome*, and λαός, the *people*." See Michaelis's Introduction.

I shall not attempt to dispute the propriety of these derivations and etymologies; but I must make one remark on the *Shuaibites*. In general, the Arabic writers say that *Shuaib* was *Jethro*, the father-in-law of *Moses*, and that God had sent him, according to the *Koran*, to preach pure morality to the *Midianites*; but I do not remember to have met with a sect of idolators or heretics called *Shuaibites*. In both the places of the *Koran* mentioned above, *Shuaib* is spoken of with respect. But the conjecture that *Shuaib* and *Balaam* are the same is exceedingly probable; and this makes the etymology the more likely.

We may safely conclude from all the evidence before us, 1. That *St. Peter*, the apostle, was the author of this, as well as of the other, epistle. 2. That it was written to the same persons. 3. That they were in a state of persecution, and had also to contend with *Gnostics* or other heretics in the church. 4. That it was written a short time after the first epistle, and not long before *St. Peter's* martyrdom; but the precise year cannot be ascertained.

THE SECOND GENERAL EPISTLE

OF

P E T E R.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, and other eastern writers, 5568.—Year of the Alexandrian era of the world, 5562.—Year of the Antiochian era of the world, 5552.—Year of the world, according to archbishop Usher, 4064.—Year of the world, according to Eusebius, in his Chronicon, 4288.—Year of the minor Jewish era of the world, or that in common use, 3820.—Year of the Greater Rabbinical era of the world, 4419.—Year from the Flood, according to archbishop Usher, and the English Bible, 2408.—Year of the Cali Yuga, or Indian era of the Deluge, 3162.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1000.—Year of the era of Nabonassar, king of Babylon, 809.—Year of the CCIXth Olympiad, 4.—Year from the building of Rome, according to Fabius Pictor, 807.—Year from the building of Rome, according to Frontinus, 811.—Year from the building of Rome, according to the Fasti Capitolini, 812.—Year from the building of Rome, according to Varro, which was that most generally used, 813.—Year of the era of the Seleucidæ, 372.—Year of the Cæsarean era of Antioch, 108.—Year of the Julian era, 105.—Year of the Spanish era, 98.—Year from the birth of Jesus Christ, according to archbishop Usher, 64.—Year of the vulgar era of Christ's nativity, 60.—Year of Claudius Felix, governor of the Jews, 8.—Year of Vologesus, king of the Parthians, 11.—Jesus, high-priest of the Jews, 1.—Year of the Dionysian period, or Easter Cycle, 61.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 4; or the second after the first embolismic.—Year of the Jewish Cycle of nineteen years, 1; or two years before the first embolismic.—Year of the Solar Cycle, 13.—Dominical Letter, it being the Bissextile or Leap-year, FE.—Day of the Jewish Passover, the second of April, which happened in this year on the fourth day after the Jewish Sabbath.—Easter Sunday, the sixth of April.—Epect, or age of the moon on the 22nd of March (the day of the earliest Easter Sunday possible), 3.—Epect, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 11.—Monthly Epects, or age of the moon on the Calends of each month respectively (beginning with January), 11, 13, 12, 13, 14, 15, 16, 17, 19, 19, 21, 21.—Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 12.—Year of the reign of Caius Tiberius Claudius Nero Cæsar, the fifth Roman monarch, computing from Octavianus, or Augustus Cæsar, properly the first Roman emperor, 7.—Roman Consuls, the emperor Nero Augustus, the fourth time, and Cossus Cornelius Lentulus.

CHAPTER I.

ve apostolical address, and the persons to whom the epistle was sent described by the state into which God had called, and in which he had placed, them, 1—4. What graces they should possess, in order to be fruitful in the knowledge of God, 5—8. The miserable state of those who either have not these graces, or have fallen from them, 9. Believers should give diligence to make their calling and election sure, 10, 11. The apostle's inti-

mations of his speedy dissolution, and his wish to confirm and establish those churches in the true faith, 12—15. The certainty of the gospel, and the convincing evidence which the apostle had of its truth from being present at the transfiguration, by which the word of prophecy was made more sure, 16—19. How the prophecies came, and their nature, 20, 21.

A. M. cir. 4064. A. D. cir. 60. An. Olymp. cir. CCIX. 4. A.U.C. cir. 813. **S**IMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained ^b like precious faith with us, through the righteousness ^c of God and our Saviour Jesus Christ.

2^d Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, 3 According as his divine power hath given unto us all things that pertain unto life and

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^a Or, *Symeon*. Acts xv. 14.—^b Rom. i. 12. ^c Cor. iv. 13. Eph. iv. 5. Tit. i. 4.

^c Gr. of our God and Saviour. Tit. ii. 13.—^d Dan. iv. 1. vi. 26. 1 Pet. i. 9. Jude 3.

NOTES ON CHAP. I.

Verse 1. *Simon Peter*] *Symeon*, Συμεων, is the reading of almost all the Versions, and of all the most important MSS. And this is the more remarkable, as the surname of Peter occurs upwards of seventy times in the New Testament, and is invariably read Συμων, *Simon*, except here, and in Acts xv. 14, where James gives him the name of *Symeon*. Of all the Versions, only the *Armenian* and *Vulgate* have *Simon*. But the *Edit. princ.*, and several of my own MSS. of the *Vulgate*, write *Symon*; and *Wicliffe* has *Symont*.

A servant] Employed in his Master's work.

And an apostle] Commissioned immediately by Jesus Christ himself to preach to the Gentiles, and to write these epistles for the edification of the church. As the writer was an *apostle*, the epistle is therefore necessarily *canonical*. All the MSS. agree in the title *apostle*; and of the *Versions*, only the *Syriac* omits it.

Precious faith] Ισοτιμον πιστιν *Valuable faith*; faith worth a great price, and faith which cost a great price. The word *precious* is used in the *low* religious phraseology for *dear*, *comfortable*, *delightful*, &c.; but how much is the dignity of the subject let down by expressions and meanings more proper for the nursery than for the noble science of salvation! It is necessary however to state, that the word *precious* literally signifies *valuable*, of *great price*, *costly*; and was not used in that *low* sense in which it is now employed when our translation was made. That *faith* must be of infinite value, the grace of which Christ purchased by his blood; and it must be of infinite value also when it is the very instrument by which the soul is saved unto eternal life.

With us] God having given to *you*—believing *Gentiles*, the same faith and salvation which he had given to *us*—believing *Jews*.

Through the righteousness of God] Through his *method* of bringing a lost world, both *Jews* and *Gentiles*, to salvation by Jesus Christ; through his gracious impartiality, providing for *Gentiles* as well as *Jews*. See the notes on Rom. iii. 21—26.

Of God and our Saviour Jesus Christ] This is not a proper translation of the original του Θεου ημων και σωτηρος Ιησου Χριστου, which is literally, *Of our God and Saviour Jesus Christ*; and this reading, which is indicated in the *margin*, should have been received into the text; and it is an absolute proof that St. Peter calls Jesus Christ God, even in the properest sense of the word, with the *article* prefixed. It is no evidence against this doctrine that one MS. of little authority, and the *Syriac* and two *Arabic* Versions have Κυριου, *Lord*, instead of Θεου, *God*, as all other MSS. and Versions agree in the other reading, as well as the *Fathers*. See in *Griesbach*.

Verse 2. *Grace*] God's favour; *peace*—the effects of that favour in the communication of spiritual and temporal blessings.

Through the knowledge of God] Εν επιγνωσει *By the acknowledging of God, and of Jesus our Lord*. For those who acknowledge him in all their ways, he will direct their steps. Those who know Christ and do not acknowledge him before men, can get no multiplication of grace and peace.

Verse 3. *As his divine power*] His power, which no power can resist because it is *divine*—that which properly belongs to the infinite Godhead.

Hath given unto us] Δεδωρημενης *Hath endowed us with the gifts*; or, *hath gifted us*, as Dr. *Macknight* translates it, who observes that it refers to the gifts which the Holy Spirit communicated to the apostles, to enable them to bring men to *life and godliness*; which were, 1. A complete knowledge of the doctrines of the gospel. 2. Power to preach and defend their doctrines in suitable language, which their adversaries were not able to gainsay or resist. 3. Wisdom to direct them how to behave in all cases, *where* and *when* to labour; and the *matter* suitable to all different cases, and every variety of persons. 4. Miraculous powers, so that on all proper and necessary occasions they could work miracles for the confirmation of their doctrines and mission.

By life and godliness we may understand, 1. a *godly life*; or, 2. eternal life as the end, and *godliness* the way to it; or, 3. what was essentially necessary

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godliness, * through the know-
ledge of him ^b that hath called
us ^c to glory and virtue :

4 ^d Whereby are given unto

us exceeding great and precious promises ;

* John xvii. 3. — ^b 1 Thess. ii. 12. iv. 7. 2 Thess. ii. 14.
^c 2 Tim. i. 9. 1 Pet. ii. 9. iii. 9.

that by these ye might be
^e partakers of the divine nature,
^f having escaped the corruption
that is in the world through
lust.

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^c Or, by. — ^d 2 Cor. vii. 1. — ^e 2 Cor. iii. 18. Eph. iv. 24.
Hebr. xii. 10. 1 John iii. 2. — ^f Ch. ii. 18, 20.

for the *present life*, food, raiment, &c., and what was requisite for the life to come. As they were in a suffering state, and most probably many of them *strangers* in those places, one can scarcely say that they had *all things that pertained to life* ; and yet so had God worked in their behalf, that none of them perished, either through lack of food or raiment. And as to what was *necessary for godliness*, they had that from the *gospel ministry*, which it appears was still continued among them, and the *gifts of the Holy Spirit* which were not withdrawn ; and what was farther necessary in the way of personal caution, comfort, and instruction, was supplied by means of these *two epistles*.

That hath called us to glory and virtue] To *virtue* or *courage* as the *means* ; and *glory*—the kingdom of heaven, as the *end*. This is the way in which these words are commonly understood, and this sense is plain enough, but the construction is harsh. Others have translated *δια δόξης και απειρης*, by *his glorious benignity*, a Hebraism for *δια της ενδοξου απειρης* and read the whole verse thus : *God by his own power hath bestowed on us every thing necessary for a happy life and godliness, having called us to the knowledge of himself, by his own infinite goodness*. It is certain that the word *απειρη*, which we translate *virtue* or *courage*, is used 1 Pet. ii. 9 to express the *perfection* of the divine nature : *That ye may shew forth ras απειρας, the virtues or PERFECTIONS, of him who hath called you from darkness into his marvellous light*.

But there is a various reading here which is of considerable importance, and which, from the authorities by which it is supported, appears to be genuine : *Του καλεσαντος ημας ιδιαι δόξυ και απειρη*, through the knowledge of him who hath called us *by his own glory and power, or by his own glorious power*. This is the reading of AC, several others ; and, in effect, of the *Coptic, Armenian, Syriac, Ethiopic, Vulgate, Cyril, Cassiodorus, &c.*

Verse 4. *Whereby are given unto us*] By his own glorious power he hath *freely given unto us exceeding great and invaluable promises*. The Jews were distinguished in a very particular manner by the *promises* which they received from God ; the promises to Abraham, Isaac, Jacob, Moses, and the prophets. God promised to be their God ; to protect, support, and save them ; to give them what was emphatically called the promised land ; and to cause the Messiah to spring from their

race. St. Peter intimates to these *Gentiles* that God had also given unto them exceeding great promises ; indeed all that he had given to the Jews, the mere settlement in the promised land excepted ; and this also he had given in all its *spiritual* meaning and force. And besides *τα μεγαλα επαγγελματα*, these superlatively great promises, which distinguished the Mosaic dispensation, he had given them *τα τιμια επαγγελματα*, the *valuable* promises, those which came through the great *price* ; enrolment with the church of God, redemption in and through the blood of the cross, the continual indwelling influence of the Holy Ghost, the resurrection of the body, and eternal rest at the right hand of God. It was of considerable consequence to the comfort of the Gentiles that these promises were made to *them*, and that salvation was not exclusively of the Jews.

That by these ye might be partakers] The object of all God's promises and dispensations was to bring fallen man back to the *image of God*, which he had lost. This, indeed, is the sum and substance of the religion of Christ. We have partaken of an *earthly, sensual, and devilish* nature ; the design of God by Christ is to remove this, and to make us *partakers of the divine nature* ; and save us from all the *corruption* in principle and fact *which is in the world* ; the source of which is *lust, επιθυμια*, irregular, unreasonable, inordinate, and impure desire ; desire to have, to do, and to be, what God has prohibited, and what would be ruinous and destructive to us were the desire to be granted.

Lust, or irregular, impure desire, is the source whence all the corruption which is in the world springs. Lust conceives and brings forth sin ; sin is finished or brought into act, and then brings forth death. This destructive principle is to be rooted out ; and love to God and man is to be implanted in its place. This is every Christian's privilege ; God has promised to purify our hearts by faith ; and that as sin hath reigned unto death, even so shall grace reign through righteousness unto eternal life ; that here we are to be delivered out of the hands of all our enemies, and have even "the thoughts of our hearts so cleansed by the inspiration of God's Holy Spirit, that we shall perfectly love him, and worthily magnify his holy name."

This blessing may be expected by those who are continually *escaping, αποφυγοις, flying from*, the corruption that is in the world and in themselves. God purifies no heart in which sin is *indulged*. Get pardon through the blood of the Lamb ; feel your

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5 And beside this, ^agiving all diligence, add to your faith virtue; and to virtue ^bknowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and

^a Ch. iii. 18.—^b 1 Pet. iii. 7.—^c Gal. vi. 10. 1 Thess. iii. 12. v. 15. 1 John iv. 21.

need of being purified in heart; seek that with all your soul; plead the exceeding great and invaluable promises that refer to this point; abhor your inward self; abstain from every appearance of evil; flee from self and sin to God; and the very God of peace will sanctify you through body, soul, and spirit, make you burning and shining lights here below (a proof that he can save to the uttermost all that come to him by Christ), and afterwards, having guided you by his counsel through life, will receive you into his eternal glory.

Verse 5. *And beside this*] Notwithstanding what God hath done for you, in order that ye may not receive the grace of God in vain;

Giving all diligence] *Furnishing all earnestness and activity*: the original is very emphatic.

Add to your faith] *Ἐπιχορηγήσατε* *Lead up hand in hand*; alluding, as most think, to the chorus in the Grecian dance, who danced with joined hands. See the note on this word, 2 Cor. ix. 10.

Your faith.—That faith in Jesus by which ye have been led to embrace the whole gospel, and by which ye have the evidence of things unseen.

Virtue] *Ἀρετήν* *Courage or fortitude*, to enable you to profess the faith before men, in these times of persecution.

Knowledge] True wisdom, by which your faith will be increased, and your courage directed, and preserved from degenerating into rashness.

Verse 6. *Temperance*] A proper and limited use of all earthly enjoyments, keeping every sense under proper restraints, and never permitting the animal part to subjugate the rational.

Patience] Bearing all trials and difficulties with an even mind, enduring in all, and persevering through all.

Godliness] Piety towards God; a deep reverential religious fear; not only worshipping God with every becoming outward act, but adoring, loving, and magnifying him in the heart: a disposition indispensably necessary to salvation, but exceedingly rare among professors.

Verse 7. *Brotherly kindness*] *Φιλadelphίαν* *Love of the brotherhood*—the strongest attachment to Christ's flock; feeling each as a member of your own body.

Charity] *Ἀγάπην* *Love to the whole human race, even to your persecutors: love to God and the*

^a to brotherly kindness charity.

8 For if these things be in you, and abound, they make *you that ye shall neither be*

^dbarren ^enor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things ^fis blind, and cannot see afar off, and hath forgotten

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An. Olymp.
cir. CCIX. 4.
A.U.C. cir. 813.

^d Gr. *idle*.—^e John xv. 2. Tit. iii. 14.—^f 1 John ii. 9, 11.

brethren they had; love to all *mankind* they must also have. True religion is neither selfish nor insulated; where the love of God is, bigotry cannot exist. Narrow, selfish people, and people of a party, who scarcely have any hope of the salvation of those who do not believe as they believe, and who do not follow with them, have scarcely any religion, though in their own apprehension none is so truly orthodox or religious as themselves.

After *ἀγάπην*, *love*, one MS. adds these words, *ἢ διὰ τὴν ἀγάπην τὴν παρασλήθωσιν*, and to this *love consolation*; but this is an idle and useless addition.

Verse 8. *For if these things be in you, and abound*] If ye possess all these graces, and they increase and abound in your souls, *they will make*—show, you to be neither *ἄργους*, *idle*, nor *ἀκαρπύους*, *unfruitful*, in the acknowledgment of our Lord Jesus Christ. The common translation is here very unhappy: *barren* and *unfruitful* certainly convey the same idea; but *idle* or *inactive*, which is the proper sense of *ἄργος*, takes away this tautology, and restores the sense. The graces already mentioned by the apostle are in themselves active principles; he who was possessed of them, and had them *abounding* in him, could not be *inactive*; and he who is not *inactive* in the way of life, must be *fruitful*. I may add, that he who is thus active, and consequently fruitful, will ever be ready at all hazard to acknowledge his Lord and Saviour, by whom he has been brought into this state of salvation.

Verse 9. *But he that lacketh these things*] He, whether Jew or Gentile, who professes to have *FAITH* in God, and has not added to that *FAITH* *fortitude, knowledge, temperance, patience, godliness, brotherly kindness, and universal love*; is *blind*—his understanding is darkened, and cannot see afar off, *παζών*, *shutting his eyes against the light, winking*, not able to look truth in the face, nor to behold that God whom he once knew was reconciled to him: and thus it appears he is *wiffully blind*, and *hath forgotten that he was purged from his old sins*—has at last, through his non-improvement of the grace which he received from God, his faith ceasing to work by love, lost the evidence of things not seen; for, having grieved the Holy Spirit by not showing forth the virtues of him who called him into his marvellous light, he has lost the testimony of his sonship; and then, darkness and hardness having taken place of *light and fidelity*

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that he was ^a purged from his old sins.

10 Wherefore the rather, brethren, give diligence ^b to make your calling and election sure: for if ye do these things, ^c ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore ^d I will not be negligent to put you always in remembrance of these things, ^e though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as ^f long as I am in this tabernacle, ^g to stir you up by putting *you* in remembrance;

14 ^h Knowing that shortly I must put off

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^a Eph. v. 26. Hebr. ix. 14. 1 John i. 7. — ^b 1 John iii. 1. — ^c Ch. iii. 17. — ^d Rom. xv. 14, 15. Phil. iii. 1. Ch. i. 1. 1 John ii. 21. Jude 5. — ^e 1 Pet. v. 12. Ch. iii. 17.

^f 2 Cor. v. 1, 4. — ^g Ch. iii. 1. — ^h See Deut. iv. 21, 22. xxxi. 14. 2 Tim. iv. 6.

confidence, he first calls all his former experience into doubt, and questions whether he has not put enthusiasm in the place of religion. By these means his sickness and hardness increase, his memory becomes distinct and confused, till at length he forgets the work of God on his soul, next denies it, and at last asserts that the knowledge of salvation, by the remission of sins, is impossible, and that no man can be freed from sin in this life. Indeed, some go so far as to deny the Lord that bought them; to renounce Jesus Christ as having made atonement for them; and wish their career of apostasy by utterly denying his atonement. Many cases of this kind have I known; and they are all the consequence of believers not continuing to be workers together with God, after they had experienced his pardoning love.

Reader, see that the light that is in thee become not darkness; for if it do, *how great a darkness!*

Verse 10. *Wherefore*] Seeing the danger of apostasy, and the fearful end of them who obey not the gospel, and thus receive the grace of God in vain; *use all diligence, σπουδασατε*, hasten, be deeply diligent, labour with the most intense purpose of soul.

To make your calling] From deep Gentile darkness into the marvellous light of the gospel.

And election] Your being *chosen*, in consequence of obeying the heavenly *calling*, to be the people and church of God. Instead of *κλησιν*, *calling*, the *Codex Alexandrinus* has *παρακλησιν*, *consolation*.

Sure] *Βεβαιαν* *Firm, solid*. For your calling to believe the gospel, and your *election* to be members of the church of Christ, will be ultimately unprofitable to you, unless you hold fast what you have received by adding to your faith virtue, knowledge, temperance, &c.

For if ye do these things] If ye be careful and diligent to work out your own salvation, through the grace which ye have already received from God; *ye shall never fall, ου μη πταισητε ποτε*, *ye shall not at any time stumble or fall*; as the Jews have done, and lost their election, Rom. xi. 11, where the same word is used, and as apostates do, and lose their peace and salvation. We find, therefore, that they who *do not these things shall fall*; and thus we see that there is nothing absolute and unconditional in their *election*.

There is an addition here in some MSS. and Versions

which should not pass unnoticed: the *Codex Alexandrinus*, nine others, with the *Syriac*, *Erpen's Arabic*, *Coptic*, *Æthiopic*, *Armenian*, later *Syriac* with an asterisk, the *Vulgate*, and *Bede*, have *iva δια των καλων (υμων) εργαων*, *THAT BY (your) GOOD WORKS ye may make your calling and election firm*. This clause is found in the edition of *Colinæus*, Paris, 1534; and has been probably omitted by more recent editors on the supposition that the addition does not make a very *orthodox* sense. But on this ground there need be no alarm, for it does not state that the good works thus required merit either the *calling* and *election*, or the *eternal glory*, of God. He who does not by good works *confirm* his *calling* and *election*, will soon have *neither*; and although no good works ever did purchase or ever can purchase the kingdom of God, yet no soul can ever scripturally expect to see God who has them not. *I was hungry, and ye gave me no meat; thirsty, and ye gave me no drink: go, ye cursed. I was hungry, and ye gave me meat; &c., &c.: come, ye blessed.*

Verse 11. *For so an entrance shall be ministered*] If ye give diligence, and do not fall, an abundant, free, honourable, and triumphant entrance shall be ministered to you into the everlasting kingdom. There seems to be here an allusion to the *triumphs* granted by the Romans to their generals who had distinguished themselves by putting an end to a war, or doing some signal military service to the state. (See the whole account of this military pageant in the note on 2 Cor. ii. 14.) "Ye shall have a triumph, in consequence of having conquered your foes, and led captivity captive."

Instead of *everlasting kingdom, αιωνιον βασιλειαν*, two MSS. have *επουρανιον*, *heavenly kingdom*; and several MSS. omit the word *και σωτηρος*, *and Saviour*.

Verse 12. *Wherefore I will not be negligent*] He had already written *one* epistle, this is the *second*; and probably he meditated more should he be spared. He plainly saw that there was no way of entering into eternal life but that which he described from the 5th to the 10th verse; and although they knew and were established in the present truth, yet he saw it necessary to bring these things frequently to their recollection.

Verse 13. *As long as I am in this tabernacle*] By *tabernacle* we are to understand his *body*; and hence

A. M. cir. 4064. *this* my tabernacle, even as *our
A. D. cir. 60. Lord Jesus Christ hath shewed
An. Olymp. me.
cir. CCLIX. 4.
A. U. C. cir. 813.

15 Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed ^b cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but ^c were eye-witnesses of his majesty.

* John xxi. 18, 19.—^b 1 Cor. i. 17. ii. 1, 4. 2 Cor. ii. 17. iv. 2.—^c Matt. xvii. 1, 2. Mark ix. 2. John i. 14. 1 John i. 1. iv. 14.—^d Matt. iii. 17. xvii. 5. Mark i. 11. ix. 7.

several of the Versions have *σωματι*, *body*, instead of *σκηνωματι*, *tabernacle*. Peter's mode of speaking is very remarkable: as long as I AM in this *tabernacle*; so then the *body* was not *Peter*, but *Peter* dwelt in that *body*. Is not this a proof that St. Peter believed his soul to be very distinct from his body? As a man's house is the place where he dwells, so a man's house is the place where he dwells, as the body is the house where the soul dwells.

Verse 14. *Knowing that shortly I must put off*] St. Peter plainly refers to the conversation between our Lord and himself, related John xxi. 18, 19. And it is likely that he had now a particular intimation that he was *shortly* to seal the truth with his blood. But as our Lord told him that his death would take place when he should be *old*, being aged now he might on this ground fairly suppose that his departure was at hand.

Verse 15. *Moreover, I will endeavour*] And is not this endeavour seen in these two epistles? By leaving these among them, even after his decease, they had *these things always in remembrance*.

After my decease] Μετα την μνην εξοδου *After my going out*, i. e. of his *tabernacle*. The real Peter was not open to the eye, nor palpable to the touch; he was concealed in that *tabernacle* vulgarly supposed to be *Peter*. There is a thought very similar to this in the last conversation of Socrates with his friends. As this great man was about to drink the poison to which he was condemned by the Athenian judges, his friend CRITO said, "But how would you be buried?" —SOCRATES: Just as you please, *if you can but catch me*, and I do not elude your pursuit. Then, gently smiling, he said: I cannot persuade Crito, *ως εγω εμ ουτος ο Σωκρατης ο νυν διαλεγομενος*, that I AM that *Socrates who now converses with you*; but he thinks that I am he, *ον οφεται ολιγον υστερον νεκρον, και ερωτα πως δει με θαιπειν*, whom he shall shortly see dead; and he asks how I would be buried? I have asserted that, after I have drunk the poison, I should no longer remain with you, but shall depart to certain felicities of the blessed." PLATONIS *Phædo*, Oper., vol. i., edit. Bipont., p. 260.

Verse 16. *Cunningly devised fables*] Σεισοφισμενοις μυθοις. I think, with Macknight and others, from the apostle's using *εποπται*, *eye-witnesses*, or rather be-

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, ^dThis is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in ^ethe holy mount.

19 We have also a more sure word of pro-

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A. D. cir. 60.
An. Olymp.
cir. CCLIX. 4.
A. U. C. cir. 813.

Luke iii. 22. ix. 35. — * See Exod. iii. 5. Josh. v. 15. Matt. xvii. 1.

holders, in the end of the verse, it is probable that he means those *cunningly devised fables* among the heathens, concerning the *appearance of their gods on earth in human form*. And to gain the greater credit to these fables, the priests and statesmen instituted what they called the *mysteries of the gods*, in which the fabulous appearance of the gods was represented in *mystic shows*. But one particular *show* none but the fully initiated were permitted to *behold*; hence they were entitled *εποπται*, *beholders*. This *show* was probably some resplendent image of the god, imitating life, which, by its *glory*, dazzled the eyes of the beholders, while their ears were ravished by hymns sung in its praise; to this it was natural enough for St. Peter to allude, when speaking about the transfiguration of Christ. Here the indescribably resplendent majesty of the great God was *manifested*, as far as it could be, in conjunction with that human body in which the fulness of the divinity dwelt. *And ετ.* says the apostle, *εποπται*, *beholders*, της εκουσε μεγαλειωτος, of his own majesty. Here was no *trick*, no feigned show; we saw him in his glory whom thousands saw before and afterwards; and we have made known to you the *power and coming*, *καρπος*, the appearance and presence, of our Lord Jesus; and we call you to feel the exceeding greatness of this power in your conversion, and the glory of this appearance in his revelation by the power of his Spirit to your souls. These things we have witnessed, and these things ye have experienced; and therefore we can confidently say that neither you nor we have followed cunningly devised fables, but that blessed gospel which is the power of God to the salvation of every one that believes.

Verse 17. *For he received—honour and glory*] In his transfiguration our Lord received from the Father honour in the voice or declaration which said, *This is my Son, the beloved One, in whom I have delighted*. And he received *glory*, when, penetrated with and involved in that *excellent glory*, the *fashion of his countenance was altered*, for his face did shine as the sun, and his raiment was white and glittering, *exceeding white like snow*; which most glorious and preternatural appearance was a confirmation of the supernatural voice, as the voice was of this preter-

4. cir. 4064. phcy; whereunto ye do well
 D. cir. 60. that ye take heed, as unto a
 3. Olymp. light that shineth in a dark
 CCLX. 4. place, until the day dawn, and
 C. cir. 813. day-star arise in your hearts :
 Knowing this first, that no prophecy

of the scripture is of any private interpretation.

A. M. cir. 4064.
 A. D. cir. 60.
 An. Olymp.
 cir. CCLX. 4.
 A.U.C. cir. 813.

21 For the prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost.

xxix. 106. John v. 36.—b Rev. ii. 28. xxii. 16. See
 iv. 4, 6.—c Rom. xii. 6.—d 2 Tim. iii. 16. 1 Pet.

i. 11.—e Or, at any time.—f 2 Sam. xxiii. 9. Luke
 i. 70. Acts i. 16. iii. 18.

ral appearance : and thus his Messiahship was
 ted in the most complete and convincing
 ver.

er. 18. And this voice—we heard] That is,
 elf, James, and John heard it, and saw this
 ; for these only were the *επιωραται*, beholders, on
 holy mount. It is worthy of remark that our
 ed Lord, who came to give a new law to man-
 , appeared on this holy mount with splendour and
 glory, as God did when he came on the holy
 at Sinai to give the old law to Moses. And
 the voice came from the excellent glory, This
 y Son, the beloved One, in whom I have delighted ;
 him : the authority of the old law was taken
 r. Neither Moses nor Elijah, the law nor the
 ets, must tabernacle among men, as teaching
 whole way of salvation, and affording the means
 ernal life ; these things they had pointed out,
 these things they did not contain ; yet the fulfil-
 ment of their types and predictions rendered their
 nations more firm and incontestable. See below.

er. 19. We have also a more sure word of pro-
 y] *Εχομεν βεβαιωσιον τον προφητικον λογον* We
 the prophetic doctrine more firm or more con-
 firmed ; for in this sense the word *βεβαιου* is used
 several places in the New Testament. See 1 Cor.
 : Even as the testimony of Christ *εβεβαιωθη*, was
 FIRMED, among you. 2 Cor. i. 21: Now he which
 keth us, *ο δε βεβαιων ημας*, who CONFIRMETH US.
 ii. 7: Rooted and built up in him, and established
 in faith, *βεβαιουμενοι*, CONFIRMED in the faith. Heb.
 : How shall we escape if we neglect so great salva-
 tion, *εβεβαιωθη*, which was CONFIRMED to us. Heb.
 16: And an oath *εββαιωσιν*, for CONFIRMATION.
 : is the literal sense of the passage in question ;
 this sense removes that ambiguity from the text
 ch has given rise to so many different interpreta-
 s. Taken according to the common translation,
 seems to say that prophecy is a surer evidence of
 ne revelation than miracles ; and so it has been
 nderstood. The meaning of the apostle appears to
 this : The law and the prophets have spoken con-
 cerning Jesus Christ, and Isaiah has particularly
 noted him out in these words : Behold my servant
 m I uphold, my CHOSEN IN WHOM MY SOUL DE-
 LIETH ; I have put my Spirit upon him, and he shall
 ng forth judgment to the Gentiles ; to open the
 ed eyes, to bring out the prisoners from the prison,
 d THEM THAT SIT IN DARKNESS out of the prison-
 use, Isai. xlii. 1, 7. Now both at his baptism, Matt.
 17, and at his transfiguration, Jesus Christ was

declared to be this chosen person, God's only Son,
 the beloved One in whom HE DELIGHTED. The voice,
 therefore, from heaven, and the miraculous transfigu-
 ration of his person, have confirmed the prophetic
 doctrine concerning him. And to this doctrine, thus
 confirmed, ye do well to take heed ; for it is that
 light that shines in the dark place—in the Gentile
 world, as well as among the Jews ; giving light to
 them that sit in darkness, and bringing the prisoners
 out of the prison house : and this ye must continue to
 do till the day of his second, last, and most glorious
 appearing to judge the world comes ; and the day-
 star, *φωσφορος*, this light-bringer, arise in your hearts—
 manifest himself to your eternal consolation. Or
 perhaps the latter clause of the verse might be thus
 understood : The prophecies concerning Jesus, which
 have been so signally confirmed to us on the holy
 mount, have always been as a light shining in a dark
 place, from the time of their delivery to the time in
 which the bright day of gospel light and salvation
 dawned forth, and the Sun of righteousness has arisen
 in our souls, with healing in his rays. And to this
 all who waited for Christ's appearing have taken
 heed. The word *φωσφορος*, phosphorus, generally
 signified the planet Venus, when she is the morning
 star ; and thus she is called in most European
 nations.

Verse 20. Knowing this first] Considering this as
 a first principle, that no prophecy of the scripture
 whether that referred to above, or any other, is of
 any private interpretation—proceeds from the pro-
 phet's own knowledge or invention, or was the off-
 spring of calculation or conjecture. The word
επιδωσις signifies also impetus, impulse ; and probably
 this is the best sense here : not by the mere private
 impulse of his own mind.

Verse 21. For the prophecy came not in old time]
 That is, in any former time, by the will of man—by a
 man's own searching, conjecture, or calculation ; but
 holy men of God—persons separated from the world,
 and devoted to God's service, spake, moved by
 the Holy Ghost. So far were they from inventing
 these prophetic declarations concerning Christ, or
 any future event, that they were *φερομενοι*, carried
 away, out of themselves and out of the whole region,
 as it were, of human knowledge and conjecture, by
 the Holy Ghost, who, without their knowing any
 thing of the matter, dictated to them what to speak,
 and what to write ; and so far above their knowledge
 were the words of the prophecy that they did not
 even know the intent of those words, but searched

what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. See 1 Pet. i. 11, 12, and the notes there.

1. As the writer of this epistle asserts that he was on the holy mount with Christ when he was transfigured, he must be either *Peter*, *James*, or *John*, for there was no other person present on that occasion except *Moses* and *Elijah*, in their glorious bodies. The epistle was never attributed to *James* nor *John*; but the uninterrupted current, where its divine inspiration was granted, gave it to *Peter* alone. See the *preface*.

2. It is not unfrequent for the writers of the New Testament to draw a comparison between the Mosaic and Christian dispensations; and the comparison generally shows that, *glorious* as the former was, it had no glory in comparison of the glory that excelleth. St. Peter seems to touch here on the same point; the Mosaic dispensation, with all the light of prophecy by which it was illustrated, was only as a *lamp shining in a dark place*. There is a propriety and delicacy in this image that are not generally noticed: a lamp in the dark gives but a very small portion of light, and only to those who are *very near to it*; yet it always gives light enough to make *itself visible*, even at a *great distance*; though it enlightens not the space between it and the beholder, it is still literally the *lamp shining in a dark place*. Such was the Mosaic dispensation; it gave a little light to the Jews, but shone not to the Gentile world, any farther than to make itself *visible*. This is compared with the gospel under the emblem of *day-break*, and the *rising of the sun*. When the sun is even eighteen

degrees below the horizon *day-break* commences, as the rays of light begin then to diffuse themselves in our atmosphere, by which they are reflected upon the earth. By this means a whole *hemisphere* is enlightened, though but in a partial degree; yet this, increasing every moment, as the sun approaches the horizon, prepares for the full manifestation of his resplendent orb: so the ministry of John Baptist, and the initiatory ministry of Christ himself, prepared the primitive believers for his full manifestation on the day of Pentecost and afterwards. Here the sun rose in his strength, bringing light, heat, and life to all the inhabitants of the earth. So far, then, as a *lanthorn* carried in a *dark night* differs from and is inferior to the beneficial effects of *day-break*, and the *full light* and *heat of a meridian sun*; so far was the Mosaic dispensation, in its beneficial effects, inferior to the Christian dispensation.

3. Perhaps there is scarcely any point of view in which we can consider *prophecy* which is so satisfactory and conclusive as that which is here stated; that is, far from *inventing* the subject of their own predictions, the ancient prophets did not even *know* the meaning of what themselves wrote. They were *carried beyond themselves* by the influence of the *divine Spirit*, and after ages were alone to discover the object of the prophecy; and the fulfilment was to be the absolute proof that the prediction was of God, and that it was of no *private invention*—no *discovery* made by *human sagacity* and *wisdom*, but by the especial revelation of the all-wise God. This is sufficiently evident in all the prophecies which have been already fulfilled, and will be equally so in those yet to be fulfilled; the events will point out the prophecy, and the prophecy will be seen to be fulfilled in that event.

CHAPTER II.

False teachers foretold, who shall bring in destructive doctrines and shall pervert many, but at last be destroyed by the judgments of God, 1—3. Instances of God's judgments in the rebellious angels, 4. In the antediluvians, 5. In the cities of Sodom and Gomorrhah, 6—8. The Lord knoweth how to deliver the godly, as well as to punish the ungodly, 9. The character of those seducing teachers and their disciples; they are unclean, presumptuous, speak evil of dignities, adulterous, covetous, and cursed, 10—14. Have forsaken the right way, copy the conduct of Balaam, speak great swelling words, and pervert those who had escaped from error, 15—19. The miserable state of those who, having escaped the corruption that is in the world, have turned back like the dog to his vomit, and the washed swine to her wallowing in the mire, 20—22.

M. cir. 4064.
D. cir. 60.
n. Olymp.
CCIX. 4.
C. cir. 813.

BUT ^a there were false prophets also among the people, even as ^b there shall be false teachers among you, who will bring in damnable heresies, even denying the Lord ^d that bought them, ^e and bringing upon themselves swift destruction. And many shall follow their ^f pernicious ways; by reason of whom the way of truth shall be evil spoken of.

Deut. xiii. 1.—^b Matt. xxiv. 11. Acts xx. 30. 1 Cor. 9. 1 Tim. iv. 1. 2 Tim. iii. 1, 5. 1 John iv. 1. Jude 4. —^d 1 Cor. vi. 20. Gal. iii. 13. Eph. i. 7. 1 Pet. i. 18. Rev. v. 9.—^e Phil. iii. 19. *lascivious ways*, as some copies read.—^f Rom. xvi. 18.

NOTES ON CHAP. II.

verse 1. *But there were false prophets*] There are not only holy men of God among the Jews, prophesied by divine inspiration, but there were false prophets, whose prophecies were from their imagination, and perverted many.

there shall be false teachers among you] At a very early period of the Christian church many heresies sprung up; but the chief were those of the Gnostics, Cerinthians, Nicolaitans, Menandrians, and Marcionites, of whom many strange things have been recorded by the primitive Fathers, and of whose opinions it is difficult to form any satisfactory view. They were, no doubt, bad enough, and their opposition in general have doubtless made them worse. What name those were called of whom the apostle speaks, we cannot tell. They were probably some sort of apostate Jews, or those called the Nicolaitans. See the *preface*.

damnable heresies] *Αἰρεσις ἀπωλείας*: *Heresies of destruction*; such as, if followed, would lead a man to perdition. And these *παρεισάξουσιν*, they will *ing in privately*—cunningly, without making much noise, and as covertly as possible. It would be better to translate *destructive heresies* than *damnable*.
denying the Lord that bought them] It is not certain whether God the Father be intended here, or Lord Jesus Christ; for God is said to have *purged* the Israelites, Exod. xv. 16, and to be the *her that had bought them*, Deut. xxxii. 6, and the *he* may refer to these or such like passages; or *he* may point out Jesus Christ, who had *bought them with his blood*; and the *heresies*, or *dangerous opinions*, may mean such as opposed the divinity of the Lord, or his meritorious and sacrificial death, or his opinions as bring upon those who hold them swift destruction. It seems, however, more natural to understand the Lord that bought them as applying to *Christ*, than otherwise; and if so, this is another proof, among many, 1. That none can be saved but by Jesus Christ. 2. That through their own wickedness some may perish for whom Christ died.

verse 2. *Many shall follow*] WILL follow, because determined to gratify their sinful propensities.

A. M. cir. 4064
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A.U.C. cir. 813

3 And ^a through covetousness shall they with feigned words ^b make merchandise of you: ^c whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not ^k the angels ^l that sinned, but ^m cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

2 Cor. xii. 17, 18. 1 Tim. vi. 5. Tit. i. 11.—^b 2 Cor. ii. 17. Ch. i. 16.—^c Deut. xxxii. 35. Jude 4, 15.—^k Job iv. 18. Jude 6.—^l 1 John viii. 44. 1 John iii. 8.—^m Luke viii. 31. Rev. xx. 2, 3.

Pernicious ways] *Ταῖς ἀπωλείαις*: *Their destructions*; i. e. the *heresies of destruction*, or *destructive opinions*, mentioned above. But instead of *ἀπωλείαις*, *destructions*, *ἀσελγείαις*, *lasciviousnesses* or *uncleanlinesses*, is the reading of ABC, and upwards of *sixty others*, most of which are among the most ancient, correct, and authentic. This is the reading also of both the *Syriac*, all the *Arabic*, the *Coptic*, *Æthiopic*, *Armenian*, *Slavonic*, *Vulgate*, *Chrysostom*, *Theophylact*, *Æcumenius*, and *Jerome*. A very few, and those of little repute, have the word in the text.

The word *lasciviousnesses* is undoubtedly the true reading, and this points out what the nature of the heresies was: it was a sort of Antinomianism; they pampered and indulged the lusts of the flesh; and, if the Nicolaitans are meant, it is very applicable to them, for they taught the community of wives, &c. Griesbach has received this reading into the text.

By reason of whom] These were persons who professed *Christianity*; and because they were called Christians, and followed such abominable practices, the *way of truth*—the Christian religion, *βλασφημηθησεται*, was *blasphemed*. Had they called themselves by any name but that of *Christ*, his religion would not have suffered.

Verse 3. *And through covetousness*] That they might get money to spend upon their lusts, *with feigned words*, *πλαστοῖς λόγοις*, with *counterfeit tales*, *false narrations* of pretended facts, *lying miracles*, *fabulous legends*. "In this single sentence," says Dr. Macknight, "there is a clear prediction of the iniquitous practices of those great merchants of souls, the Romish clergy, who have rated all crimes, even the most atrocious, at a fixed price; so that if their doctrine be true, whoever pays the price may commit the crime without hazarding his salvation." How the popish church has made merchandise of souls, needs no particular explanation here. It was this abominable doctrine that showed to some, then in that church, the absolute necessity of a reformation.

Whose judgment now of a long time] From the beginning God has condemned sin, and inflicted suitable punishments on transgressors; and has promised in his word, from the earliest ages, to pour out his in-

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCLX. 4.
A.U.C. cir. 813.

5 And spared not the old world, but saved ^a Noah the eighth person, ^b a preacher

of righteousness, ^c bringing in the flood upon the world of the ungodly ;

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cir. CCLX. 4.
A.U.C. cir. 813.

^a Gen. vii. 1, 7, 23. Hebr. xi. 7. 1 Pet. iii. 20.

^b 1 Pet. iii. 19.—^c Ch. iii. 6.

dignation on the wicked. The punishment, therefore, *so long ago predicted*, shall fall on these impure and incorrigible sinners; and the *condemnation* which is denounced against them *slumbers not*—it is alert, it is on its way, it is hurrying on, and must soon overtake them.

Verse 4. *For if God spared not the angels*] The angels were originally placed in a state of probation; some having fallen and some having stood proves this. How long that probation was to last to them, and what was the particular *test* of their fidelity, we know not; nor indeed do we know what was their *sin*; nor *when* nor *how* they fell. St. Jude says *they kept not their first estate, but left their own habitation*; which seems to indicate that they got *discontented* with their lot, and aspired to higher honours, or perhaps to celestial domination. The tradition of their fall is in all countries and in all religions, but the accounts given are various and contradictory; and no wonder, for we have no direct revelation on the subject. *They kept not their first estate, and they sinned*, is the sum of what we know on the subject; and here curiosity and conjecture are useless.

But cast them down to hell, and delivered them into chains of darkness] Ἄλλα σιρᾶς ζοφου ταρταρωσας, παρεδωκεν εις κρισιν τετηρημενους. *But with chains of darkness confining them in Tartarus, delivered them over to be kept to judgment*; or, *sinking them into Tartarus, delivered them over into custody for punishment, to chains of darkness*. Chains of darkness is a highly poetic expression. Darkness binds them on all hands; and so dense and strong is this darkness that it cannot be broken through; they cannot deliver themselves, nor be delivered by others.

As the word *Tartarus* is found no where else in the *New Testament*, nor does it appear in the *Septuagint*, we must have recourse to the Greek writers for its meaning. Mr. *Parkhurst*, under the word *ταρταρου*, has made some good collections from those writers, which I here subjoin.

“The Scholiast on *Æschylus, Eumen.*, says: *Pindar* relates that *Apollo* overcame the *Python* by force; wherefore the earth endeavoured *ταρταρωσας*, to cast him into *Tartarus*. *Tzetzes* uses the same word, *ταρταρου*, for *casting or sending into Tartarus*; and the compound verb *καταταρταρον* is found in *Apollodorus*; in *Didymus's* Scholia on *Homer*; in *Phurnutus*, *De Nat. Deor.*, p. 11, edit. *Gale*; and in the book *Περί Ποταμων*, which is extant among the works of *Plutarch*. And those whom *Apollodorus* styles *καταταρταρωθεντας*, he in the same breath calls *ρηφθεντας εις Ταρταρον, cast into Tartarus*. Thus the learned *Windet*, in *Pole's Synopsis*. We may then, I think, safely assert that *ταρταρωσας*, in St. Peter,

means not, as *Mede* (*Works*, fol., p. 23) interprets it, to *adjudge to*, but to *cast into, Tartarus*; *ταρταρον*, as in *Homer*, cited below. And in order to know what was the precise intention of the apostle by this expression, we must inquire what is the accurate import of the term *Ταρταρος*. Now, it appears from a passage of *Lucian*, that by *Ταρταρος* was meant, in a *physical* sense, the *bounds or verge of this material system*; for, addressing himself to *ΕΡΩΣ, Cupid or Love*, he says: *Συ γαρ εξ αφανους και κεχυμενης αμορφιας το παν μορφωσας, κ. τ. λ.* ‘Thou formedst the *universe* from its confused and chaotic state; and, after separating and dispersing the circumfused chaos, in which, as in one common sepulchre, the *whole world* lay buried, thou drovest it to the confines or recesses of outer *Tartarus*—

‘Where iron gates and bars of solid brass
Keep it in durance irrefrangible,
And its return prohibit.’

“The ancient Greeks appear to have received, by tradition, an account of the punishment of the ‘fallen angels,’ and of bad men after death; and their poets did, in conformity I presume with that account, make *Tartarus* the place where the giants who rebelled against *Jupiter*, and the souls of the wicked, were confined. ‘Here,’ saith *Hesiod, Theogon.*, lin. 720—1, ‘the rebellious *Titans* were bound in peat chains.

Τοσσον ενιβθ' ὑπο γης, ὅσον ουρανος εστ' απο γαις.
Ισον γαρ τ' απο γης εις ΤΑΡΤΑΡΟΝ ηεροεντα.

‘As far beneath the earth as earth from heaven;
For such the distance thence to *Tartarus*.’

“Which description will very well agree with the proper sense of *Tartarus*, if we take the earth for the centre of the material system, and reckon from our zenith, or the extremity of the heavens that is over our heads. But as the Greeks imagined the earth to be of a boundless depth, so it must not be dissimulated that their poets speak of *Tartarus* as a *cast pit or gulf in the bowels of it*. Thus *Hesiod* in the same poem, lin. 119, calls it

ΤΑΡΤΑΡΑ τ' ηεροεντα μυχη χθονος ευροδευξ.

‘Black *Tartarus*, within earth's spacious womb.’

“And *Homer, Iliad viii.*, lin. 13, &c., introduces *Jupiter* threatening any of the gods who should presume to assist either the Greeks or the Trojans, that he should either come back wounded to heaven, or be sent to *Tartarus*.

Η μιν ελων ριψω εις ΤΑΡΤΑΡΟΝ ηεροεντα,
Τηλε μαλ', ἔχει βαθιστον ὑπο χθονος εστι βερεθρον,
Ενθα σιδηραι τε πυλαι, και χαλκεος ουδος,
Τοσσον ενιβθ' αιδειω, ὅσον ουρανος εστ' απο γαις.

M. cir. 4064. 6 And, ^a turning the cities of
 Sodom and Gomorrha into
 ashes, condemned *them* with an
 overthrow, ^b making *them* an
 example unto those that after should live
 godly;
 And ^c delivered just Lot, vexed with the
 by conversation of the wicked :

8 ^d For that righteous man
 dwelling among them, ^e in see-
 ing and hearing, vexed *his* right-
 eous soul from day to day with
 their unlawful deeds :)
 9 'The Lord knoweth how to deliver the
 godly out of temptations, and to reserve the un-
 just unto the day of judgment to be punished :

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 A. D. cir. 60.
 An. Olymp.
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a. xix. 24. Dent. xxix. 23. Jude 7. —^b Numb. xxvi.
 10. —^c Gen. xix. 16. —^d Wisd. xix. 17.

^e Pa. cxix. 139, 168. Ezek. ix. 4. —^f Ps. xxxiv. 17, 19.
 1 Cor. x. 13.

Or far, O far, from steep *Olympus* thrown,
 ow in the deep *Tartarean* gulf shall groan.
 hat gulf which iron gates and brazen ground
 Within the earth inexorable bound ;
 s deep beneath th' infernal centre hurled,
 s from that centre to the ethereal world.'

POPE.

ere. according to *Homer's* description, *Iliad.* viii.
 480—1,

— Oυτ' αυγης υπεριμος ηελιοσ
 ιποντ', ουτ' ανεμοισι' βαθυσ δε τε ΤΑΡΤΑΡΟΣ αμφις.

No sun e'er gilds the gloomy horrors there,
 lo cheerful gales refresh the lazy air,
 at murky *Tartarus* extends around.' POPE.

in the language of the old Latin poet (cited by
 ro, *Tuscul.*, lib. i., cap. 15),

Ubi rigida constat crassa caligo inferum.

On the whole, then, *ταραραου*, in St. Peter, is the
 e as *ριπτειν ες Ταραραου*, to throw into *Tartarus*,
Homer, only rectifying the poet's mistake of
tarus being in the bowels of the earth, and re-
 ring to the original sense of that word above ex-
 ined, which when applied to *spirits* must be
 preted *spiritually*; and thus *ταραραωσασ* will
 ort that God cast the apostate angels out of his
 ence into that *ζοφοσ του σκοτοσ*, *blackness of dark-*
 (2 Pet. ii. 17; Jude, ver. 13), where they will
 for ever banished from the light of his countenance,
 l from the *beatifying influence of the ever blessed*
 re, as truly as a person plunged into the *torpid*
 ndary of this created system would be from the
 of the sun and the benign operations of the mate-
 l heavens."

By chains of darkness we are to understand a place
 darkness and wretchedness, from which it is impos-
 le for them to escape.

Verse 5. *Spared not the old world*] The apostle's
 ment is this: If God spared not the rebellious
 gels, nor the sinful antediluvians, nor the cities of
 dom and Gomorrha, he will not spare those wicked
 chers who corrupt the pure doctrines of Chris-
 nity.

Saved Noah the eighth] Some think that the words
 could be translated, *Noah the eighth preacher of*
ghteousness; but it seems most evident, from 1 Pet.
 20, that *eight persons* are here meant, which were

the whole that were saved in the ark, viz. Shem
 Ham, Japhet, and their three wives, six; Noah's wife
 seven; and Noah himself the *eighth*. The form of
 expression, *ογδοον Νωε*, *Noah the eighth*, i. e. Noah
 and seven more, is most common in the Greek lan-
 guage. So in *APPIAN, Bell. Pun.*, p. 12: Τριτοσ δε ποτε
 εν σπηλαιω κρυπτομενοσ ελαθε, *sometimes he the third*
 (i. e. he with two others) *lay hid in a cave*. *ANDO-*
CIDES, Orat. iv., p. 295: Διραθουσ επι τουτωσ δεκατοσ
 αυτοσ, *he himself the tenth* (i. e. he and nine others)
were chosen to this. See a number of other examples
 in *Kypke*.

World of the ungodly] A whole race without God—
 without any pure *worship* or rational religion.

Verse 6. *The cities of Sodom and Gomorrha*] See
 the notes on Gen. xix. for an account of the sin and
 punishment of these cities.

Making them an ensample] These three words,
υποδειγμα, *παραδειγμα*, and *δειγμα*, are used to express
 the same idea; though the former may signify an
example to be shunned, the second an *example to be*
followed, and the third a *simple exhibition*. But these
 differences are not always observed.

Verse 7. *Vexed with the filthy conversation*] *Καρα-*
πονουμενον υπο της των αθεσμων εν ασεληγει ανα-
στροφουσ: *Being exceedingly pained with the unclean*
conduct of those lawless persons. What this was, see
 in the history, Gen. xix., and the notes there.

Verse 8. *That righteous man dwelling among them*] *Lot*,
 after his departure from Abraham, A. M. 208^b,
 lived at Sodom till A. M. 2107, a space of about
 twenty years; and, as he had a *righteous soul*, he must
 have been *tormented* with the abominations of that
 people from day to day.

The word *εβασανιζειν*, *tormented*, is not less em-
 phatic than the word *καταπονουμενον*, *grievously*
pained, in the preceding verse, and shows what this
 man must have felt in dwelling so long among a people
 so abandoned.

Verse 9. *The Lord knoweth how to deliver the godly*] *Lot*
 The preservation and deliverance of *Lot* gave the
 apostle occasion to remark, that God knew as well
 to *save* as to *destroy*; and that his *goodness* led him
 as forcibly to save righteous *Lot*, as his *justice* did to
 destroy the rebellious in the instances already ad-
 duced. And the design of the apostle in producing
 these examples is to show to the people to whom he
 was writing that, although God would destroy those

A. M. cir. 4064.
A. D. cir. 60.
An. Olymp.
cir. CCIX. 4.
A. U. C. cir. 813.

10 But chiefly ^a them that walk after the flesh in the lust of uncleanness, and despise ^b government. ^c Presumptuous *are they*, self-willed; they are not afraid to speak evil of dignities.

11 Whereas ^d angels, which are greater in power and might, bring not railing accusation ^e against them before the Lord.

12 But these, ^f as natural brute beasts, made

^a Jude 4, 7, 8, 10, 16. — ^b Or, *dominion*. — ^c Jude 8. — ^d Jude 9. — ^e Some read, *against themselves*. — ^f Jer. xii. 3.

false teachers, yet he would powerfully save his faithful servants from their contagion and from their destruction. We should carefully observe, 1. That the godly man is not to be preserved *from* temptation. 2. That he will be preserved *in* temptation. 3. That he will be delivered *out* of it.

Verse 10. *But chiefly them that walk*] That is, God will in the most signal manner punish them that walk after the flesh—addict themselves to sodomitical practices, and the *lust of pollution*; probably alluding to those most abominable practices where men abuse themselves and abuse one another.

Despise government.] They brave the power and authority of the civil magistrate, practising their abominations so as to keep out of the reach of the letter of the law; and they *speak evil of dignities*—they blaspheme civil government, they abhor the restraints laid upon men by the laws, and would wish all governments destroyed that they might live as they list.

Presumptuous are they] *Τολμηται*. They are bold and daring, headstrong, regardless of fear.

Self-willed] *Αυθαδεις*. Self-sufficient; presuming on themselves; following their own opinions, which no authority can induce them to relinquish.

Are not afraid to speak evil of dignities.] They are lawless and disobedient, spurn all human authority, and speak contemptuously of all legal and civil jurisdiction. Those in general despise governments, and speak evil of dignities, who wish to be under no control, that they may act as freebooters in the community.

Verse 11. *Whereas angels, &c.*] This is a difficult verse, but the meaning seems to be this: The holy angels, who are represented as bringing an account of the actions of the fallen angels before the Lord in judgment, simply state the facts without exaggeration, and without permitting any thing of a bitter, reviling, or railing spirit, to enter into their accusations. See Zech. iii. 1, and Jude 9; to the former of which St. Peter evidently alludes. But these persons, not only speak of the actions of men which they conceive to be wrong, but do it with untrue colourings and the greatest malevolence. Michael, the archangel, treated a damned spirit with courtesy; he only said, *The*

to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 ^a And shall receive the reward of unrighteousness, *as* they that count it pleasure ^b to riot in the day time. ^c Spots *they are* and blemishes, sporting themselves with their own deceivings, while ^d they feast with you;

14 Having eyes full of ^e adultery, and that

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Jude 10. — ^a Phil. iii. 19. — ^b See Rom. xiii. 13. — ^c Jude 12. — ^d 1 Cor. xi. 20, 21. — ^e Gr. *an adulteress*.

Lord rebuke thee, Satan! but these treat the rulers of God's appointment with disrespect and calumny.

Before the Lord.] *Παρα Κυριου* is wanting in a number of MSS. and most of the *Versions*.

Verse 12. *But these, as natural brute beasts*] *ὡς αλογα ζωα φυσικα*: *As those natural animals void of reason*, following only the gross instinct of nature, being governed neither by reason nor religion.

Made to be taken and destroyed] Intended to be taken with nets and gins, and then destroyed, because of their fierce and destructive nature; so these false teachers and insurgents must be treated: first incarcerated, and then brought to judgment, that they may have the reward of their doings. And thus, by *blaspheming what they do not understand*, they at last *perish in their own corruption*; i. e. their corrupt doctrines and vicious practices.

Verse 13. *They that count it pleasure to riot in the day time.*] Most sinners, in order to practise their abominable pleasures, seek the secrecy of the night; but these, bidding defiance to all decorum, decency, and shame, take the open day, and thus proclaim their impurities to the sun.

Spots—and blemishes] They are a disgrace to the Christian name.

Sporting themselves] Forming opinions which give license to sin, and then acting on those opinions; and thus rioting in their own deceits.

With their own deceivings] *Εν ταυς αμαρταις*. But instead of this, AB, and almost all the *Versions* and several of the *Fathers*, have *εν ταυς αγαπαις*, *in your love-feasts*, which is probably the true reading.

While they feast with you] It appears they held a kind of communion with the church, and attended sacred festivals, which they desecrated with their own unhallowed opinions and conduct.

Verse 14. *Having eyes full of adultery*] *Μοχαλιδεις*. *Of an adulteress*; being ever bent on the gratification of their sensual desires, so that they are represented as having *an adulteress constantly before their eyes*, and that their eyes can take in no other object but *her*. But instead of *μοχαλιδος*, of an *adulteress*, the *Codex Alexandrinus*, three others, with the *Coptic Vulgate*, and one copy of the *Itala*, together with several of the *Fathers*, have *μοχαλις*, of *adultery*.

A. M. cir. 4064.
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cir. CCIX. 4.
A.U.C. cir. 813.

cannot cease from sin; beguiling unstable souls: * an heart they have exercised with covetous practices; cursed children:

A. M. cir. 4064.
A. D. cir. 60.
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cir. CCIX. 4.
A.U.C. cir. 813.

16 But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbad the madness of the prophet.

15 Which have forsaken the right way, and are gone astray, following the way of ^b Balaam the son of Bosor, who loved the wages of unrighteousness;

17 ^c These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when ^d they speak great swelling

* Jude 11.—^b Numb. xxii. 5, 7, 21, 23, 28. Jude 11.

^c Jude 12, 13.—^d Jude 16.

[Cannot cease from sin] Which cease not from sin; they might cease from sin, but they do not; they love and practise it. Instead of *ακαταπαυστους*, which cannot cease, several MSS. and Versions have *ακαταπαυστου*, and this requires the place to be read, *Having eyes full of adultery, and of incessant sin*. The images of sinful acts were continually floating before their disordered and impure fancy. This figure of speech is very common in the Greek writers; and *Kypke* gives many instances of it, which indeed carry the image too far to be here translated.

[Beguiling unstable souls] The metaphor is taken from adulterers seducing unwary, inexperienced, and light, trifling women; so do those false teachers seduce those who are not established in righteousness.

[Exercised with covetous practices] The metaphor is taken from the *Agonistæ* in the Grecian games, who exercised themselves in those feats, such as *creeping, boxing, running, &c.*, in which they proposed to contend in the public games. These persons had their hearts schooled in nefarious practices; they had exercised themselves till they were perfectly expert in all the arts of seduction, over-reaching, and every kind of fraud.

[Cursed children] Such not only live under God's curse here, but they are heirs to it hereafter.

Verse 15. [Which have forsaken the right way] As Balaam did, who, although God showed him the right way, took one contrary to it, preferring the reward offered him by Balak to the approbation and blessing of God.

[The way of Balaam] Is the *counsel* of Balaam. He counselled the Moabites to give their most beautiful young women to the Israelitish youth, that they might be enticed by them to commit idolatry. See the notes on Numb. xxii. 5, &c., and xxiii. 1, &c.

[The son of Bosor] Instead of *Bosop*, Bosor, two ancient MSS. and some of the Versions have *Beowp*, *Beor*, to accommodate the word to the Hebrew text and the Septuagint. The difference in this name seems to have arisen from mistaking one letter for another in the Hebrew name, *בֶּשׂוֹר* *Beor*, for *בֶּטוֹר* *Beator* or *Bosor*; *teaddi* *ν* and *ain* *ν*, which are very like each other, being interchanged.

Verse 16. [The dumb ass, speaking with man's voice] See the note on Numb. xxii. 28.

[The madness of the prophet.] Is not this a reference

to the speech of the ass, as represented in the Targums of Jonathan ben Uzziel and Jerusalem? "Woe to thee, Balaam, thou sinner, thou madman; there is no wisdom found in thee." These words contain nearly the same expressions as those in St. Peter.

Verse 17. [These are wells without water] Persons who, by their profession, should furnish the water of life to souls athirst for salvation; but they have not this water; they are teachers without ability to instruct; they are sowers, and have no seed in their basket. Nothing is more cheering in the deserts of the East than to meet with a well of water; and nothing more distressing, when parched with thirst, than to meet with a well that contains no water.

[Clouds that are carried with a tempest] In a time of great drought, to see clouds beginning to cover the face of the heavens raises the expectation of rain; but to see these carried off by a sudden tempest is a dreary disappointment. These false teachers were equally as unprofitable as the empty well, or the light, dissipated cloud.

[To whom the mist of darkness is reserved] That is, an eternal separation from the presence of God, and the glory of his power. They shall be thrust into outer darkness, Matt. viii. 12; into the utmost degrees of misery and despair. False and corrupt teachers will be sent into the lowest hell; and be "the most downcast, underfoot vassals of perdition."

It is scarcely necessary to notice a various reading here which, though very different in sound, is nearly the same in sense. Instead of *νεφελαι*, clouds, which is the common reading, *και ομιχλαι*, and mists, or perhaps more properly *thick darkness*, from *ομιον*, together, and *αχλυσ*, darkness, is the reading in ABC, sixteen others, Erpen's Arabic, later Syriac, Coptic, Æthiopic, and Vulgate, and several of the Fathers. This reading Griesbach has admitted into the text.

Verse 18. [They speak great swelling words of vanity] The word *υπερογκα* signifies things of great magnitude, grand, superb, sublime; it sometimes signifies *inflated, tumid, bombastic*. These false teachers spoke of great and high things, and no doubt promised their disciples the greatest privileges, as they themselves pretended to a high degree of illumination; but they were all false and vain, though they tickled the fancy and excited the desires of the flesh; and indeed this appears to have been their object. And hence some

A. M. cir. 4064. words of vanity, they allure
 A. D. cir. 60. through the lusts of the flesh,
 An. Olymp. through much wantonness, those
 cir. CCIX. 4. that ^awere ^bclean escaped from
 A.U.C. cir. 813. them who live in error.

19 While they promise them ^cliberty, they themselves are ^dthe servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For ^eif after they ^fhave escaped the pollutions of the world, ^gthrough 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.

21 For ^hit had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, ⁱThe dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire.

^a Acts ii. 40. Ch. i. 4. Ver. 20.—^b Or, for a little; or, a while, as some read.—^c Gal. v. 13. ^d 1 Pet. ii. 16. ^e John viii. 34. Rom. vi. 16.—^f Matt. xii. 45. Luke xi.

26. Hebr. vi. 4, &c. x. 26, 27.—^f Ch. i. 4. Ver. 18. ^g Ch. i. 2.—^h Luke xii. 47, 48. John ix. 41. xv. 22. ⁱ Prov. xxvi. 11.

think that the impure sect of the Nicolaitans is meant. See the *preface*.

Those that were clean escaped] Those who, through hearing the doctrines of the gospel, had been converted, were perverted by those false teachers.

Verse 19. *While they promise them liberty*] Either to live in the highest degrees of spiritual good, or a freedom from the Roman yoke; or from the yoke of the law, or what they might term needless restraints. Their own conduct showed the falsity of their system; for they were slaves to every disgraceful lust.

For of whom a man is overcome] This is an allusion to the ancient custom of selling for slaves those whom they had conquered and captivated in war. The ancient law was, that a man might either kill him whom he overcame in battle, or *keep him* for a slave. These were called *servi*, slaves, from the verb *servare*, to keep or preserve. And they were also called *mancipia*, from *manu capiuntur*, they are taken captive by the hand of their enemy. Thus the person who is overcome by his lusts is represented as being the slave of those lusts. See Rom. vi. 16, and the note there.

Verse 20. *The pollutions of the world*] Sin in general, and particularly superstition, idolatry, and lasciviousness. These are called *μασπαρα*, *miasmata*, things that *infect*, *pollute*, and *defile*. The word was anciently used, and is in use at the present day, to express those noxious particles or effluvia proceeding from persons infected with contagious and dangerous diseases; or from dead and corrupt bodies, stagnant and putrid waters, marshes, &c., by which the sound and healthy may be infected and destroyed.

The world is here represented as one large putrid marsh, or corrupt body, sending off its destructive *miasmata* every where and in every direction, so that none can escape its contagion, and none can be healed of the great epidemic disease of sin, but by the mighty power and skill of God. St. Augustine has improved on this image:—"The whole world," says he, "is one great diseased man, lying extended from east to west, and from north to south; and to heal this great sick man, the Almighty Physician de-

scended from heaven." Now, it is by the *knowledge of the Lord and Saviour Jesus Christ*, as says St. Peter, that we escape the destructive influence of these contagious *miasmata*. But if, *after having been healed*, and *escaped* the death to which we were exposed, we get *again entangled*, *επιπλακυντες*, *enfolded*, *enveloped* with them; then *the latter end will be worse than the beginning*: forasmuch as we shall have sinned against more light, and the soul, by its conversion to God, having had all its powers and faculties greatly improved, is now, being repolluted, more capable of iniquity than before, and can bear more expressively the image of the earthly.

Verse 21. *For it had been better for them not to have known*] For the reasons assigned above; because they have sinned against more mercy, are capable of more sin, and are liable to greater punishment.

The holy commandment] The whole religion of Christ is contained in this one commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; and thy neighbour as thyself." He who obeys this great commandment, and this by the grace of Christ is possible to every man, is saved from sinning either against his God or against his neighbour. Nothing less than this does the religion of Christ require.

Verse 22. *According to the true proverb*] This seems to be a reference to Prov. xxvi. 11: *καὶ ὡς κύων ἐπιστρέφει εἰς τὸν κόπρον, οὕτως ὁ ἄσπυλος ἀναστρέφεται ἐν τῇ λάσπῃ*, *so a fool repeateth his folly*. In substance this proverb is found among the rabbins: so Midrash Ruth, in Sohar Chadash, fol. 62: *Orpah is returned to her mire, Ruth persevered in spirit*; and again, Ibid. fol. 64: "Orpah, which is *נֶפֶשׁ הַבְּהֵמָה* *nephesh habbehemah*, the bestial soul, is returned to her mire."

The Greeks have something like it; so Arrian, Dissert. Epict. l. iv., c. 11, says: *Ἀπελθε εἰς χυμὸν διαλεγειν, ἢ ἐν βορβορῷ μὴ κυλιηται*, "Go and reason with the swine, lest he be rolled in the mire." This is called a *true proverb*: for it is a *fact*, that a dog will eat up his own vomit; and a swine, howsoever carefully washed, will again wallow in the mire. As

applied here it is very expressive: the poor sinner, having heard the gospel of Christ, was led to *loathe and reject* his sin; and, on his application to God for mercy, was *washed* from his unrighteousness. But he is here represented as *taking up again* what he had before *rejected*, and *defiling* himself in that from which he had been *cleansed*.

Here is a sad proof of the possibility of falling from grace, and from very high degrees of it too. These had *escaped from the contagion that was in the world*; they had had true repentance, and *cast up* "their sour-sweet morsel of sin;" they had been *washed* from all their filthiness, and this must have been through the blood of the Lamb; yet, after all, they went back, got *entangled* with their old sins, *swallowed down*

their formerly *rejected* lusts, and re-wallowed in the mire of corruption. It is no wonder that God should say, *the latter end is worse with them than the beginning*: reason and nature say it *must* be so; and divine justice says it *ought* to be so; and the person himself must confess that it is *right* that it *should* be so. But how dreadful is this state! How dangerous when the person has abandoned himself to his old sins! Yet it is not said that it is impossible for him to return to his Maker; though his case be deplorable, it is not utterly hopeless; the leper may yet be made clean, and the dead may be raised. Reader, is thy back-sliding a grief and burden to thee? Then thou art not far from the kingdom of God; believe on the Lord Jesus, and thou shalt be saved.

CHAPTER III.

The apostle shows his design in writing this and the preceding epistle, 1, 2. Describes the nature of the heresies which should take place in the last times, 3—8. A thousand years with the Lord are but as a day, 9. He will come and judge the world as he has promised, and the heavens and the earth shall be burnt up, 10. How those should live who expect these things, 11, 12. Of the new heavens and the new earth, and the necessity of being prepared for this great change, 13, 14. Concerning some difficult things in St. Paul's epistles, 15, 16. We must watch against the error of the wicked, grow in grace, and give all glory to God, 17, 18.

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THIS second epistle, beloved, I now write unto you; in *both* which * I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy pro-

phets, ^b and of the commandment of us the apostles of the Lord and Saviour:

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3 ^c Knowing this first, that there shall come in the last days scoffers, ^d walking after their own lusts, 4 And saying, ^e Where is the promise of his

Ch. i. 13.—^b Jude 17.—^c 1 Tim. iv. 1. 2 Tim. iii. 1. Jude 18.

^d Ch. ii. 10.—^e Issai. v. 19. Jer. xvii. 15. Ezek. xii. 22, 27. Matt. xxiv. 48. Luke xii. 45.

NOTES ON CHAP. III.

Verse 1. *This second epistle*] In order to guard them against the seductions of false teachers, he calls to their remembrance the doctrine of the ancient prophets, and the commands or instructions of the apostles, all founded on the same basis.

He possibly refers to the prophecies of *Enoch*, as mentioned by *Jude*, ver. 14, 15; of *David*, Ps. l. 1, c.; and of *Daniel*, xii. 2, relative to the coming of our Lord to judgment: and he brings in the instructions of the apostles of Christ, by which they were directed how to prepare to meet their God.

Verse 3. *Knowing this first*] Considering this in a *special* manner, that those prophets predicted the coming of false teachers: and their being now in the church proved how clearly they were known to God, and showed the Christians at Pontus the necessity of having no intercourse or connexion with them.

There shall come—scoffers] Persons who shall endeavour to turn all religion into ridicule, as this is

the most likely way to depreciate truth in the sight of the giddy multitude. The scoffers, having no solid argument to produce against revelation, endeavour to make a scaramouch of some parts; and then affect to laugh at it, and get superficial thinkers to laugh with them.

Walking after their own lusts] Here is the true source of all infidelity. The gospel of Jesus is *pure and holy*, and requires a *holy heart* and *holy life*. They wish to follow their own *lusts*, and consequently cannot brook the restraints of the gospel: therefore they labour to prove that it is not true, that they may get rid of its injunctions, and at last succeed in persuading themselves that it is a forgery; and then throw the reins on the neck of their evil propensities. Thus their opposition to revealed truth began and ended in their own *lusts*.

There is a remarkable *addition* here in almost every MS. and *Version* of note: *There shall come in the last days, IN MOCKERY, ev σπυαρισμοῦ, scoffers walking*

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coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of,

that ^a by the word of God the heavens were of old, and the earth ^b standing ^c out of the water and in the water :

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6 ^d Whereby the world that then was, being

^a Gen. i. 6, 9. Ps. xxxiii. 6. Hebr. xi. 3.—^b Gr. consisting.—^c Ps. xxiv. 2. cxxxvi. 6. Col. i. 17.

^d Gen. vii. 11, 21, 22, 23. Ch. ii. 5.

after their own lusts. This is the reading of ABC, eleven others, both the *Syriac*, all the *Arabic*, *Coptic*, *Æthiopic*, *Vulgate*, and several of the *Fathers*. They come in *mockery*; this is their *spirit* and *temper*; they have no desire to find out *truth*; they take up the Bible merely with the design of *turning it into ridicule*. This reading Griesbach has received into the text.

The last days] Probably refer to the conclusion of the Jewish polity, which was then at hand.

Verse 4. *Where is the promise of his coming?*] Perhaps the false teachers here referred to were such as believed in the *eternity of the world*: the prophets and the apostles had foretold its destruction, and they took it for granted, if this were true, that the terrestrial machine would have begun long ago to have shown some symptoms of decay; but they found that since the patriarchs died all things remained as they were from the foundation of the world; that is, men were propagated by natural generation, one was born and another died, and the course of nature continued regular in the seasons, succession of day and night, generation and corruption of animals and vegetables, &c.; for they did not consider the power of the Almighty, by which the whole can be annihilated in a moment, as well as created. As, therefore, they saw none of these changes, they presumed that there *would be none*, and they intimated that there *never had been any*. The apostle combats this notion in the following verse.

Verse 5. *For this they willingly are ignorant of*] They shut their eyes against the light, and refuse all evidence; what does not answer their purpose they *will not know*. And the apostle refers to a *fact* that militates against their hypothesis with which they refused to acquaint themselves; and their ignorance he attributes to their unwillingness to learn the true state of the case.

By the word of God the heavens were of old] I shall set down the Greek text of this extremely difficult clause: Ουρανοί ησαν εκπαλαι, και γη εξ υδατος και δι' υδατος συνεπτωσα, τω του Θεου λογω' translated thus by Mr. *Wakfield*: "A heaven and an earth formed out of water, and by means of water, by the appointment of God, had continued from old time." By Dr. *Mac-knight* thus: "The heavens were anciently, and the earth of water; and through water the earth consists by the word of God." By *Kypke* thus: "The heavens were of old, and the earth, which is framed, by the word of God, from the waters, and between the waters." However we take the words, they seem to refer to the origin of the earth. It was the opinion

of the remotest antiquity that the earth was formed out of *water*, or a primitive *moisture* which they termed *ἀλη*, *hulé*, a *first matter* or *nutriment* for all things; but *Thales* pointedly taught *αρχην δε των παντων υδωρ ειναι*, that all things derive their existence from water, and this very nearly expresses the sentiment of Peter, and nearly in his own terms too. But is this doctrine true? It must be owned that it appears to be the doctrine of Moses: *In the beginning*, says he, *God made the heavens and the earth; and the earth was without form and void; and darkness was upon the face of the deep*. Now, these *heavens* and *earth* which God made in the beginning, and which he says were at first *formless* and *empty*, and which he calls the *deep*, are in the very next verse called *waters*; from which it is evident that Moses teaches that the earth was made out of some *fluid substance*, to which the name of *water* is properly given. And that the earth was at first in a *fluid* mass is most evident from its *form*; it is not *round*, as has been demonstrated by measuring some *degrees* near the north *pole*, and under the *equator*; the result of which proved that the figure of the earth was that of an *oblate spheroid*, a figure nearly resembling that of an *orange*. And this is the form that any *soft* or *elastic* body would assume if whirled rapidly round a centre, as the earth is around its axis. The measurement to which I have referred shows the earth to be *flatted* at the *poles*, and *raised* at the *equator*. And by this measurement it was demonstrated that the diameter of the earth at the *equator* was *greater* by about twenty-five miles than at the *poles*.

Now, considering the earth to be thus formed of *υδατος*, of *water*, we have next to consider what the apostle means by *δι' υδατος*, variously translated by *out of*, *by means of*, and *between, the water*.

Standing out of the water gives no sense, and should be abandoned. If we translate *between the waters*, it will bear some resemblance to Gen. i. 6, 7: *And God said, let there be a firmament in the midst of, ηνω βεθοχ, between, the waters; and let it divide the waters from the waters: and God divided the waters which were under the firmament from the waters which were above the firmament*; then it may refer to the whole of the *atmosphere*, with which the earth is every where surrounded, and which contains all the *vapours* which belong to our globe, and without which we could neither have animal nor vegetative life. Thus then the *earth*, or *terraqeous globe*, which was originally formed out of *water*, subsists by *water*; and by means of that very *water*, the water compacted with the earth—the *fountains* of the

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overflowed with water, perished :

7 But ^a the heavens and the earth which are now, by the same word are kept in store, reserved unto ^b fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and ^c a thousand years as one day.

^a Ver. 10.—^b Matt. xxv. 41. 2 Thess. i. 8.—^c Ps. xc. 4. Hab. ii. 3. Hebr. x. 37.—^d Isai. xxx. 18. 1 Pet. iii. 20. Ver. 15.—^e Esak. xviii. 23, 32. xxxiii. 11.—^f Rom. ii. 4. 1 Tim. ii. 4.—^g Matt. xxiv. 43. Luke xii. 39. 1 Thess.

9 ^d The Lord is not slack concerning his promise, as some men count slackness; but ^e is long-suffering to us-ward, ^f not willing that any should perish, but ^g that all should come to repentance.

10 But ^h the day of the Lord will come as a thief in the night; in the which ⁱ the heavens shall pass away with a great noise, and the elements shall melt with fervent heat;

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v. 2. Rev. iii. 3. xvi. 15.—^j Ps. cii. 26. Isai. li. 6. Matt. xxiv. 35. Mark xiii. 31. Rom. viii. 20. Hebr. i. 11. Rev. xx. 11. xxi. 1.

great deep, and the waters in the atmosphere—the windows of heaven, Gen. vii. 11, the antediluvian earth was destroyed, as St. Peter states in the next verse: the terraqueous globe, which was formed originally of water or a fluid substance, the chaos or first matter, and which was suspended in the heavens—the atmosphere, enveloped with water, by means of which water it was preserved; yet, because of the wickedness of its inhabitants, was destroyed by those very same waters out of which it was originally made, and by which it subsisted.

Verse 7. *But the heavens and the earth, which are now*] The present earth and its atmosphere, which are liable to the same destruction, because the same *things* still exist (for there is still water enough to brown the earth, and there is *iniquity* enough to induce God to destroy it and its inhabitants), are nevertheless kept in store, *ρεθηραυσιμενοι, treasured up*, kept in God's storehouse, to be destroyed, not by water, but by fire at the day of judgment.

From all this it appears that those mockers affected to be ignorant of the *Mosaic account* of the formation of the earth, and of its destruction by the waters of the deluge; and indeed this is implied in their stating that *all things continued as they were from the creation*. But St. Peter calls them back to the *Mosaic account*, to prove that this was false; for the earth, &c., which were then formed, had perished by the flood; and that the present earth, &c., which were formed out of the preceding, should, at the day of judgment, perish by the fire of God's wrath.

Verse 8. *Be not ignorant*] Though they are wilfully ignorant, neglect not ye the means of instruction.

One day is with the Lord as a thousand years] That: All time is as nothing before him, because in the essence as in the nature of God all is eternity; therefore nothing is long, nothing short, before him; the lapse of ages impairs his purposes, nor need he wait to find convenience to execute those purposes. And when the longest period of time has passed by, it but as a moment or indivisible point in comparison of eternity. This thought is well expressed by PLURICH, *Consol. ad Apoll.*: "If we compare the time of

life with eternity, we shall find no difference between long and short. Τα γαρ χιλια, και τα μυρια ετη, στιγμη τις εστιν αοριστος, μαλλον δε μοριον τι βραχυτατον στιγμης: for a thousand or ten thousand years are but a certain indefinite point, or rather the smallest part of a point." The words of the apostle seem to be a quotation from Ps. xc. 4.

Verse 9. *The Lord is not slack*] They probably in their mocking said, "Either God had made no such promise to judge the world, destroy the earth, and send ungodly men to perdition; or if he had, he had forgotten to fulfil it, or had not convenient time or leisure." To some such mocking the apostle seems to refer; and he immediately shows the reason why deserved punishment is not inflicted on a guilty world.

But is long-suffering] It is not slackness, remissness, nor want of due displicence at sin, that induced God to prolong the respite of ungodly men; but his long-suffering, his unwillingness that any should perish: and therefore he spared them, that they might have additional offers of grace, and be led to repentance—to deplore their sins, implore God's mercy, and find redemption through the blood of the Lamb.

As God is not willing that any should perish, and as he is willing that all should come to repentance, consequently he has never devised nor decreed the damnation of any man, nor has he rendered it impossible for any soul to be saved, either by necessitating him to do evil, that he might die for it, or refusing him the means of recovery, without which he could not be saved.

Verse 10. *The day of the Lord will come*] See Matt. xxiv. 43, to which the apostle seems to allude.

The heavens shall pass away with a great noise] As the heavens mean here, and in the passages above, the whole atmosphere, in which all the terrestrial vapours are lodged; and as water itself is composed of two gases, eighty-five parts in weight of oxygen, and fifteen of hydrogen, or two parts in volume of the latter, and one of the former (for if these quantities be put together, and several electric sparks passed through them, a chemical union takes place, and water is the product; and, vice versa, if the gal-

A. M. cir. 4064. the earth, also and the works
 A. D. cir. 60. that are therein, shall be burned
 An. Olymp. up.
 cir. CCIX. 4.
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11 *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be* * in all holy conversation and godliness,

12 ^b Looking for and ^c hastening unto the

* 1 Pet. i. 15.—^b 1 Cor. i. 7. Tit. i. 13.—^c Or, *hasting the coming.*—^d Ps. 1. 3. Isai. xxxiv. 4.

vanic spark be made to pass through water, a portion of the fluid is immediately decomposed into its two constituent gases, oxygen and hydrogen); and as the *electric* or *ethereal fire* is that which, in all likelihood, God will use in the general conflagration; the noise occasioned by the application of this fire to such an immense *congeries* of *aqueous* particles as float in the atmosphere, must be terrible in the extreme. Put a drop of water on an anvil, place over it a piece of iron red hot, strike the iron with a hammer on the part above the drop of water, and the report will be as loud as a musket; when, then, the whole strength of those opposite agents is brought together into a state of conflict, the *noise*, the *thunderings*, the *innumerable explosions* (till every particle of water on the earth and in the atmosphere is, by the action of the fire, reduced into its component gaseous parts), will be *frequent, loud, confounding, and terrific*, beyond every comprehension but that of God himself.

The elements shall melt with fervent heat] When the *fire* has conquered and decomposed the *water*, the elements, *στοιχεια*, the *hydrogen* and *oxygen* airs or gases (the former of which is most highly inflammable, and the latter an eminent supporter of all combustion), will occupy *distinct* regions of the atmosphere, the hydrogen by its very great levity ascending to the top, while the oxygen from its superior specific gravity will keep *upon* or *near* the surface of the earth; and thus, if different substances be once ignited, the fire, which is supported in this case, not only by the oxygen which is one of the constituents of atmospheric air, but also by a great additional quantity of oxygen obtained from the decomposition of all aqueous vapours, will rapidly seize on all other substances, on all terrestrial particles, and the whole frame of nature will be necessarily torn in pieces, and *thus the earth and its works be burnt up*.

Verse 11. *All these things shall be dissolved*] They will all be *separated*, all *decomposed*; but none of them *destroyed*. And as they are the original matter out of which God formed the terraqueous globe, consequently they may enter again into the *composition* of a *new system*; and therefore the apostle says, ver. 13: *We look for new heavens and a new earth*—the others being *decomposed*, a new system is to be formed out of their materials. There is a wonderful philosophic propriety in the words of the apostle in describing this most awful event.

coming of the day of God, wherein the heavens, being on fire, shall ^d be dissolved, and the elements shall ^e melt with fervent heat?

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13 Nevertheless we, according to his promise, look for ^f new heavens and a new earth, wherein dwelleth righteousness.

^e Mic. i. 4. Ver. 10.—^f Isai. lxxv. 17. lxxvi. 22. Rev. xxi. 1.

What manner of persons ought ye to be] Some put the note of interrogation at the end of this clause, and join the remaining part with the 12th verse, thus: *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be?* By holy conversation and godliness, expecting and earnestly desiring the coming of the day of God, &c. Only those who walk in holiness, who live a godly and useful life, can contemplate this most awful time with joy.

The word *σπουδασας*, which we translate *hasting unto*, should be rendered *earnestly desiring, or wishing for*; which is a frequent meaning of the word in the best Greek writers.

Verse 12. *The heavens, being on fire*] See on ver. 10. It was an ancient opinion among the heathens, that the earth should be burnt up with fire; so Origen, *Met.*, lib. i., v. 256.

Esse quoque in fatis reminiscitur, adfore tempus, Quo mare, quo tellus, correptaque regia cæli Ardeat; et mundi moles operosa laboret.

“Remembering in the fates a time when fire Should to the battlements of heaven aspire, And all his blazing world above should burn, And all the inferior globe to cinders turn.”

DARTER.

Minucius Felix tells us, xxxiv. 2, that it was a common opinion of the Stoics that, the moisture of the earth being consumed, the whole world would catch fire. The *Epicureans* held the same sentiment; and indeed it appears in various authors, which proves that a tradition of this kind has pretty generally prevailed in the world. But it is remarkable that none have fancied that it will be destroyed by *water*. The tradition, founded on the declaration of God, was against this; therefore it was not received.

Verse 13. *We, according to his promise, look for new heavens*] The promise to which it is supposed the apostle alludes, is found Isai. lxxv. 17: *Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind; and chap. lxxvi. 22: For as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed, &c.* Now, although these may be interpreted of the *glory of the gospel dispensation*, yet, if St. Peter refer to them, they must have a more *extended* meaning.

It does appear, from these promises, what the apostle says here, and what is said Rev. xxi. 27,

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14 Wherefore, beloved, seeing that ye look for such things, be diligent ^a that ye may be found of him in peace, without spot,

and blameless :

15 And account that ^b the long-suffering of our Lord is salvation ; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you ;

16 As also in all his epistles, ^c 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.

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17 Ye therefore, beloved, ^d seeing ye know *these things* before, ^e beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 ^f But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. ^g To him *be* glory both now and for ever. Amen.

^a 1 Cor. i. 8. xv. 58. Phil. i. 10. 1 Thess. iii. 13. v. 23.
^b Rom. ii. 4. 1 Pet. iii. 20. Jer. 9. — ^c Rom. viii. 19. 1 Cor. xv. 24. 1 Thess. iv. 15. — ^d Mark xiii. 23. Ch. i. 12.

^e Eph. iv. 14. Ch. i. 10, 11. ii. 18. — ^f Eph. iv. 15. 1 Pet. ii. 2. — ^g 2 Tim. iv. 18. Rev. i. 6.

xxii. 14, 15, that the present earth, though destined to be burnt up, will not be *destroyed*, but be *renewed* and *refined*, *purged* from all *moral* and *natural imperfection*, and made the endless abode of blessed spirits. But this state is certainly to be expected *after the day of judgment* ; for on this the apostle is very express, who says the conflagration and renovation are to take place at the *judgment of the great day* ; see ver. 7, 8, 10, and 12. That such an event may take place is very *possible* ; and, from the terms used by St. Peter, is very *probable*. And, indeed, it is more *reasonable* and *philosophical* to conclude that the earth shall be *refined* and *restored*, than finally *destroyed*. But this has nothing to do with what some call the *millennium state* ; as this shall take place when *time*, with the present state and order of things, shall be no more.

Verse 14. *Seeing that ye look for such things*] As ye profess that such a state of things shall take place, and have the expectation of enjoying the blessedness of it, *be diligent* in the use of every means and influence of grace, *that ye may be found of him*—the Lord Jesus, the Judge of quick and dead, *without spot*—any contagion of sin in your souls, *and blameless*—being not only *holy* and *innocent*, but *useful* in your lives.

Verse 15. *And account that the long-suffering of our Lord*] Conclude that God's long-suffering with the world is a proof that he designs men to be saved ; *even as our beloved brother Paul*. " This epistle being written to those to whom the *first epistle* was sent, the persons to whom the apostle Paul wrote concerning the *long-suffering* of God were the Jewish and Gentile Christians in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Accordingly, we know he wrote to the *Ephesians* (chap. ii. 3, 4, 5), to the *Colossians* (chap. i. 21), and to *Timothy* (1 Epist., chap. ii. 3, 4), things which imply that God's bearing with sinners is intended for their salvation. The persons to whom Peter's epistles were sent were, for the most part, Paul's converts."—*Macknight*.

According to the wisdom given unto him] That is, according to the measure of the divine inspiration,

by which he was qualified for the divine work, and by which he was so capable of entering into the deep things of God. It is worthy of remark that Paul's epistles are ranked among the *scriptures* ; a term applied to those writings which are divinely inspired, and to those only.

Verse 16. *As also in all his epistles, speaking in them of these things*] Paul, in all his epistles, says Dr. Macknight, has spoken of the things written by Peter in this letter. For example, he has spoken of *Christ's coming to judgment* ; 1 Thess. iii. 13, iv. 14—18 ; 2 Thess. i. 7—10 ; Titus ii. 13. And of the *resurrection of the dead*, 1 Cor. xv. 22 ; Phil. iii. 20, 21. And of the *burning of the earth* ; 2 Thess. i. 8. And of the *heavenly country* ; 2 Cor. v. 1—10. And of the *introduction of the righteous into that country* ; 1 Thess. iv. 17 ; Heb. iv. 9, xii. 14, 18, 24. And of the *judgment of all mankind by Christ* ; Rom. xiv. 10.

In which are some things hard to be understood] *Δυσωρητα* That is, if we retain the common reading *εν οἷς*, in or among which things, viz., what he says of the day of judgment, the resurrection of the body, &c., &c., there are some things difficult to be comprehended, and from which a wrong or false meaning may be taken. But if we take the reading of AB, twelve others, with both the *Syriac*, all the *Arabic*, and *Theophylact*, *εν αις*, the meaning is more general, as *εν αις* must refer to *επιστολαις*, *epistles*, for this would intimate that there were difficulties in all the epistles of St. Paul ; and indeed in what ancient writings are there not difficulties ? But the papists say that the decision of all matters relative to the faith is not to be expected from the scriptures on this very account, but must be received from the church ; i. e. the Popish or Romish church. But what evidence have we that that church can infallibly solve any of those difficulties ? We have none ! And till we have an express, unequivocal revelation from heaven that an unerring spirit is given to that church, I say, for example, to the present church of Rome, with the pope called *Pius VII.* at its head, we are not to receive its pretensions. Any church may pretend the same, or any number of equally learned men as there

are of *cardinals* and *pope* in the conclave; and, after all, it would be but the opinion of so many men, to which no absolute certainty or infallibility could be attached.

This verse is also made a pretext to deprive the common people of reading the word of God; because the *unlearned* and *unstable* have sometimes *wrested this word to their own destruction*: but if it be human learning, and stability in any system of doctrine, that qualifies men to judge of these difficult things, then we can find many thousands, even in Europe, that have as much learning and stability as the whole college of cardinals, and perhaps ten thousand times more; for that conclave was never very reputable for the learning of its members: and to other learned bodies we may, with as much propriety, look up as infallible guides, as to this *conclave*.

Besides, as it is only the *unlearned* and the *unestablished* (that is, young Christian converts) that are in danger of *wresting* such portions; the *learned*, that is, the *experienced* and the *established* in the knowledge and life of God, are in no such danger; and to such we may safely go for information: and these abound every where, especially in *Protestant* countries; and by the labours of learned and pious men on the sacred writings there is not one difficulty relative to the things which concern our salvation left unexplained. If the members of the Romish church have not these advantages, let them go to those who have them; and if their teachers are afraid to trust them to the instruction of the Protestants, then let them who pretend to have *infallibly* written their exposition of these *difficult places*, also put them, with a wholesome text in the vulgar language, into the hands of their people, and then the appeal will not lie to *Rome*, but to the *Bible*; and those interpretations will be considered according to their worth, being weighed with other scriptures, and the expositions of equally learned and equally *infallible* men.

We find, lastly, that those who wrest such portions, are those who wrest the *other scriptures* to their destruction; therefore they are no patterns, nor can such form any precedent for withholding the scriptures from the common people, most of whom, instead of *wresting* them to their *destruction*, would become *wise unto salvation* by reading them. We may defy the Romish church to adduce a single instance of any soul that was perverted, destroyed, or damned, by reading of the Bible; and the insinuation that they may be blasphemous. I may just add that the verb *σρεβλω*, which the apostle uses here, signifies to *distort*, to *put to the rack*, to *torture*, to *overstretch* and *dislocate the limbs*; and hence the persons here intended are those who proceed according to no fair plan of interpretation, but *force unnatural* and *sophistical meanings* on the word of God: a practice which the common simple Christian is in no danger of following. I could illustrate this by a multitude of interpretations from popish writers.

Verse 17. *Seeing ye know—before*] Seeing that by prophets and apostles you have been thus forewarned, *beware, φυλασσειθε, keep watch, be on your guard*; cleave to God and the word of his grace, *lest ye be led*

away from the truth delivered by the prophets and apostles, *by the error of the wicked, ἀδικων, of the lawless*—those who wrest the scriptures to make them countenance their lusts, exorbitant exactions, and lawless practices.

Fall from your own steadfastness.] From that faith in Christ which has put you in possession of that *grace* which *establishes the heart*.

Verse 18. *But grow in grace.*] Increase in the image and favour of God; every grace and divine influence which ye have received is a seed, a heavenly seed, which, if it be watered with the dew of heaven from above, will endlessly increase and multiply itself. He who continues to *believe, love, and obey*, will grow in grace, and continually increase in the knowledge of Jesus Christ, as his sacrifice, sanctifier, counsellor, preserver, and final Saviour. The life of a Christian is a *growth*; he is at first *born of God*, and is a *little child*; becomes a *young man*, and a *father* in Christ. Every *father* was once an *infant*; and had he not *grown*, he would have never been a *man*. Those who content themselves with the grace they received when *converted to God*, are, at best, in a continual state of *infancy*: but we find, in the order of nature, that the *infant* that does not *grow*, and grow daily too, is sickly and soon *dies*; so, in the order of grace, those who do not *grow up* into Jesus Christ are sickly, and will soon die, die to all sense and influence of heavenly things.

There are many who boast of the grace of their conversion; persons who were never more than *babes*, and have long since lost even that grace, because they did not *grow* in it. Let him that readeth understand.

To him] The Lord Jesus, *be glory*—all honour and excellency attributed, *both now*—in this present state, and *for ever, εις ημεραν αιωνος, to the day of eternity*—that in which death, and misery, and trial, and darkness, and change, and time itself, are to the righteous for ever at an end: it is *eternity*; and this eternity is one unalterable, interminable, unclouded, and unchangeable DAY!

Amen.] So let it be! and so it shall be! Though this word is wanting in some reputable MSS., yet it should be retained, as it has here more than usual authority in its support.

Subscriptions to this epistle in the VERSIONS:

The end of the Second Epistle of Peter the apostle.—SYRIAC.

The Second Epistle of Peter the apostle is ended.—SYRIAC PHILOXENIAN.

Nothing in the printed VULGATE.

The end of the epistles of blessed Peter the apostle, the rock of the faith.—ARABIC.

The Second Epistle of Peter is ended; and glory be to God for ever and ever!—ÆTHIOPIC.

Nothing in the COPTIC.

The end of the Second Catholic Epistle of St. Peter.—COMPLUTENSIAN POLYGLOT.

The end of the Second Epistle of St. Peter.—BULGARIAN, Edit. antiq.

Subscriptions in the MANUSCRIPTS :

- Of the Second of Peter.—CODEX ALEXANDRINUS, and CODEX VATICANUS.
- Of the Catholic Epistle of Peter.—CODEX EPHREM.
- The Second Epistle of the holy apostle Peter.
- Other MSS.

We have now passed over all the canonical writings of Peter that are extant ; and it is worthy of remark that, in no place of the two epistles already examined, or in any of this apostle's sayings in any other parts of the sacred writings, do we find any of the peculiar tenets of the Romish church : not one word of his or the pope's supremacy ; not one word of those who affect to be his successors ; nothing of the infallibility claimed by those pretended successors ; nothing of purgatory, penances, pilgrimages, auricular confession, power of the keys, indulgences, extreme

unction, masses, and prayers for the dead ; and not one word on the most essential doctrine of the Romish church, *transubstantiation*. Now, as all these things have been considered by themselves most essential to the being of that church ; is it not strange that he, from whom they profess to derive all their power, authority, and influence, in spiritual and secular matters, should have said nothing of these most necessary things ? Is it not a proof that they are all *false* and *forged* ; that the holy apostle knew nothing of them ; that they are *no part* of the doctrine of God ; and, although they *distinguish* the church of Rome, do not belong to the church of Christ ? It is no wonder that the rulers of this church endeavour to keep the scriptures from the common people ; for, were they permitted to consult these, the imposture would be detected, and the solemn, destructive cheat at once exposed.

PREFACE

TO

THE FIRST EPISTLE

OF

J O H N .

AS the author of this epistle is the same who wrote the gospel, I need not detain the reader with any particulars of his life, having taken up the subject pretty much at large in my preface to his gospel, to which I must refer for that species of information.

Two questions have been urged relative to this epistle, which are very difficult to be solved: 1. *When* was it written? 2. To *whom* was it sent? The precise year it is impossible to determine; but it was probably written before the destruction of Jerusalem; and perhaps about the year 68 or 69, though some think not before 80. The second question *Michaelis* answers thus:

“This question is still more difficult to decide than the preceding. In the Latin version it was formerly called *The Epistle of St. John to the Parthians*; and this title was adopted by some of the ancient Fathers, and in modern times has been defended by Grotius. But if St. John had intended this epistle for the use of the Parthians, he would hardly have written it in Greek, but would have used either the language of the country, or, if he was unacquainted with it, would have written at least in Syriac, which was the language of the learned in the Parthian empire, and especially of the Christians. We know, from the history of Manes, that even the learned in that country were for the most part unacquainted with the Greek language; for to Manes, though he united literature with genius, his adversaries objected that he understood only the barbarous Syriac. That a Grecian book would not have been understood in the Parthian empire, appears from what Josephus says in the preface to his *History of the Jewish War*, where he declares that a work intended for Parthian Jews must be written, not in Greek, but Hebrew. However, it is worth while to examine whence the superscription ‘ad Parthos’ took its rise. Whiston conjectures that an ancient Greek superscription of this epistle was *προς παρθενοῦς* (*to virgins*), because this epistle is chiefly addressed to uncorrupted Christians, and that this title was falsely copied *προς Παρθοῦς*, whence was derived the Latin superscription, ‘ad Parthos.’ But this conjecture is without foundation; for since the faithful are not called in a single instance throughout the whole epistle by the name of *παρθενοῦς*, it is very improbable that the title *προς παρθενοῦς* was ever affixed to it. I would rather suppose, therefore, that the frequent use in this epistle of the words ‘light’ and ‘darkness,’ which occur in the Persian philosophy, and on the same occasions as those on which St. John has used them, gave rise to the opinion that St. John wrote it with a view of correcting the abuses of the Persian philosophy;

hence it was inferred that he designed it for the use of the Christians in the Parthian empire. That St. John really designed his epistle as a warning to those Christians who were in danger of being infected with Zoroastrian principles, is very probable, though the language of the epistle will not permit us to place St. John's readers in a country to the east of the Euphrates.

"LAMPE, who appeals to Theodoret, contends that it was not designed for any particular community, but that it was written for the use of Christians of every denomination; and this is really the most probable opinion, since the epistle contains no reference to any individual church. The only difficulty attending this opinion lies in the name 'epistle,' because the frequent use in an epistle of the terms 'light and darkness,' taken in the Persian sense of these words, seems to imply that it was written to persons of a particular description. But if we call it a treatise, this difficulty will cease; and in fact, the name 'epistle' is improperly applied to it, since it has nothing which entitles it to this appellation. It does not begin with the salutation which is used in Greek epistles, and with which St. John himself begins his two last epistles; nor does it contain any salutations, though they are found in almost all the epistles of the apostles. It is true that St. John addresses his readers in the second person; but this mode of writing is frequently adopted in books, and especially in prefaces: for instance, in Wolfe's Elements of Mathematics, the reader is addressed throughout in the second person. I therefore consider that which is commonly called the First Epistle of St. John as a book or treatise, in which the apostle declared to the whole world his disapprobation of the doctrines maintained by Cerinthus and the Gnostics. However, as I do not think it worth while to dispute about words, I have retained the usual title, and have called it the First Epistle of St. John.

"That the design of this epistle was to combat the doctrine delivered by certain false teachers, appears from chap. ii. 18—26; iii. 7; iv. 1—3: and what this false doctrine was may be inferred from the counter doctrine delivered by St. John, chap. v. 1—6. The apostle there asserts that 'Jesus is the Christ,' and that he was the Christ, 'not by water only, but by water and blood.' Now these words, which are not in themselves very intelligible, become perfectly clear if we consider them as opposed to the doctrine of Cerinthus, who asserted that Jesus was by birth a mere man; but that the Æon, Christ, descended on him at his baptism, and left him before his death. But if what St. John says, chap. v. 1—6, as opposed to Cerinthus, the Antichrists of whom he speaks, chap. ii. 18, 19, and who, according to ver. 22, denied that Jesus was the Christ, as also the false prophets, mentioned chap. iv. 1, 3, must be Cerinthians, or at least Gnostics. That they were neither Jews nor heathens may be inferred from chap. ii. 19, where St. John says, 'They went out from the world.' Further, he describes them, chap. ii. 18, as persons who had lately appeared in the world. But this description suits neither Jews nor heathens, who, when this epistle was written, had not lately begun to deny that Jesus was the Christ. Lastly, in the same verse, he describes them as tokens of the last time, saying, 'As ye have heard that Antichrist shall come, even now there are many Antichrists, *whereby* we know that it is the last time.' But no inference could not be drawn from the refusal of the Jews to acknowledge that Jesus was the Messiah. Now, as soon as we perceive that the position, 'Jesus is the Christ,' is a counter position against Cerinthus, we may infer, as I have already observed, that the Antichrists who denied that Jesus was the Christ, or who denied that Christ had appeared in the flesh, were Cerinthians; or perhaps the latter were Docetes. It is, therefore, highly probable that the whole epistle, which in various places discovers an opposition to false teachers, was written against Cerinthians, or at least against Gnostics and Magi. A proposition can never be completely understood, unless we know the author's design in delivering it. For instance, 'God is light, and in him is no darkness,' appears to contain a tautology, if we consider it as a detached dogma; and if it be considered as an admonitory proposition,

it may be thought to contain a severe reproof: but if we regard it in a polemical view, it will present itself under a very different form. This epistle abounds with exhortations; but no man who wishes to understand it will be satisfied without asking the following questions: Why did St. John give these admonitions? Why has he so frequently repeated them? Why has he admonished, if he thought admonition necessary, merely in general terms, to holiness and brotherly love? And why has he not sometimes descended to particulars, as other apostles have done? An answer to these questions will throw great light on the epistle; and this light I will endeavour to procure for the reader, by pointing out the several propositions which, in my opinion, are laid down in opposition to Gnostic errors.

“1. In the first chapter the four first verses are opposed to the following assertion of the Gnostics: ‘That the apostles did not deliver the doctrine of Jesus as they had received it, but made additions to it, especially in the commandments which were termed legal; whereas they themselves (the Gnostics) retained the genuine and uncorrupted mystery.’ St. John therefore says: ‘That he declared that which was from the beginning, which he himself had seen and heard;’ that is, that he taught the doctrine of Christ as it was originally delivered, as he had heard it from Christ’s own mouth, whose person he had seen and felt; and that he made no additions of his own, but only reported as a faithful witness. In like manner he appeals, chap. ii. 13, 14, to the elder Christians, whom he calls fathers, ‘because they knew him who was from the beginning;’ that is, because they knew how Christ had taught from the beginning; and ver. 24 he says: ‘Let that abide in you which ye have heard from the beginning.’ Further he says, chap. ii. 7: ‘Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning.’ In the next verse he adds: ‘Again a new commandment I write unto you, which thing is true in him and in you, because the darkness is past, and the light now shineth.’ Now Christ himself had given his disciples a commandment which he called a new commandment, and this was, ‘That they should love one another.’ The term ‘new commandment,’ therefore, St. John borrowed from Christ; but in the present instance he appears to have applied it to a different subject, because the special command which Christ gave to his disciples that they should love one another, and which he called a new commandment, could not well be called an old commandment, being very different from the general commandment, that we should love our neighbour. St. John, therefore, very probably meant that the commandment of love and sanctification was no new commandment, as the Gnostics contended, but the old commandment which the Christians had heard from the beginning. It was, indeed, become a new commandment, in consequence of the false doctrines which then prevailed; or rather it appeared to be so, because the Gnostics had endeavoured to banish it from their system of theology. But whether a new or an old commandment, St. John thought proper to enforce it.

“2. The Gnostics, who contended that those commandments which were legal were not given by Christ, but were added by the apostles without his authority, counteracted, by so doing, the whole doctrine of sanctification. St. John, therefore, devotes the greatest part of his epistle to the confirmation and enforcement of this doctrine. In chap. i. 5, 7, he asserts, as a principal part of the message which he had heard from Christ, that no one who does not walk in the light has fellowship with God. In the three following verses he limits this proposition in such a manner as was necessary in arguing with an adversary; and chap. ii. 1, 2, he removes the objection, that, according to his doctrine, a Christian who was guilty of wilful sins lost thereby all hopes of salvation. He then maintains, ver. 3—5, and apparently in allusion to the word *γνωσις*, knowledge, the favourite term of the Gnostics, that he who boasted of profound knowledge, and at the same time rejected the commandments of Christ, had not a real but only a pretended knowledge; and that in him only the love of God is perfected, *τετελειωται*, who keeps God’s word. The expression *τετελειωται* is a term which was used in the schools of the philosophers, and applied to the scholars called

esoterici, who had made a considerable progress in the inner school. Now the Gnostics were, in their own opinion, scholars of this description ; but since they, whose imaginary system of theology annuls the commands of God, are so far from being perfect that they are not even beginners in the science, St. John very properly refuses to admit their pretensions, and opposes to them others who were perfect in a different way, and who were more justly entitled to the appellation. With respect to the expressions, 'keeping the commandments of God,' or 'not keeping his commandments,' it must be observed that, when used in a polemical work, they denote, not merely the observance or violation of God's commands in our own practice, but the teaching of others that they are to be observed or rejected. What St. John says, ver. 7, 8, has been already explained in the preceding paragraph.

"The whole of the third chapter, and part of the fourth, is devoted to the doctrine of sanctification, on which I have to make the following remarks. When St. John says, chap. iii. 7, 'Let no man deceive you ; he who doeth righteousness is righteous,' he probably intends, not merely to deliver a precept, but to oppose the doctrine of those who asserted that a man, though he sinned, might be righteous in respect to his spiritual soul, because sin proceeded only from the material body. A similar observation may be applied to ver. 4 : 'Whosoever committeth sin transgresseth also the law ;' which, considered by itself, appears to be an identical proposition ; but when considered as an assertion opposed to the Gnostics, it is far from being superfluous, because, evident as it appears to be, they virtually denied it. From the passage above quoted from the works of Irenæus, we have seen that they rejected the legal commandments as parts of the Christian religion which were not warranted by the authority of Christ ; consequently, they denied that sin was a transgression of the law. Further, it was consistent with their principles to regard sins as diseases ; for they believed in a metempsychosis, and imagined that the souls of men were confined in their present bodies as in a prison, and as a punishment for having offended in the region above. According to this system, the violent and irregular passions of anger, hatred, &c., were tortures for the soul ; they were diseases, but not punishable transgressions of the law. I will not assert that all who believed in a transmigration of souls argued in this manner, but some of them certainly did so ; and against these it was not superfluous to write, 'Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law.'

"The love of the brethren, which St. John enforced as a chief commandment, is generally understood of that special love which Christ commanded his disciples to have towards each other. But I rather think that St. John means the love of our neighbour in general, which Christ commanded, as comprehending the half of the law ; for this general love St. John might very properly call the love of our brother, since God has created us all, and is our common Father. Besides, as St. John calls Cain Abel's brother, he could not intend to signify by this term a person of the same religious sentiments. Nor would it have been consistent with candour to have censured the Gnostics for not having Christian brotherly love towards St. John and other true believers, for in this particular sense they were not brethren ; and St. John himself, in his second epistle, ver. 10, forbids the exercise of Christian brotherly love towards those who teach false doctrines. I believe, therefore, that the brotherly love of which St. John speaks in the third chapter of this epistle, is not confined to that special love which we owe to those who are allied to us by religion, but denotes the love of our neighbour in general. Nor do I except even the 16th verse, where some think that St. John would require too much, if he meant brotherly love in general, or charity toward all men. But are there not certain cases in which it is our duty to hazard and even sacrifice our lives, in order to rescue our neighbour ? Is not this duty performed by the soldier ? And is it not performed by him who visits those who are infected with contagious diseases ? It is true that this is not a duty which every man owes in all cases to his neighbour ; but then, on the other hand, is it not a duty which every man owes to his

spiritual brother? Nor was it St. John's design so much to enforce this duty, and to recommend the exercise of it, as to argue from the acknowledgment of this duty in certain cases, to the necessity of performing the less painful duty of supporting our brethren in distress, by a participation of our temporal possessions. But though I believe that in the third chapter St. John speaks of the love of our neighbour in general, I do not mean to affirm that he nowhere understands that special love which Christians owe one to another, of which we meet with an instance in chap. v. 1, 2.

“With respect to the moral conduct of the Gnostics, against whom St. John wrote, we may infer, therefore, that the apostle found more reason to censure them for their want of charity toward their neighbours, than for dissoluteness or debauchery. This want of charity they probably displayed by a hatred of the true believers.

“What St. John says, chap. v. 3, that ‘God's commandments are not grievous,’ appears in the clearest light when we consider it as opposed to the Gnostics, to whom the divine commandments, as delivered by the apostles, appeared to be too legal.

“St. John declares, chap. i. 5, as the message which he had heard from Christ, that ‘God is light, and in him is no darkness at all.’ Now if this proposition had been then as generally admitted as it is at present, there could have been no necessity for declaring it at the very beginning of the epistle, with so much energy, to be the grand message of Christ. We may reasonably infer, therefore, that it was opposed to certain persons who delivered a contrary doctrine. Further, the words ‘light’ and ‘darkness,’ which are here applied to the Deity in a manner which is not usual in the Bible, remind us of the technical terms used by the Persian Magi, and afterwards by the Manicheans. It is true that in the Bible we meet with the expressions ‘works of the light,’ ‘children of the light,’ ‘to walk in the light,’ and others of the same kind; but in these instances the term ‘light’ is not synonymous with ‘holiness;’ works of the light denoting nothing more than works which no man need be ashamed to perform openly, and in the face of the whole world. This explanation of the word ‘light’ is inapplicable in the proposition ‘God is light,’ because there would be an impropriety in representing God either as fearing or not fearing to act in the face of the whole world. St. John, therefore, uses the term ‘light’ as equivalent to holiness.

“Now, the Gnostics admitted that the Supreme Being was perfectly holy and pure light; but they denied that the Supreme Being was the God whom the Jews and the Christians worshipped. For the Jews and the Christians worshipped the Creator of the world; and the Gnostics asserted that the Creator of the world was either a spirit of darkness, or, if he was a spirit of light, that he was not free from darkness.

“From chap. ii. 23, where St. John says, that ‘he who denies the Son, rejects also the Father,’ it appears that his adversaries did not deny the Father in positive terms, since the apostle argues only that they virtually did so by denying the Son. Now, the Gnostics did not positively deny the Father of Christ, whom they allowed to be the Supreme Being, but then they did not allow that he was the Creator. The terms therefore, ‘God’ and the ‘Father of Christ,’ though they denote in reality the same person, must not be considered as having precisely the same import; since the adversaries of St. John admitted that the Father of Christ was the Supreme Being, and pure light; but denied that the Creator, who is in fact God, was light without darkness.

“4. In some places, especially chap. iv. 2, 3, St. John opposes false teachers of another description, namely, those who denied that Christ was come in the flesh. Now they who denied this were not Cerinthians, but another kind of Gnostics, called Docetes. For as, on the one hand, Cerinthus maintained that Jesus was a mere and therefore real man, the Docetes on the other hand contended that he was an incorporeal phantom, in which the

Æon, Christ, or divine nature, presented itself to mankind. Chap. i. 1: 'Our hands have handled,' appears likewise to be opposed to this error of the Docetes.

"The doctrines which St. John has delivered in this epistle he has not supported, either by arguments drawn from reason, or by quotations from the Old Testament; for neither of them are necessary, since the bare assertion of an apostle of Christ is sufficient authority. It is true that in one respect this epistle has less energy than St. John's Gospel, because in his gospel he warrants his doctrines by the speeches of Christ. But then, on the other hand, St. John declares in this epistle, chap. iii. 24, iv. 4, v. 14, 16, that God sent his Spirit to the apostolic church, and heard their prayers. And it is evident that St. John alludes to the extraordinary gifts of the Holy Ghost, and to the miraculous powers obtained by prayer.

"The close of this epistle, 'Keep yourselves from idols,' has no immediate connexion with the preceding discourse. I am therefore in doubt whether St. John meant to warn his readers against taking part in heathen sacrifices, which was allowed by these Gnostics, who are called Nicolaitans in the Apocalypse; or whether he meant to describe the system of the Gnostics in general as a system of idolatry, which in fact it was."

Dr. Macknight has some judicious observations on the authenticity of this epistle, from the similarity of the style to that of the Gospel of John.

"The authenticity of any ancient writing is established, first, by the testimony of contemporary and succeeding authors, whose works have come down to us, and who speak of that writing as known to be the work of the person whose name it bears. Secondly, by the suitableness of the things contained in such writing to the character and circumstances of its supposed author, and by the similarity of its style to the style of the other acknowledged writings of that author. The former of these proofs is called the *external evidence* of the authenticity of a writing; the latter, its *internal evidence*. When these two kinds of evidence are found accompanying any writing, they render its genuineness indubitable.

"The external evidence of the authenticity of John's first epistle has been amply detailed by Dr. Lardner, who shows that the earliest and best Christian writers have all, with one consent, and without any hesitation, ascribed the first epistle to him. And their testimony is confirmed by this circumstance, that the Syriac translator, who omitted the Second Epistle of Peter, the Second and Third Epistles of John, and the Epistle of Jude, because some doubts were entertained concerning them in the first age, or perhaps because they had not come to his knowledge, has translated John's First Epistle, as an apostolical writing of which there never was any doubt in that or in any other Christian church.

"In this preface, therefore, we shall state the internal evidence of the authenticity of John's first epistle, by showing, *first*, that, in respect of its matter and, *secondly*, in respect of its style, it is perfectly suitable to the character and circumstances of its supposed author. In respect of the matter or subject of the epistle under consideration, the writer of it has discovered himself to be John the apostle, by introducing a number of sentiments and expressions found in the gospel, which all Christians from the beginning have acknowledged to be the work of John the apostle.

EPISTLE.

GOSPEL.

Chap. i. 1. That which was from the beginning—
ὁ θεσπασμεθα, which we have contemplated, concerning the living word.

Chap. ii. 5. Whosoever keepeth his word truly, in that man the love of God is perfected.

Chap. ii. 6. He who saith he abideth in him, ought himself also so to walk, even as he walked.—See chap. iii. 24, iv. 13—16.

Chap. i. 1. In the beginning was the word; ver. 14: And εθεσπασμεθα, we beheld his glory; ver. 4: In him was light; ver. 14: The word was made flesh.

Chap. xiv. 23. If a man love me he will keep my words, and my Father will love him.

Chap. xv. 4. Abide in me, and I in you. As the branch cannot bring forth fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

EPISTLE.

GOSPEL.

Chap. ii. 8. I write to you a new commandment.

Chap. iii. 11. This is the message which ye heard from the beginning, that ye should love one another.

Chap. ii. 8. The darkness passeth away, and the light which is true now shineth.

Ver. 10. Abideth in the light, and there is no stumbling-block to him.

Chap. ii. 13. Young children, I write to you, because ye have known the Father.

Ver. 14. Because ye have known him from the beginning.

Chap. iii. 8, 9. Every one who worketh righteousness is begotten of God. See also chap. v. 1.

Chap. iii. 1. Behold how great love the Father hath bestowed on us, that we should be called the sons of God!

Chap. iii. 2. We shall be like him, for we shall see him as he is.

Chap. iii. 8. He who worketh sin is of the devil; for the devil sinneth from the beginning.

Chap. iii. 13. Do not wonder, my brethren, that the world hateth you.

Chap. iv. 9. By this the love of God was manifested, that God sent his Son, the only-begotten, into the world, that we might live through him.

Chap. iv. 12. No man hath seen God at any time.

Chap. v. 13. These things I have written to you, who believe on the name of the Son of God, that ye may know that ye have eternal life; and that ye may believe in the name of the Son of God.

Chap. v. 14. If we ask any thing according to his will, he heareth us.

Chap. v. 20. The Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

Chap. xiii. 34. A new commandment I give unto you,

That ye love one another, as I have loved you.

Chap. i. 5. The light shineth in darkness.

Ver. 9. That was the true light.

Chap. xi. 10. If a man walk in the night he stumbleth, because there is no light in him.

Chap. xvii. 3. This is the eternal life, that they might know thee, the only true God.

And Jesus Christ, whom thou hast sent.

Chap. iii. 3. Except a man be begotten again; ver. 5: Except a man be begotten of water and of the Spirit.

Chap. i. 12. To them he gave power to become the sons of God, even to them who believe on his name.

Chap. xvii. 24. Be with me where I am, that they may behold my glory.

Chap. viii. 44. Ye are of your father the devil; he was a murderer from the beginning.

Chap. xv. 20. If they have persecuted me, they will also persecute you.

Chap. iii. 16. God so loved the world that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have eternal life.

Chap. i. 18. No man hath seen God at any time.

Chap. xx. 31. These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Chap. xiv. 14. If ye shall ask any thing in my name, I will do it.

Chap. xvii. 2. Thou hast given him power over all flesh, that he might give eternal life to as many as thou hast given him. Ver. 3: And this is the eternal life, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.

“ From the above comparison of the First Epistle of John with his gospel, there appears such an exact agreement of sentiment in the two writings that no reader, who is capable of discerning what is peculiar in an author's turn of thinking, can entertain the least doubt of their being the productions of one and the same writer. Further, since John has not mentioned his own name in his gospel, the want of his name in the epistle is no proof that it was not written by him; but rather a presumption that it is his; especially as he has sufficiently discovered himself to be an apostle, by affirming in the beginning of the epistle that he was an eye and an ear witness of the things he has written concerning the living Word.

“ The style of this epistle being the same with the style of the Gospel of John, it is, by that internal mark likewise, denoted to be his writing. In his gospel, John does not content himself with simply affirming or denying a thing; but, to strengthen his affirmation, he denies the contrary. In like manner, to strengthen his denial of a thing, he affirms its contrary. See John i. 20; iii. 36; v. 22. The same manner of expressing things strongly, is found in this epistle; for example, chap. ii. 4: ‘He who saith, I have known him, and doth not keep his commandments, is a liar, and the truth is not in him.’ Ver. 27: ‘The same

unction teacheth you concerning all things, and is truth, and is no lie.' Chap. iv. 2: 'Every spirit which confesseth that Jesus Christ hath come in the flesh, is from God.' Ver. 3: 'And every spirit which doth not confess that Jesus Christ hath come in the flesh, is not from God.'

"In his gospel likewise, John, to express things emphatically, frequently uses the demonstrative pronoun *this*. Chap. i. 19: *Αὐτή* 'This is the testimony.' Chap. iii. 19: *Αὐτή* 'This is the condemnation, that light,' &c. Chap. vi. 29: *Τούτο* 'This is the work of God.' Ver. 40: *Τούτο* 'This is the will of him.' Ver. 50: *Οὗτος* 'This is the bread which cometh down from heaven.' Chap. xvii. 3: *Αὐτή* 'This is the eternal life.' In the epistle the same emphatical manner of expression is found, chap. i. 5; ii. 25: 'This is the promise.' Chap. iii. 23: *Αὐτή* 'This is the commandment.' Chap. v. 3: *Αὐτή* 'This is the love of God.' Ver. 4: This is the victory.' Ver. 6: *Οὗτος* 'This is he who came by water.' Ver. 14: *Αὐτή* This is the boldness which we have with him.'

"Such is the internal evidence on which all Christians, from the beginning, have received the First Epistle of John as really written by him, and of divine authority, although his name is not mentioned in the inscription, nor in any part of the epistle."

On the term *epistle*, as applied to this work of St. John, it may be necessary to make a few remarks. There is properly nothing of the *epistolary style* in this work: it is addressed neither to any particular *person*, nor to any *church*.

The writer does not mention himself either in the beginning or ending; and, although this can be no objection against its *authenticity*, yet it is some proof that the work was never intended to be considered in the light of an *epistle*.

1. Is it a *tract* or *dissertation* upon the more sublime parts of Christianity? 2. Is it a *polemical discourse* against *heretics*, particularly the *Gnostics*, or some of their teachers, who were disturbing the churches where John dwelt? 3. Is it a *sermon*, the subject of which is God's love to man in the mission of Jesus Christ; from which our obligations to love and serve him are particularly inferred? 4. Or is it a *collection* of Christian *aphorisms*, made by John himself; and put together as they occurred to his mind, without any intended *order* or *method*? Much might be said on all these heads of inquiry; and the issue would be, that the idea of its being an *epistle* of any kind must be relinquished; and yet *epistle* is its general denomination through all antiquity.

It is a matter, however, of little importance what its *title* may be, or to what species of literary composition it belongs; while we know that it is the genuine work of St. John; of the holiest man who ever breathed; of one who was most intimately acquainted with the doctrine and mind of his Lord; of one who was admitted to the closest fellowship with his Saviour; and who has treated of the deepest things that can be experienced or comprehended in the Christian life.

As to *distinct heads of discourse*, it does not appear to me that any were intended by the apostle; he wrote just as the subjects occurred to his mind, or rather as the Holy Spirit gave him utterance; and, although *technical order* is not here to be expected, yet nothing like disorder or confusion can be found in the whole work.

As Professor Michaelis has considered it in the light of a *polemical treatise*, written against the *Gnostics*, and other false teachers of that time, I have thought it right to give his view of the work considered in this light; but as I, in general, pursue another plan of interpretation in the *notes*, I have inserted his elucidations in the preceding pages of this preface.

On the controverted text of the three heavenly Witnesses I have said what truth and a deep and thorough examination of the subject have obliged me to say. I am satisfied that it

is not genuine, though the *doctrine* in behalf of which it has been originally introduced into the epistle is a doctrine of the highest importance, and most positively revealed in various parts both of the Old and New Testament. The stress which has been laid on the testimony of this text in behalf of the doctrine of the Trinity has done much evil; for when its own authenticity has come to be critically examined, and has been found to rest on no sure foundation, the adversaries of the doctrine itself have thought they had full cause for triumph, and have in effect said, "If this text be to the epistle, and to the doctrine in question, what the sun is in the world, what the heart is in man, and what the needle is in the mariner's compass, then the doctrine is spurious, for the text is a most manifest forgery." I would just observe, that incautious or feeble defences of any doctrine do not affect the doctrine itself but in the view of superficial minds. The *proof* that this text is an interpolation which, first existing as an illustrative marginal note, has afterwards been unfortunately introduced into the text, has "demolished *no strong hold* of the orthodox, has taken away *no pillar* from the Christian faith." The grand defences of the doctrine of the Trinity, brought down to us from the highest Christian antiquity, stand still in all their force; not one of them was built upon this text, because the text, as a supposed part of St. John's work, did not then exist; therefore neither *evidence, prop,* nor *pillar* of the grand doctrine is injured. We have what we ever had in this respect, and we may make the same *illustrating use* of the words in reference to this doctrine which many Latin writers, since the time of St. Cyprian, made; and which was proper enough in its own place, but became useless when incorporated with the sure sayings of God.

No man, it is hoped, will be so obstinate, perverse, or disingenuous, as to say or insinuate that the man who gives up this text is unsound in the faith; it would be as reasonable to assert, on the other hand, that he who understands the mass of evidence that is against the authenticity of this verse, and who nevertheless *will contend* for its continuance in the sacred canon, is a Deist in his heart, and endeavours to discredit the truth by mixing it with error and falsehood. Those whose doubts are not removed by the dissertation at the end of this epistle had better read the late Professor *Porson's Answer to Dean Travis*, where it is presumed they will receive the fullest satisfaction.

THE FIRST GENERAL EPISTLE

OF

J O H N.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, and other eastern writers, 5577.—Year of the Alexandrian era of the world, 5571.—Year of the Antiochian era of the world, 5561.—Year of the world, according to archbishop Usher, 4073.—Year of the world, according to Eusebius, in his Chronicon, 4297.—Year of the minor Jewish era of the world, or that in common use, 3829.—Year of the Greater Rabbinical era of the world, 4428.—Year from the Flood, according to archbishop Usher, and the English Bible, 2417.—Year of the Cali Yuga, or Indian era of the Deluge, 3171.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1009.—Year of the era of Nabonassar, king of Babylon, 818.—Year of the CCXIIth Olympiad, 1.—Year from the building of Rome, according to Fabius Pictor, 816.—Year from the building of Rome, according to Frontinus, 820.—Year from the building of Rome, according to the *Fasti Capitolini*, 821.—Year from the building of Rome, according to Varro, which was that most generally used, 822.—Year of the era of the Seleucidæ, 381.—Year of the Cæsarean era of Antioch, 117.—Year of the Julian era, 114.—Year of the Spanish era, 107.—Year from the birth of Jesus Christ, according to archbishop Usher, 73.—Year of the vulgar era of Christ's nativity, 69.—Year of Vologesus, king of the Parthians, 20.—Year of the Dionysian period, or Easter Cycle, 70.—Year of the Grecian Cycle of nineteen years, or Common Golden Number. 13: or the fifth embolismic.—Year of the Jewish Cycle of nineteen years, 10; or the year before the fourth embolismic.—Year of the Solar Cycle, 22—Dominical Letter, it being the first year after the Bissextile or Leap-year, A.—Day of the Jewish Passover, the twenty-fourth of March, which happened in this year on the sixth day after the Jewish Sabbath.—Easter Sunday, the twenty-sixth of March.—Epect, or age of the moon on the 22nd of March (the day of the earliest Easter Sunday possible), 12.—Epect, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 20.—Monthly Epects, or age of the moon on the Calends of each month respectively (beginning with January), 20, 22, 21, 22, 23, 24, 25, 27, 27, 28, 0, 0, 2, 2.—Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 3.—In this year reigned four Roman emperors, viz. Galba, from Jan. 1 to Jan. 15, Otho ninety days, Vitellius eight months, and Vespasian for the remainder of the year.—Roman Consuls, Servius Sulpicius Galba Augustus, the second time, and Titus Vinius Rufinus, from Jan. 1 to the death of Galba, Jan. 15; Salvius Otho Augustus, and L. Salvius Otho Titianus, from Jan. 15 to March 1; L. Verginius Rufus, and Vopiscus Pompeius Silvanus, from March 1 to May 1; Titus Arrius Antoninus and P. Marius Celsus, the second time, from May 1 to Sept. 1; C. Fabius Valens and Aulus Alienus Cœcina, from Sept. 1, the former holding the Consulship to Nov. 1, the latter being succeeded by Roscius Regulus, on Oct. 31; Cn. Cæcilius Simplex and C. Quintius Atticus, from Nov. 1, to the end of the year.

CHAPTER I.

the testimony of the apostle concerning the reality of the person and doctrine of Christ; and the end for which he bears this testimony, 1—4. God is light, and none can have fellowship with him who do not walk in the light; those who walk in the light are cleansed from all unrighteousness by the blood of Christ, 5—7. No man can say that he has not sinned; but God is faithful and just to cleanse from all unrighteousness them who confess their sins, 8—10.

A. M. cir. 4073.
A. D. cir. 69.
Imp. Galba,
Othone, Vitel. et
Vespasiano.

THAT ^a which was from the beginning, which we have heard, which we have seen with our eyes, ^b which we have

looked upon, and ^c our hands have handled, of the Word of life;

2 (For ^d the Life ^e was manifested, and we have seen it, ^f and bear witness, ^g and shew unto you that eternal Life, ^h which was with the Father, and was manifested unto us;)

3 ⁱ That which we have seen and heard

declare we unto you, that ye also may have fellowship with us: and truly ^k our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, ^l that your joy may be full.

5 ^m This then is the message which we have heard of him, and declare unto you, that ⁿ God is light, and in him is no darkness at all.

6 ^o If we say that we have fellowship with

A. M. cir. 4073.
A. D. cir. 69.
Imp. Galba,
Othone, Vitel. et
Vespasiano.

^a John i. 1. Ch. ii. 13.—^b John i. 14. 2 Pet. i. 16. Ch. iv. 14.—^c Luke xxiv. 39. John xx. 27.—^d John i. 4. xi. 25. xiv. 6.—^e Rom. xvi. 26. 1 Tim. iii. 16. Ch. iii. 5. ^f John xxi. 24. Acts ii. 32.—^g Ch. v. 20.—^h John i. 1, 2.

^l Acts iv. 20.—^k John xvii. 11. 1 Cor. i. 9. Ch. ii. 24. ^m John xv. 11. xvi. 24. 2 John 12.—ⁿ Ch. iii. 11.—^o John i. 9. viii. 12. ix. 5. xii. 35, 36.—^p 2 Cor. vi. 14. Ch. ii. 4.

NOTES ON CHAP. I.

Verse 1. *That which was from the beginning*] That glorious personage, JESUS CHRIST the LORD, who was from *eternity*; him, being *manifested in the flesh*, we have heard proclaim the *doctrine of eternal life*; with *our own eyes have we seen him*, not transiently, for we have *looked upon him* frequently; and *our hands have handled*—frequently touched, his person; and we have had every proof of the identity and reality of this glorious being that our senses of *hearing*, *ὁ ακηκοαμεν*, *seeing*, *ὁ ἑωρακαμεν τοις οφθαλμοις ἡμων*, and *feeling*, *καὶ αἱ χεῖρες ἡμων ἐψηλαφησαν*, could possibly require.

Verse 2. *For the Life was manifested*] The Lord Jesus, who is the creator of all things, and the *fountain of life* to all sentient and intellectual beings, and from whom *eternal life* and *happiness* come, *was manifested in the flesh*, and we have *seen him*, and in consequence *bear witness* to him as the fountain and author of eternal life; for he who *was from eternity with the Father was manifested unto us* his apostles, and to the whole of the Jewish nation, and preached that doctrine of eternal life which I have before delivered to the world in my gospel, and which I now farther confirm by this epistle.

Verse 3. *That which we have seen and heard*] We deliver nothing by hearsay, nothing by tradition, nothing from conjecture; we have had the fullest certainty of all that we write and preach.

That ye also may have fellowship with us] That ye may be preserved from all false doctrine, and have a real *participation* with us apostles of the grace, peace, love, and life of God; which communion we have *with God* the Father, who hath loved us, and given his Son Jesus Christ to redeem us; and *with his Son Jesus Christ*, who laid down his life for the life of the world, and *through whom*, being God manifested in the flesh, we have union with God, are made partakers of the divine nature, and dwell in God, and God in us.

Verse 4. *That your joy may be full*.] Ye have already *tasted* that the Lord is good; but I am now going to show you the height of your Christian calling, that your *happiness may be complete*, being

thoroughly cleansed from all sin, and filled with the fullness of God.

Verse 5. *This then is the message*] This is the *grand principle* on which all depends, *which we have heard of ἀπ' αὐτου*, FROM HIM; for neither Moses nor the prophets ever gave that full instruction concerning God and communion with him which Jesus Christ has given, for the only-begotten Son, who was in the bosom of the Father, has alone declared the fullness of the truth, and the extent of the blessings which believers on him are to receive. See John i. 18.

God is light] The source of wisdom, knowledge, holiness, and happiness; and *in him is no darkness at all*—no ignorance, no imperfection, no sinfulness, no misery. And from him wisdom, knowledge, holiness, and happiness are received by every believing soul. This is the grand message of the gospel, the great principle on which the happiness of man depends. LIGHT implies every essential excellence, especially wisdom, holiness, and happiness. DARKNESS implies all imperfection, and principally *ignorance, sinfulness, and misery*. LIGHT is the purest, the most subtle, the most useful, and the most diffusive of all God's creatures; it is, therefore, a very proper emblem of the *purity, perfection, and goodness* of the divine nature. God is to human souls what the light is to the world; without the latter all would be dismal and uncomfortable, and terror and death would universally prevail; and without an indwelling God what is religion? Without his all-penetrating and diffusive light, what is the soul of man? Religion would be an empty science, a dead letter, a system unauthoritaded and uninfluencing; and the soul a trackless wilderness, a howling waste, full of evil, of terror and dismay, and ever racked with realistic anticipations of future, successive, permanent, substantial, and endless misery. No wonder the apostle lays this down as a first and grand principle, stating it to be the essential message which he had received from Christ to deliver to the world.

Verse 6. *If we say that we have fellowship*] Having fellowship, *κοινωνια*, communion, with God, necessarily implies a *partaking of the divine nature*. Now

A. M. cir. 4073. him, and walk in darkness, we
A. D. cir. 69. lie, and do not the truth :

Impm. Galba, 7 But if we walk in the light,
Othone, Vitel. et as he is in the light, we have
Vespasiano. fellowship one with another, and * the blood
of Jesus Christ his Son cleanseth us from all
sin.

8 ^b If we say that we have no sin, we de-

ceive ourselves, ^c and the truth
is not in us.

9 ^d If we confess our sins, he
is faithful and just to forgive us
our sins, and to ^e cleanse us from all unright-
eousness.

10 If we say that we have not sinned, we
make him a liar, and his word is not in us.

^a 1 Cor. vi. 11. Eph. i. 7. Hebr. ix. 14. 1 Pet. i. 19.
Ch. ii. 2. Rev. i. 5.—^b 1 Kings viii. 46. 2 Chron. vi. 36.
Job ix. 2. xv. 14. xxv. 4. Prov. xx. 9. Eccles. vii. 20.

James iii. 2.—^c Ch. ii. 4.—^d Ps. xxxii. 5. Prov. xxviii.
13.—^e Ver. 7. Ps. li. 2.

f a man profess to have such communion, and *walk
in darkness*—live an irreligious and sinful life, *he lies*,
in the profession which he makes, and *does not the
truth*—does not walk according to the directions of
the gospel, on the grace of which he holds his relation
to God, and his communion with him.

The *Gnostics*, against whose errors it is supposed
his epistle was written, were great pretenders to
knowledge, to the highest degrees of the divine illu-
mination, and the nearest communion with the foun-
tain of holiness, while their manners were excessively
corrupt.

Verse 7. *But if we walk in the light*] If, having
received the principle of holiness from him, we live
holy and righteous life, deriving continual light,
power, and life from him, then *we have fellowship one
with another*; that is, we have communion with God,
and God condescends to hold communion with us.
This appears to be the intention of the apostle; and
it was understood by some Versions and MSS.,
which, instead of *μετ' ἀλλήλων*, with each other, have
μετ' αὐτοῦ, with him. Those who are deeply expe-
rienced in divine things converse with God, and God
with them. What John says is no *figure*; God and
holy heart are in continual correspondence.

The blood of Jesus Christ] The meritorious effi-
cacy of his passion and death has purged our con-
sciences from dead works, and *cleanseth us*, καθαρίζει
μας, continues to cleanse us, i. e. to keep clean what
has made clean (for it requires the same merit
and energy to preserve holiness in the soul of man,
to produce it), or, as several MSS. and some
Versions read, καθαρίει and καθαρίζει, will cleanse;
speaking of those who are already justified, and are
expecting full redemption in his blood.

And being cleansed from all sin is what every be-
liever should look for, what he has a right to expect,
and what he must have in *this life*, in order to be
prepared to meet his God. Christ is not a *partial*
Saviour; he saves to the uttermost, and he cleanses
from ALL sin.

Verse 8. *If we say that we have no sin*] This is
unfathomable to ver. 10: *If we say that we have not
sinned. All have sinned, and come short of the glory
of God*; and therefore every man needs a *Saviour*,
such as Christ is. It is very likely that the heretics,
against whose evil doctrines the apostle writes, denied
that they had any sin, or needed any Saviour. In-

deed, the *Gnostics* even denied that Christ suffered:
the *Æon* or Divine Being that dwelt in the man
Christ Jesus, according to them, left him when he
was taken by the Jews; and he, being but a common
man, his sufferings and death had neither merit nor
efficacy.

We deceive ourselves] By supposing that we have
no guilt, no sinfulness, and consequently have no
need of the blood of Christ as an atoning sacrifice:
this is the most dreadful of all deceptions, as it leaves
the soul under all the guilt and pollution of sin, ex-
posed to hell, and utterly unfit for heaven.

The truth is not in us.] We have no *knowledge* of
the *gospel* of Jesus, the whole of which is founded on
this most awful truth—all have sinned, all are guilty,
all are unholty; and none can redeem himself. Hence
it was necessary that Jesus Christ should become
incarnated, and suffer, and die, to bring men to God.

Verse 9. *If we confess our sins*] If, from a deep
sense of our guilt, impurity, and helplessness, we
humble ourselves before God, acknowledging our
iniquity, his holiness, and our own utter helplessness,
and implore mercy for his sake who has died for us;
he is faithful, because to such he has *promised*
mercy, Ps. xxxii. 5, Prov. xxviii. 13; and *just*, for
Christ has died for us, and thus made an atonement
to the divine justice; so that God can now be just,
and yet the justifier of him who believeth in Jesus.

And to cleanse us from all unrighteousness.] Not
only to *forgive the sin*, but to *purify the heart*.

Observe here, 1. Sin exists in the soul after two
modes or forms: (1.) In *guilt*, which requires *for-
giveness or pardon*. (2.) In *pollution*, which requires
cleansing.

2. *Guilt*, to be forgiven, must be *confessed*; and
pollution, to be *cleansed*, must be also *confessed*. In
order to *find mercy*, a man must *know and feel* himself
to be a *sinner*, that he may fervently apply to God
for pardon; in order to get a *clean heart*, a man
must know and feel its depravity, acknowledge and
deplore it before God, in order to be *fully sanctified*.

3. Few are pardoned, because they do not feel and
confess their sins; and few are sanctified or cleansed
from all sin, because they do not feel and confess
their own sore, and the plague of their hearts.

4. As the blood of Jesus Christ, the merit of his
passion and death, applied by faith, purges the con-

science from all dead works, so the same cleanseth the heart from all unrighteousness.

5. As all unrighteousness is sin, so he that is cleansed from all unrighteousness is cleansed from all sin. To attempt to evade this, and plead for the continuance of sin in the heart through life, is ungrateful, wicked, and even blasphemous: for as he who says he has not sinned, ver. 10, makes God a liar, who has declared the contrary through every part of his revelation; so he that says the blood of Christ either cannot or will not cleanse us from all sin in this life, gives also the lie to his Maker, who has declared

the contrary, and thus shows that the word—the doctrine, of God is not in him.

Reader, it is the birthright of every child of God to be cleansed from all sin, to keep himself unspotted from the world, and so to live as never more to offend his Maker. All things are possible to him that believeth; because all things are possible to the infinitely meritorious blood and energetic Spirit of the Lord Jesus. See the notes on the parallel passage in the margin; and particularly in St. John's gospel chap. i.

CHAPTER II.

He exhorts them not to sin; yet encourages those who may have fallen, by the hope of mercy through Christ, who is a propitiation for the sins of the whole world, 1, 2. He who keeps God's commandments; and he who professes to abide in Christ ought to walk as Christ walked, 3—6. The old and new commandment, that we should walk in the light and love the brethren, 7—11. The apostle's description of the different states in the family of God; little children, young men, and fathers; and directions to each, 12—17. A statement of what prevails in the world, 16, 17. Cautions against antichrists, 18—19. Exhortations to persevere in what they had received, and to continue to follow the anointing of the divine Spirit, by which they could discern all men, and know all things necessary to their salvation, and proper to prepare them for eternal glory, 24—29.

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MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate

with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for ours

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* Rom. viii. 34. 1 Tim. ii. 5. Hebr. vii. 25. ix. 24.

† Rom. iii. 25. 2 Cor. v. 18. Ch. i. 7. iv. 10.

NOTES ON CHAP. II.

Verse 1. My little children] *Τετνα μου* My beloved children; the address of an affectionate father to children whom he tenderly loves. The term also refers to the apostle's authority as their spiritual father, and their obligation to obey as his spiritual children.

That ye sin not.] This is the language of the whole scripture; of every dispensation, ordinance, institution, doctrine, and word of God. Sin not—do not run into ruin; live not so as to promote your own misery; be happy, for it is the will of God that ye should be so; therefore, he wills that ye should be holy: holiness and happiness are inseparable; sin and misery are equally so.

And if any man sin] If, through ignorance, inexperience, the violence of temptation, unwatchfulness, &c., ye have fallen into sin, and grieved the Spirit of God, do not continue in the sin, nor under the guilt; do not despair of being again restored to the favour of God; your case, it is true, is deeply deplorable, but not desperate; there is still hope, for—

We have an advocate with the Father] We still have him before the throne who died for our offences,

and rose again for our justification; and therefore makes intercession for us. He is the righteous one who suffered, the just for the unjust, that he might bring us to God. Do not therefore despair, but have immediate recourse to God through him.

Verse 2. And he is the propitiation] *Ἰλαστήριον* atoning sacrifice for our sins. This is the precise sense of the word as used in the Septuagint, and it often occurs; and is the translation of *חַטָּאת* an oblation for sin, Amos viii. 14. *חַטָּאת* *chatat* sacrifice for sin, Ezek. xliv. 27. *כִּפּוּר* *kippur*, atonement, Numb. v. 8. See the note on Rom. iii. 25, particularly the note on Luke xviii. 13. The word is used only here and in chap. iv. 10.

And not for ours only] It is not for us only that he has died, nor exclusively for the Jewish people, but *περι ὅλου του κοσμου*, for the whole world, Gentiles as well as Jews, all the descendants of Adam. The apostle does not say that he died for any select part of the inhabitants of the earth, or for some nations, every nation, tribe, or kindred; but for all mankind, and the attempt to limit this is a violent outrage against God and his word.

For the meaning of the word *παρεστηκεν*, who

M. cir. 4073. only, but ^a also for *the sins of*
 D. cir. 69. the whole world.

app. Galba, 3 And hereby we do know
 one, Vitel. et that we know him, if we keep
 /espasiano. commandments.

He ^b that saith, I know him, and keepeth
 his commandments, ^c is a liar, and the
 truth is not in him.

But ^d whoso keepeth his word, ^e in him
 is the love of God perfected: ^f hereby
 we know that we are in him.

^g He that saith he abideth in him ^h ought

John i. 29. iv. 42. xi. 51, 52. Ch. iv. 14.—^b Ch. i. 6.
 0.—^c Ch. i. 8.—^d John xiv. 21, 23.—^e Ch. iv. 12.
 iv. 13.—^f John xv. 4, 5.—^h Matt. xi. 29. John xiii.

here translate *advocate*, see the note on John
 16.

From these verses we learn that a poor backslider
 should not despair of again finding mercy; this pas-
 holds out sufficient encouragement for his hope.
 There is scarcely another such in the Bible; and
 why? That sinners might not *presume* on the mercy
 of God. And why this *one*? That no backslider
 should utterly despair. Here, then, is a guard against
 presumption on the one hand, and despondency on
 the other.

Verse 3. *And hereby we do know that we know him*
 who keep the commandments of God, loving him
 with all our heart, and our neighbour as ourselves,
 have the fullest proof that we have the true
 knowledge of God and his Christ. The
scribes pretended to much *knowledge*, but their
 knowledge left them in possession of all their bad
 habits and unholy habits; they, therefore, gave no
 proof that they had known either God or his Son;
 nor is any man properly acquainted with God,
 who is still under the power of his sins.

Verse 4. *He that saith, I know him*] This is a
 rebuke against those false teachers, and against
 pretenders to religious knowledge, who live under
 the power of their sins; and against all Antinomians,
 false boasters in the righteousness of Christ as a
 covering for their personal unholiness. They are all
 liars, and no *truth of God* is in them.

Verse 5. *But whoso keepeth his word*] Conscien-
 tiously observes his doctrine, the spirit and letter of
 the religion of Christ.

the love of God perfected] The design of God's
 mission in sending Jesus Christ into the world to die for
 the sin of man *τελειωται, is accomplished*, in that
 who receives the doctrine, and applies for the
 blessing provided for him. This seems to be the
 meaning of the apostle.

that we are in him.] That we have entered into
 communion with his spirit and views, received his salvation, have been
 enabled to walk in the light, and have communion
 with him by the Holy Spirit.

Verse 6. *Abideth in him*] He who not only pro-
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himself also so to walk, even as
 he walked.

7 Brethren, ⁱ I write no new
 commandment unto you, but
 an old commandment ^k which ye had from
 the beginning. The old commandment is
 the word which ye have heard from the
 beginning.

8 Again, ^l a new commandment I write unto
 you, which thing is true in him and in you:
^m because the darkness is past, and ⁿ the true
 light now shineth.

15. 1 Pet. ii. 21.—^l 2 John 5.—^k Ch. iii. 11. 2 John 5.
ⁱ John xiii. 34. xv. 12.—^m Rom. xiii. 12. Eph. v. 8.
ⁿ 1 Thess. v. 5, 8.—ⁿ John i. 9. viii. 12. xiii. 35.

fesses to have known Christ, but also that he has
 communion with him, and abides in his favour,
 should prove the truth of his profession by walking
 as Christ walked; living a life of devotion and obe-
 dience to God, and of benevolence and beneficence
 to his neighbour. Thus Christ walked; and he has
 left us an example that we should follow his steps.

To be in *Christ*, ver. 5, is to be converted to the
 Christian faith, and to have received the remission of
 sins. To *abide in Christ*, ver. 6, is to *continue*
 in that state of salvation, growing in grace, and in the
 knowledge of our Lord Jesus Christ.

Verse 7. *Brethren, I write no new commandment*
 There seems a contradiction between this and the
 next verse. But the apostle appears to speak, not so
 much of any difference in the *essence* of the precept
 itself, as in reference to the *degrees* of light and
 grace belonging to the Mosaic and Christian dispen-
 sations. It was *ever* the command of God that men
 should receive his light, walk by that light, and love
 him and one another. But this commandment was
renewed by Christ with much latitude and spirituality
 of meaning; and also with much additional *light* to
 see its extent, and *grace* to observe it. It may there-
 fore be called the *old commandment*, which was from
 the beginning; and also a *new commandment* re-
 vealed afresh and illustrated by Christ, with the im-
 portant addition to the meaning of *Thou shalt love
 thy neighbour as thyself, ye shall love the brethren
 so as to lay down your lives for each other*. See the
 note on John xiii. 34.

Instead of *ἀδελφοί, brethren*, ABC, thirteen others,
 with both the *Syriac*, Erpen's *Arabic*, *Coptic*, *Sahidic*,
Armenian, *Slavonic*, and *Vulgate*, with several of the
Fathers, have *ἀγαπητοί, beloved*. This is without
 doubt the *true reading*.

Verse 8. *Which thing is true in him and in you*] It
 is true that Christ loved the world so well as to lay
 down his life for it; and it was true in them, in all
 his faithful followers at that time, who were ready to
 lay down their lives for the testimony of Jesus.
 There is a saying in *Synopsis Bohar*, p. 94, n. 51,
 that may cast some light on this passage: *That way*

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9 ^a He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 ^b He that loveth his brother abideth in the light, and ^c there is none ^d occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and ^e walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

^a 1 Cor. xiii. 2. ² Pet. i. 9. Ch. iii. 14, 15. — ^b Ch. iii. 14. ^c 2 Pet. i. 10. — ^d Gr. scandal.

in which the just have walked, although it be old, yet may be said to be new in the love of the righteous. The love that the righteous bear to God and to each other is a renewal of the commandment.

The darkness is past] The total thick darkness of the heathen world, and the comparative darkness of the Mosaic dispensation, are now passing away; and the pure and superior light of Christianity is now diffusing its beams every where. He does not say that the darkness was all gone by, but *παρὰ γὰρ αὐτοῦ, it is passing away*; he does not say that the fulness of the light had appeared, but *ἡ δὲ φάει, it is now shining*, and will shine more and more to the perfect day; for the darkness passes away in proportion as the light shines and increases.

Verse 9. He that saith he is in the light] He that professes to be a convert to Christianity, even in the lowest degree; and hateth his brother—not only does not love him, but wills and does him evil, as the Jews did the Gentiles; is in darkness—has received no saving knowledge of the truth; and, whatever he may pretend, is in heathen ignorance, or even worse than heathen ignorance, to the present time, notwithstanding the clear shining of the light of the gospel.

Verse 10. He that loveth his brother] That is, his neighbour, his fellow-creature, whether Jew or Gentile, so as to bear him continual good will, and to be ready to do him every kind office; abideth in the light—not only gives proof that he has received Christ Jesus the Lord, but that he walks in him, that he retains the grace of his justification, and grows therein.

And there is none occasion of stumbling in him.] *Καὶ σκανδαλὸν ἐν αὐτῷ οὐκ ἔστιν* And there is no stumbling-block in him; he neither gives nor receives offence: love prevents him from giving any to his neighbour; and love prevents him from receiving any from his neighbour, because it leads him to put the best construction on every thing. Besides, as he walks in the light, he sees the stumbling-blocks that are in the way, and avoids them; every part of his path being illuminated. Many fall into sin because they do not see the snares that are in the way; and they do not see the snares because they either have not received, or do not abide in, the light.

Verse 11. But he that hateth his brother is in

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

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13 I write unto you, fathers, because ye have known him ^e that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

^e John xii. 35.—^f Luke xxiv. 47. Acts iv. 12. x. 43. xiii. 38. Ch. i. 7.—^g Ch. i. 1.

darkness] He is still in his heathen or unconverted state; and walketh in darkness, his conduct being a proof of that state; and knoweth not whither he goeth—having no proper knowledge of God or eternal things; and cannot tell whether he is going to heaven or hell, because that darkness has blinded his eyes—darkened his whole soul, mind, and heart.

Verse 12. I write unto you, little children] *Ἐγραψάμην* Beloved children (see on ver. 1); those who were probably the apostle's own converts, and members of the church over which he presided. But it may be applied to young converts in general; those who can call God *Abba, Father*, by the Holy Spirit; therefore he says of them, that their sins were forgiven them for his name's sake; i. e. on account of Jesus, the Saviour, who had died for them, and was now their Mediator at the right hand of God.

Verse 13. I write unto you, fathers] By fathers it is very likely that the apostle means persons who had embraced Christianity on its first promulgation in Judea and in the Lesser Asia, some of whom had probably seen Christ in the flesh; for this appears to be what is meant by, *Ye have known him from the beginning*. These were the elders and eye-witnesses, who were of the longest standing in the church, and well established in the truths of the gospel, and in Christian experience. But *τοῦ ἀπ' ἀρχῆς, him who is from the beginning*, may mean Jesus Christ in the eternity of his nature, see John i. 1, 2; but his sense is the same.

I write unto you, young men] These were confirmed disciples of Christ; persons who were well-grounded in the truth, had been thoroughly exercised in the Christian warfare, were no longer agitated by doubts and fears, but had arrived at the abiding testimony of the Spirit of God in their consciences; hence they are said to have overcome the wicked one, ver. 14. They were persons in the prime of life, and in the zenith of their faith and love.

I write unto you, little children] *Παιδία*, a very different term from that used in the 12th verse, *ἠγαπῶμεν*, which means beloved children, as we have already seen. This is another class, and their state is differently described: *Ye have known the Father*. If the apostle does not use these two words indifferently, four states instead of three, are here described:—

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14 I have written unto you, fathers, because ye have known him *that is* from the beginning.

I have written unto you, young men, because ^a ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

^b Love not the world, neither the things

that are in the world. ^c If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, ^d and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And ^e the world passeth away, and the

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h. vi. 10. — ^b Rom. xii. 2. — ^c Matt. vi. 24. Gal. i. 10. James iv. 4.

^d Eccles. v. 11. — ^e 1 Cor. vii. 31. James i. 10. iv. 14. 1 Pet. i. 24.

FATHERS, *πατερες* those who had been converted at the very commencement of Christianity, and had the eternal Word manifested in the flesh.

YOUNG MEN, *νεανισκοι* youths in the prime of spiritual life, *valiant soldiers*, fighting under the banner of Christ, who had confounded Satan in his sin, and overcome him by the blood of the Lamb.

LITTLE CHILDREN, *παιδια* disciples of Christ, of very long standing in the church, nor of much eminence, but who had *known the Father*; i. e. persons who had been made sons: God had sent the gift of his Son into their hearts, whereby they cried out, *Father!*

BELoved CHILDREN, *τεκνια* the most recent converts, and particularly those among *young men* and *women* who, from their youth, simplicity, openness, and affectionate attachment to God and Jesus Christ, were peculiarly dear to this aged apostle. These are represented as having *sin forgiven them on account of his name*, *διὰ τὸν ὄνομα αὐτου*, that is, for the sake of Jesus, or on account of his merit or worthiness.

These *four classes* constituted the household or family of God; each class, in ascending gradation, was to have had more light, experience, and holiness than the other. 1. The *τεκνια*, *beloved children* or *infants*, are those who are just born into the heavenly family. 2. The *παιδια*, *little children*, are those who are able to walk and speak; they know their heavenly Father, and can call him by that name. 3. The *νεανισκοι*, *young men*, are such as are grown up to man's estate; these perform the most difficult part of the labour, and are called to fight the battles of the Lord. 4. The *πατερες*, *fathers*, are those who are at the foundation of the spiritual family, and who know the whole economy of the work of God upon themselves and in others. These have the largest share of spiritual wisdom and religious experience. These answer to the component members of a perfect human family. 1. There is the *beloved infant* who is held on the knees of its parents. 2. There are *little children* that can speak a little, run about, and refer to their own names, distinguish and call on their father and mother, and are now put under instruction. 3. There are the *youths*, those who are grown up to man's estate, are *strong* to labour, and in the instructions they have received, act upon them, and are occasionally called upon to defend

their family, property, and country, against spoilers and oppressors. 4. There are the *parents*, the *father* and *mother*, from whom the family sprang, and who are the governors and directors of the household. To these *four classes*, in a perfect family, the apostle appears to allude; and we see, considered in this light, with what delicacy and propriety he uses these images.

Verse 14. *The word of God abideth in you*] Ye have not only thoroughly known and digested the divine doctrine, but your hearts are moulded into it; ye know it to be the truth of God from the *power* and happiness with which it inspires you, and from the constant abiding testimony of the Spirit of that truth which lives and witnesses wherever that truth lives and predominates.

Verse 15. *Love not the world*] Though these several classes were so well acquainted with divine things, and had all tasted the powers of the world to come; yet so apt are men to be drawn aside by sensible things, that the Holy Spirit saw it necessary to caution these against the love of the world, the inordinate desire of earthly things. *Covetousness* is the predominant vice of old age: *Ye fathers, love not the world*. The things which are in the world, its profits, pleasures, and honours, have the strongest allurements for *youth*; therefore, *ye young men, little children, and babes*, love not the things of this world. Let those hearts abide faithful to God who have taken him for their portion.

The love of the Father is not in him.] The love of God and the love of earthly things are incompatible. If you give place to the love of the world, the love of God cannot dwell in you; and if you have not his love, you can have no peace, no holiness, no heaven.

Verse 16. *For all that is in the world*] All that it can boast of, all that it can promise, is only sensual, transient gratification, and even this promise it cannot fulfil; so that its warmest votaries can complain loudest of their disappointment.

The lust of the flesh] Sensual and impure desires which seek their gratification in women, strong drink, delicious viands, and the like.

Lust of the eyes] Inordinate desires after *finery* of every kind, gaudy dress, splendid houses, superb furniture, expensive equipage, trappings and decorations of all sorts.

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lust thereof: but he that doeth the will of God abideth for ever.

18 ^a Little children, ^b it is the last time: and as ye have heard that ^c antichrist shall come, ^d even now are there many antichrists; whereby we know ^e that it is the last time.

^a John xxi. 5. — ^b Hebr. i. 2. — ^c 2 Thess. ii. 3, &c. 2 Pet. ii. 1. Ch. iv. 3. — ^d Matt. xxiv. 5, 24. 2 John 7. ^e 1 Tim. iv. 1. 2 Tim. iii. 1. — ^f Deut. xiii. 13. Pa. xli. 9. Acts xx. 30. — ^g Matt. xxiv. 24. John vi. 37. x. 28, 29.

Pride of life] Hunting after honours, titles, and pedigrees; boasting of ancestry, family connexions, great offices, honourable acquaintance, and the like.

Is not of the Father] Nothing of these inordinate attachments either comes from or leads to God. They are of this world; here they begin, flourish, and end. They deprave the mind, divert it from divine pursuits, and render it utterly incapable of spiritual enjoyments.

Verse 17. *The world passeth away*] All these things are continually fading and perishing; and the very state in which they are possessed is changing perpetually; and the earth and its works will be shortly burnt up.

And the lust thereof] The men of this world, their vain pursuits, and delusive pleasures, are passing away in their successive generations, and their very memory perishes; but he that doeth the will of God—that seeks the pleasure, profit, and honour that come from above, shall abide for ever, always happy through time and eternity, because God, the unchangeable source of felicity, is his portion.

Verse 18. *Little children, it is the last time*] This place is variously understood. This is the last dispensation of grace and mercy to mankind; the present age is the conclusion of the Jewish state, as the temple and holy city are shortly to be destroyed. But as there are many who suppose that this epistle was written after the destruction of Jerusalem, consequently the words cannot, on that supposition, refer to this. Others think that *εσχαραν ωρα* should be translated, a most difficult, perilous, and wretched time; a time in which all kinds of vices, heresies, and pollutions shall have their full reign; that time which our Lord predicted, Matt. vii. 15, when he said, *Beware of false prophets*. And xxiv. 11, 12: *Many false prophets shall arise, and shall deceive many; and because iniquity shall abound, the love of many shall wax cold*. And verse 24: *There shall arise false Christs and false prophets, and shall shew great signs and wonders*. And verse 25: *Behold, I have told you before*. Now the apostle may allude to these predictions of our Lord; but all these refer to a time antecedent to the destruction of Jerusalem. I am therefore inclined to think, whatever may be here the precise meaning of the last time, that the epistle

19 ^a They went out from us, but they were not of us; for ^b if they had been of us, they would *no doubt* have continued with us: but *they went out*, ^b that they might be made manifest that they were not all of us.

20 But ^a ye have an unction ^b from the Holy One, and ^c ye know all things.

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2 Tim. ii. 19. — ^b 1 Cor. xi. 19. — ^c 2 Cor. i. 21. Hebr. i. 9. Ver. 27. — ^d Mark i. 24. Acts iii. 14. — ^e John x. 4. 5. xv. 26. xvi. 13. Ver. 27.

before us was written while Jerusalem yet stood. See what is said in the preface on this head.

Antichrist shall come] Who is this *Αντιχριστος*, Antichrist? Is he the emperor *Domitian*, the *Gnostics*, *Nicolaitans*, *Nazareans*, *Cerinthians*, *Romish Pontiffe*, &c., &c.? Ans. Any person, thing, doctrine, system of religion, polity, &c., which is opposed to Christ, and to the spirit and spread of his gospel, is Antichrist. We need not look for this imaginary being in any of the above exclusively. Even *Pretestantism* may have its antichrist as well as *Popey*. Every man who opposes the spirit of the gospel, and every teacher and writer who endeavours to lower the gospel standard to the spirit and taste of the world, is a genuine antichrist, no matter where or among whom he is found. The heresies which sprang up in the days of St. John were the antichrist of that time. As there has been a succession of oppositions to Christianity in its spirit and spread through every age since its promulgation in the world, so there has been a succession of antichrists. We may bring this matter much lower; every enemy of Christ, every one who opposes his reign in the world, in others, or in himself, is an antichrist; and consequently every wicked man is an antichrist. But the name has been generally applied to whatever person or thing systematically opposes Christ and his religion.

Many antichrists] Many false prophets, false Messiahs, heretics, and corrupters of the truth.

Whereby we know that it is the last time.] That time which our Lord has predicted, and of which he has warned us.

Verse 19. *They went out from us*] These heretics had belonged to our Christian assemblies, they professed Christianity, and do so still; but we apostles did not commission them to preach to you, for they have disgraced the divine doctrine with the most pernicious opinions; they have given up or explained away its most essential principles; they have mingled the rest with heathenish rites and Jewish glosses. While, therefore, we acknowledge that they once belonged to us, we assert that they are not of us. They are not Christians; we abhor their conduct and their creed. We never sent them to teach.

They were not of us] For a considerable time before they left our assemblies they gave proofs that they had departed from the faith; for if they had

U. cir. 4073. D. cir. 69. pp. Galba, me, Vitel. et Vespasiano. 21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. * Who is a liar but he that denieth that

Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

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23 ^b Whosoever denieth the Son, the same hath not the Father: *but* ^c he

Ch. iv. 3. 2 John 7.—^b John xv. 23. 2 John 9.

^c John xiv. 7, 9, 10. Ch. iv. 15.

of us—if they had been apostles, and continued he firm belief of the Christian doctrines, they had not have departed from us to form a sect of selves.

that they were not all of us.] They were not excluded from the Christian church; they were not out by us; but they separated from it and us. If of them had been inspired as we apostles were, they pretended to a very high teaching; but separating from us manifested that they were ought, as we were, by the Spirit of God. These teachers probably drew many sincere souls with them; and to this it is probable the alludes when he says, they were not ALL of Some were; others were not.

Verse 20. *But ye have an unction*] The word signifies, not an unction, but an ointment, the thing itself by which anointing is effected; and was properly rendered in our former translations. Evidently this is an allusion to the holy anointing oil of the law, and to Ps. xlv. 7: *God hath anointed thee the oil of gladness—he hath given thee the rube of the Spirit*, which none of thy fellows—of the prophets, ever received in such abundance. By this it is evident that not only the gifts of spirit, but the Holy Spirit himself, is intended. The Spirit dwelt at that time in a peculiar manner in the church, to teach apostles, teachers, and all the other believers, every thing requisite for their edification; and to make them the instruments of bringing down to posterity that glorious system of which is contained in the New Testament. As

as used among the Asiatics for the inauguration of persons into important offices, and this oil was acknowledged to be an emblem of the gifts and graces of the Holy Spirit, without which the duties of those offices could not be discharged; so it is put for the Spirit himself, who presided in the church, from which all gifts and graces flowed. The word *unction* or *ointment* here mentioned is also an allusion to the holy anointing ointment prescribed of himself, Exod. xxx. 23—25, which was composed of fine myrrh, sweet cinnamon, sweet calamus, a lignea, and olive oil. This was an emblem of the gifts and graces of the divine Spirit. See the note on the above place. And for the reason of this anointing see the note on Exod. xxix. 7.

Verse 21. *I know all things.*] Every truth of God necessary for our salvation and the salvation of man in general, have no need of that knowledge of which the Gnostics boast.

Verse 22. *Who is a liar but he that denieth that Jesus is the Christ*]

doubt its accuracy. The adjective *παντα*, which we translate *all things*, is most probably the accusative case singular, having *ανθρωπον*, *man*, or some such substantive, understood. The verse therefore should be translated: *Ye have an ointment from the Holy One, and ye know or discern EVERY MAN.* This interpretation appears to be confirmed by *των πλανωντων* in ver. 26, *those who are deceiving or misleading you*; and in the same sense should *παντων*, ver. 27, be understood: *But as the same anointing teacheth you παντων*, not of all things, but of ALL MEN. It is plain, from the whole tenour of the epistle, that St. John is guarding the Christians against seducers and deceivers, who were even then disturbing and striving to corrupt the church. In consequence of this he desires them to try the spirits whether they were of God, chap. iv. 1. But how were they to try them? Principally by that anointing—that spiritual light and discernment, which they had received from God; and also by comparing the doctrine of these men with what they had heard from the beginning. The anointing here mentioned seems to mean the spirit of illumination, or great knowledge and discernment in spiritual things. By this they could readily distinguish the false apostles from the true.

Verse 21. *I have not written, &c.*] It is not because ye are ignorant of these things that I write to you, but because you know them, and can by these judge of the doctrines of those false teachers, and clearly perceive that they are liars; for they contradict the truth which ye have already received, and consequently their doctrine is a lie, and no lie can be of the truth, i. e. consistent with Christianity.

Verse 22. *Who is a liar but he that denieth that Jesus is the Christ?*] Here we see some of the false doctrines which were then propagated in the world. There were certain persons who, while they acknowledged Jesus to be a divine teacher, denied him to be the Christ, i. e. the MESSIAH.

He is antichrist, that denieth the Father and the Son.] He is antichrist who denies the supernatural and miraculous birth of Jesus Christ, who denies Jesus to be the Son of God, and who denies God to be the Father of the Lord Jesus; thus he denies the Father and the Son. The Jews in general, and the Gnostics in particular, denied the miraculous conception of Jesus; with both he was accounted no more than a common man, the son of Joseph and Mary. But the Gnostics held that a divine person, *Æon*, or angelical being, dwelt in him; but all things else relative to his miraculous generation and divinity they rejected. These were antichrists, who denied Jesus to be the Christ.

And is no lie] It has nothing like the fables of the Gnostics. It can neither deceive, nor be deceived.

Verse 28. *And now, little children*] *Ἐκτίνα, Beloved children, abide in him*—in Christ Jesus. Let his word and Spirit continually abide in you, and have communion with the Father and the Son.

That, when he shall appear] To judge the world, *ye may have confidence, κἀρρησιαν, freedom of speech, liberty of access, boldness*, from a conviction that our cause is good, and that we have had proper ground of exultation; *and not be ashamed*—confounded, when it appears that those who were brought to Christ Jesus have apostatized, and are no longer found in the congregation of the saints, and consequently are not our crown of rejoicing in the day of the Lord Jesus. Abide in him, that this may not be the case.

Verse 29. *If ye know that he is righteous*] That God is a holy God, *ye know also, that every one who doeth righteousness*—who lives a holy life, following the commandments of God, *is born of him, βεοοτην ἑκ αὐτοῦ*—is made a partaker of the divine nature, without which he could neither have a holy heart, or live a holy life.

This verse properly belongs to the following chapter, and should not be separated from it. The subject is the same, and does not stand in any strict relation to that with which the 28th verse concludes.

The titles bestowed on Christians in the New Testament have been misunderstood by many. *What belongs, strictly speaking, to the PURE and HOLY, is often applied to those who, though bound by their profession to be such, were very far from it.* This has been strongly denied by writers who should have known better. Dr. Taylor has handled this point well in his *Key to the Apostolic Writings*, from which I have given a copious extract in my preface to the epistle to the Romans, from the conviction that the subject had been most dangerously misapprehended; and that several of the worst heresies which disgrace religion had sprung from this misapprehension. With some, Dr. Taylor's being an *Arian* was sufficient to invalidate any testimony he might offer; but it is no discovery of Dr. Taylor; it is what every attentive, *unprejudiced* reader finds on reading the Old Testament in connexion with the New. Perhaps the testimony of a judicious *Calvinist* may be better received, not that this truth needs the testimony of either, because it every where speaks for itself, but because those who have too little grace, sense, and endeavour to search for themselves, may be pleased that Dr. Macknight saves them the trouble.

After having remarked that the words *born of him, αὐτοῦ γεγεννηται*, should be translated *hath been begotten of him*, which is the literal signification of the word, from *γεννωω, genero, gigno, I beget* (BORN), God being no where found in the scripture), he goes on to say:

“To understand the import of the high titles which in the New Testament are given to the disciples of Christ, viz.: *the begotten of God*, as here; *children of God*, as in the next chapter; *heirs of God*, Rom. viii. 17; *elect of God*—*adopted of God*—*saints*—*a royal*

priesthood—*a holy nation*—*a peculiar people*, 1 Pet. ii. 9; the following observations may be of use.

“1. These high titles were anciently given to the Israelites as a nation, because they were separated from mankind to be God's visible church, for the purpose of preserving the knowledge and worship of him in the world, as the only true God.

“This appears from God's own words, *Ἐξοδ. xix. 3, &c.: Tell the children of Israel; Ye have seen what I did to the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. And ye shall be unto me a kingdom of priests, and a holy nation.* Deut. xiv. 1, &c.: *Ye are the children of the Lord your God—for thou art a holy people to the Lord thy God.* In particular, the title of *God's son, even his first-born*, was given to the whole *Israelitish nation* by God himself, *Ἐξοδ. iv. 22*, chiefly because they were the descendants of Isaac, who was supernaturally begotten by Abraham, through the power which accompanied the promise, *Gen. xviii. 10: Lo, Sarah shall have a son.* So St. Paul informs us, *Rom. ix. 7: Neither because they are the seed of Abraham, are they all children* (namely of God); *but in Isaac shall a seed be to thee—the children of the flesh, these are not the children of God; but the children of promise are counted for the seed.* The apostle's meaning is, that Ishmael and his posterity, whom Abraham procreated by his own natural strength, being children of the flesh, were not children of God; that is, they were not made the visible church and people of God. But Isaac and his descendants, whom Abraham procreated through the strength which accompanied the promise, being more properly procreated by God than by Abraham, were *the children of God, i. e.* were made the visible church and people of God, because by their supernatural generation and title to inherit Canaan, they were a fit image to represent the catholic invisible church of God, consisting of believers of all ages and nations, who, being regenerated by the Spirit of God, are the true children of God, and heirs of the heavenly country of which Canaan was a type.

“2. As the promise, *Lo, Sarah shall have a son*, which was given to Abraham when he was a hundred years old, and Sarah was *ninety*, implied that that son was to be supernaturally procreated; so the promise given to Abraham, *Gen. xvii. 5, A father of many nations have I constituted thee*, implied that the many nations of believers who, by this promise, were given to Abraham for a seed, were to be *generated by the operation of the Spirit of God*, producing in them faith and obedience, similar to those for which Abraham was constituted the father of all believers. This higher generation, by which believers have the moral image of God communicated to them, is well described, *John i. 12: As many as received him, to them gave he power to be called the sons of God, even to them who believe on his name; οἱ γεγεννηθεντες, who were βεοοτην, not of blood, nor of the will of the flesh, nor of the will of man, but of God.* That is: Men become the true sons of God, not by their being naturally descended

from this or that father, nor by their being called the *sons of God* by men like themselves, but by God's bestowing on them that high appellation on account of their faith and holiness" (which were produced in them by their regeneration through the Spirit of God).

"3. If the Israelites, of whom the ancient visible church and people of God were composed, were all called the *sons of God* because Isaac, from whom they were descended, was supernaturally begotten by the power of God; certainly the believers of all ages and nations, of whom the visible church is composed, may with much greater propriety be called the *sons of God*, since they are begotten of God, and possess his moral nature.

"4. Thus it appears that the high titles above mentioned, namely, the *sons of God*, the *children of God*, the *elect of God*, the *adoption of sons*, the *election*, *saints*, *holy nation*, *royal priesthood*, *peculiar people*, were anciently given to the Israelites AS A NATION, merely on account of their being the *visible church* and people of God, without any regard to the *personal character* of the *individuals* of whom that nation was composed. It appears, also, that under the gospel the same high titles were bestowed on *whole churches*, merely on account of their *profession of Christianity*, without any regard to the *personal character* of the *individuals* who composed these churches. But these high titles, with some others of greater importance, such as the *begotten of God*, the *heirs of God*, the *adoption*, were given in an *appropriated sense* to

individuals likewise, on account of their faith and holiness. When given to *whole churches*, these titles imported nothing more than that the society to which they were given was a *church of Christ* (i. e. professed Christianity), and that the individuals of which that society was composed were entitled to all the privileges belonging to the visible church of God. But when appropriated to *individuals*, these titles implied that the persons to whom they were given were really partakers of the nature of God; and that they were the objects of his paternal love, and heirs of his glory.

"Wherefore, in reading the scriptures, by attending to the different foundations of these titles, and by considering whether they are applied to *churches* or *individuals*, we shall easily understand their true import. Thus, when St. Paul, writing to the Thessalonians, says, 1 Thess. i. 4, *Knowing, brethren, beloved of God, your election*, he could not mean their election to eternal life, since many of them were living disorderly, 2 Thess. iii. 11, but their election to be the visible church of God under the gospel; whereas when John, in the verse before us, says, *Every one who doeth righteousness hath been begotten of God*, by restricting the title to a specific character he teaches us that the persons of whom he speaks are the *sons of God* in the highest sense, and heirs of eternal glory." How forcible are right words! See also the introduction to the Epistle to the Romans.

CHAPTER III.

The extraordinary love of God towards mankind, and the effects of it, 1—3. Sin is the transgression of the law, and Christ was manifested to take away our sins, 4—6. The children of God are known by the holiness of their lives, the children of the devil by the sinfulness of theirs, 7—10. We should love one another, for he that hateth his brother is a murderer; as Christ laid down his life for us, so we should lay down our lives for the brethren, 11—16. Charity is a fruit of brotherly love; our love should be active, not professional merely, 17, 18. How we may know that we are of the truth, 19—21. They whose ways please God, have an answer to all their prayers, 22. The necessity of keeping the commandment of Christ, that he may dwell in us and we in him by his Spirit, 23, 24.

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Othone, Vitel. et
Vespasiano.

BEHOOLD, what manner of love the Father hath bestowed upon us, that ^a we should be called the sons of

God! therefore the world knoweth us not, ^b because it knew him not.

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² Beloved, ^c now are we the

^a John i. 12.—^b John xv. 18, 19. xvi. 3. xvii. 25.

^c Isai. lvi. 5. Rom. viii. 15. Gal. iii. 26. iv. 6. Ch. v. 1.

NOTES ON CHAP. III.

Verse 1. *Behold, what manner of love*] Whole volumes might be written upon this and the two following verses, without exhausting the extraordinary subject contained in them, viz., the *love of God to man*. The apostle himself, though evidently filled

with God, and walking in the fulness of his light, does not attempt to describe it; he calls on the world and the church to *behold it*, to *look upon it*, to *contemplate it*, and *wonder at it*.

What manner of love.—Ποσῶν ἀγαπῶν *What great love*, both as to *quantity* and *quality*; for these ideas are included in the original term. The length, the

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sons of God, and ^a it doth not yet appear what we shall be: but we know that, when he shall appear, ^b we shall be like him;

for ^c we shall see him as he is. **3^d** And every man that hath this hope in him purifieth himself, even as he is pure.

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^a Rom. viii. 18. 2 Cor. iv. 17.—^b Rom. viii. 29. 1 Cor. xv. 49. Phil. iii. 21. Col. iii. 4. 2 Pet. i. 4.

^c Job xix. 26. Pa. xvi. 11. Matt. v. 8. 1 Cor. xiii. 12. 2 Cor. v. 7.—^d Ch. iv. 17.

breadth, the depth, the height, he does not attempt to describe.

The Father hath bestowed] For we had neither claim nor merit that we should be called, that is, constituted or made, the sons of God, who were before children of the wicked one, animal, earthly, devilish; therefore, the love which brought us from such a depth of misery and degradation must appear the more extraordinary and impressive. After κληθωμεν, that we might be called, και εσμεν, and we are, is added by ABC, seventeen others, both the Syriac, Erpen's Arabic, Coptic, Sabidic, Æthiopic, Slavonic, and Vulgate.

Therefore the world] The Jews, and all who know not God, and are seeking their portion in this life; knoweth us not—do not acknowledge, respect, love, or approve of us. In this sense the word γινωσκειν is here to be understood. The world knew well enough that there were such persons; but they did not approve of them. We have often seen that this is a frequent use of the term know, both in Hebrew and Greek, in the Old Testament and also in the New.

Because it knew him not.] The Jews did not acknowledge Jesus; they neither approved of him, his doctrine, nor his manner of life.

Verse 2. *Now are we the sons of God*] He speaks of those who are begotten of God, and who work righteousness. See the preceding chapter.

And it doth not yet appear what we shall be] Ουκ εφανερωθη. It is not yet manifest; though we know that we are the children of God, we do not know that state of glorious excellence to which, as such, we shall be raised.

When he shall appear] Εαν φανερωθη. When he shall be manifested; i. e. when he comes the second time, and shall be manifested in his glorified human nature to judge the world.

We shall be like him] For our vile bodies shall be made like unto his glorious body; we shall see him as he is, in all the glory and majesty both of the divine and human nature. See Phil. iii. 21; and John xvii. 24: Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory. John had seen his glory on the mount when he was transfigured; and this we find was ineffably grand; but even this must have been partially obscured, in order to enable the disciples to bear the sight, for they were not then like him. But when they shall be like him, they shall see him as he is—in all the splendour of his infinite majesty.

Verse 3. *And every man that hath this hope in him*] All who have the hope of seeing Christ as he is; that is, of enjoying him in his own glory; purifieth

himself—abstains from all evil, and keeps himself from all that is in the world, viz., the lusts of the flesh, of the eye, and the pride of life. God having purified his heart, it is his business to keep himself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. The apostle does not here speak of any man purifying his own heart, because this is impossible; but of his persevering in the state of purity into which the Lord hath brought him. The words, however, may be understood of a man's anxiously using all the means that lead to purity; and imploring God for the sanctifying Spirit, to "cleanse the thoughts of his heart by its inspiration, that he may perfectly love him, and worthily magnify his name."

As he is pure.] Till he is as completely saved from his sins as Christ was free from sin. Many tell us that "this never can be done, for no man can be saved from sin in this life." Will these persons permit us to ask, How much sin may we be saved from in this life? Something must be ascertained on this subject: 1. That the soul may have some determinate object in view; 2. That it may not lose its time, or employ its faith and energy, in praying for what is impossible to be attained. Now, as he was manifested to take away our sins, ver. 5, to destroy the works of the devil, ver. 8; and as his blood cleanseth from all sin and unrighteousness, chap. i. 7, 9; is it not evident that God means that believers in Christ shall be saved from all sin? For if his blood cleanses from all sin, if he destroys the works of the devil (and sin is the work of the devil), and if he who is born of God does not commit sin, ver. 9, then he must be cleansed from all sin; and while he continues in that state he lives without sinning against God, for the seed of God remaineth in him, and he cannot sin because he is born, or begotten, of God, ver. 9. How strangely warped and blinded by prejudice and system must men be who, in the face of such evidence as this, will still dare to maintain that no man can be saved from his sin in this life; but must daily commit sin, in thought, word, and deed, as the Westminster divines have asserted: that is, every man is laid under the fatal necessity of sinning as many ways against God as the devil does through his natural wickedness and malice; for even the devil himself can have no other way of sinning against God except by thought, word, and deed. And yet, according to these, and others of the same creed, "even the most regenerate sin thus against God as long as they live." It is a miserable salvo to say, they do not sin so much as they used to do; and they do not sin habitually, only occasionally. Alas

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4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know^b that he was manifested^c to take away our sins; and^d in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

^a Rom. iv. 15. Ch. v. 17. — ^b Ch. i. 2. — ^c Isai. liii. 5, 6, 11. 1 Tim. i. 15. Hebr. i. 3. ix. 26. 1 Pet. ii. 24. — ^d 2 Cor. v. 21. Hebr. iv. 15. ix. 28. 1 Pet. ii. 22. — ^e Ch. ii. 4.

for this system! Could not the grace that saved them *partially* save them *perfectly*? Could not that power of God that saved them from *habitual* sin, save them from *occasional* or accidental sin? Shall we suppose that sin, how potent soever it may be, is as potent as the Spirit and grace of Christ? And may we not ask, If it was for God's glory and their good that they were *partially saved*, would it not have been *more* for God's glory and their good if they had been *perfectly saved*? But the letter and spirit of God's word, and the design and end of Christ's coming, is to save his people *from* their sins. Dr. Macknight, having stated that ἀγνῶζει, *purifieth*, is in the *present* tense, most ridiculously draws this conclusion from it: "In this life no one can attain to perfect purity; by this text, therefore, as well as by 1 John i. 8, those fanatics are condemned who imagine they are able to live without sin." Yes, doctor, the men you call *fanatics* do most religiously believe that, by the grace of Christ cleansing and strengthening them, they can love God with all their heart, soul, mind, and strength, and their neighbour as themselves; and live without grieving the Spirit of God, and without sinning against their heavenly Father. And they believe that, if they are not thus saved, it is *their own fault*. But a blind man must ever be a bad judge of colours.

Verse 4. *Sin is the transgression of the law.*] The spirit of the law as well as of the gospel is, that "we should love God with all our powers, and our neighbour as ourselves." All disobedience is contrary to *love*; therefore *sin is the transgression of the law*, whether the act refers immediately to God or to our neighbour.

Verse 5. *And ye know that he was manifested to take away our sins*] He came into the world to destroy the power, pardon the guilt, and cleanse from the pollution of sin. This was the very *design* of his manifestation in the flesh. He was born, suffered, and died for this very purpose; and can it be supposed that he either *cannot* or *will not* accomplish the object of his own coming?

In him is no sin.] And therefore he is properly qualified to be the atoning sacrifice for the sins of men.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

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iv. 8. 3 John 11. — ^a Ch. ii. 26. — ^b Ezek. xviii. 5-9. Rom. ii. 13. Ch. ii. 29. — ^c Matt. xiii. 38. John viii. 44. ^d Gen. iii. 15. Luke x. 18. John xvi. 11. Hebr. ii. 14.

Verse 6. *Whosoever abideth in him*] By faith, love, and obedience.

Sinneth not] Because his heart is purified by faith, and he is a worker together with God, and consequently does not receive the grace of God in vain. See on ver. 3.

Hath not seen him] It is no unusual thing with this apostle, both in his gospel and in his epistles, to put occasionally the *past* for the *present*, and the *present* for the *past* tense. It is very likely that here he puts, after the manner of the Hebrew, the *preterite* for the *present*: He who sins against God *doth not see him, neither doth he know him*—the eye of his faith is darkened, so that he cannot see him as he formerly did; and he has no longer the experimental knowledge of God as his father and portion.

Verse 7. *Let no man deceive you*] Either by asserting that "you cannot be saved from sin in this life," or "that sin will do you no harm and cannot alter your state, if you are adopted into the family of God; for sin cannot annul this adoption." Hear God, ye deceivers! *He that doeth righteousness is righteous*, according to his state, nature, and the extent of his moral powers.

Even as he is righteous.] Allowing for the disparity that must necessarily exist between that which is *bounded*, and that which is *without limits*. As God, in the infinitude of his nature, is righteous; so they, being filled with him, are in their limited nature righteous.

Verse 8. *He that committeth sin is of the devil*] *He* this, also, ye who plead for Baal, and cannot bear the thought of that doctrine that states believers are to be saved from all sin in this life! *He who committeth sin is a child of the devil*, and shows that he has still the nature of the devil in him; *for the devil sinneth from the beginning*—he was the father of sin, brought sin into the world, and maintains sin in the world by living in the hearts of his own children, and thus leading *them* to transgression; and persuading *others* that they cannot be saved from their sins in this life, that he may secure a continual residence in their heart. He knows that if he has a place there throughout life, he will probably have it at death; and, if so, throughout eternity.

For this purpose] Εἰς τούτο For this very end—with this very design, was Jesus manifested in the

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9 ^a Whosoever is born of God doth not commit sin; for ^b his seed remaineth in him: and he cannot sin, because he is born

of God.

10 In this the children of God are manifest, and the children of the devil: ^c whosoever doeth not righteousness is not of God, ^d neither he that loveth not his brother.

11 For ^e this is the ^f message that ye heard

from the beginning, ^g that we should love one another.

12 Not as ^h Cain, *who was of that wicked one, and slew his brother.* And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if ⁱ the world hate you.

14 ^a We know that we have passed from

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^a Ch. v. 18.—^b 1 Pet. i. 23.—^c Ch. ii. 29.—^d Ch. iv. 8.—^e Ch. i. 5. ii. 7.—^f Or, *commandment*.—^g John xiii. 34. xv. 12. Ver. 23. Ch. iv. 7, 21. 2 John 5.—^h Gen.

iv. 4, 8. Hebr. xi. 4. Jude 11.—ⁱ John xv. 18, 19. xvii. 14. 2 Tim. iii. 12.—^k Ch. ii. 10.

flesh, that he might destroy, *iva λυθη, that he might loose*, the bonds of sin, and dissolve the power, influence, and connexion of sin. See on ver. 3.

Verse 9. *Whosoever is born of God*] *Γεγεννημενος*, *Begotten of God, doth not commit sin*: "that is," say some, "as he used to do; he does not sin *habitually* as he formerly did." This is bringing the influence and privileges of the heavenly birth very low indeed. We have the most indubitable evidence that many of he heathen philosophers had acquired, by mental discipline and cultivation, an entire ascendancy over all their wonted vicious habits. Perhaps my reader will recollect the story of the physiognomist, who, coming into the place where Socrates was delivering lecture, his pupils, wishing to put the principles of he man's science to proof, desired him to examine he face of their master, and say what his moral character was. 'After a full contemplation of the philosopher's visage, he pronounced him "the most huttonous, drunken, brutal, and libidinous old man at he had ever met." As the character of Socrates as the reverse of all this, his disciples began to insult the physiognomist. Socrates interfered, and said, "The principles of his science may be very correct, for such I was, but I have conquered it by my philosophy." O ye Christian divines! ye real or pretended gospel ministers! will ye allow the influence of the grace of Christ a sway not even so extensive as that of the philosophy of a heathen who never heard of the true God?

Verse 10. *In this the children of God are manifest*] Here is a fearful text. Who is a child of the devil? *He that commits sin.* Who is a child of God? *He that works righteousness.* By this text we shall stand in awe before God, whatever our particular *creed* may vary to the contrary.

Neither he that loveth not his brother.] No man is a child of God who is not ready on all emergencies to do an act of kindness for the comfort, relief, and support of any human being. For, as God made of one blood all the nations of men to dwell upon the face of the whole earth, so all are of *one family*; and consequently all are *brethren*, and should love as brethren.

Verse 11. *For this is the message*] See chap. i. 5.

From the *beginning* God hath taught men that they should *love one another*. How essentially necessary this is to the comfort and wellbeing of man in this state of trial and difficulty, every sensible man must see. All are dependant upon all; all upon each, and each upon all. Mutual love makes this dependance pleasant and doubly profitable. Nothing can be more pleasing to an ingenuous and generous mind than to communicate acts of kindness.

Verse 12. *Not as Cain*] Men should not act to each other as Cain did to his brother Abel. He murdered him because he was better than himself. But who was Cain? *Εκ του πονηρου ην, he was of the devil.* And who are they who, through pride, lust of power, ambition, gain, &c., murder each other in *wars* and political contentions? *Εκ του πονηρου εστι.* To attempt to justify the *principle*, and excuse the *instigators, authors, abettors, &c.*, of such wars, is as vain as it is wicked. They are opposed to the *nature of God*, and to that *message* which he has sent to man from the *beginning*: *Love one another. Love your enemies.* Surely this does not mean, *Blow out their brains, or, Cut their throats.* Oh, how much of the spirit, temper, and letter of the gospel have the nations of the world, and particularly the nations of Europe, to learn!

And wherefore slew he him?] What could induce a brother to imbrue his hands in a brother's blood? Why, his brother was righteous, and he was wicked; and the seed of the wicked one which was in him induced him to destroy his brother, because the seed of God—the divine nature, was found in him.

Verse 13. *Marvel not—if the world hate you.*] Expect no better treatment from unconverted Jews and Gentiles than Abel received from his wicked and cruel brother. This was a lesson to the church, preparatory to *martyrdom*. Expect neither justice nor mercy from the men who are enemies of God. They are either full of malice and envy, hateful, hating one another, or they are specious, hollow, false, and deceitful.

"A foe to God was ne'er true friend to MAN."

Verse 14. *We know that we have passed from death unto life*] *Death and life* are represented here as

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death unto life, because we love the brethren. * He that loveth not his brother abideth in death.

15 ^b Whosoever hateth his brother is a murderer: and ye know that ^c no murderer hath eternal life abiding in him.

16 ^d Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

* Ch. ii. 9, 11.—^b Matt. v. 21, 22. Ch. iv. 20.—^c Gal. v. 21. Rev. xxi. 8.—^d John iii. 16. xv. 13. Rom. v. 8. Eph. v. 2, 25. Ch. iv. 9, 11.—^e Deut. xv. 7. Luke iii. 11.

two distinct territories, states, or kingdoms, to either of which the inhabitants of either may be removed. This is implied in the term μεταβιβηκαμεν, from μετα, denoting change of place, and βαινω, I go. It is the same figure which St. Paul uses, Col. i. 13: *Who hath delivered us from the power of darkness, and translated us into the kingdom of the Son of his love.* The believers to whom St. John writes had been once in the region and shadow of death, in the place where sin and death reigned, whose subjects they were; but they had left that kingdom of oppression, wretchedness, and woe, and had come over to the kingdom of life, whose king was the Prince and Author of life; where all was liberty, prosperity, and happiness; where life and love were universally prevalent, and death and hatred could not enter. We know, therefore, says the apostle, that we are passed over from the territory of death to the kingdom of life, because we love the brethren, which those who continue in the old kingdom—under the old covenant, can never do; for he that loveth not his brother abideth in death. He has never changed his original residence. He is still an unconverted, unrenewed sinner.

Verse 15. *Whosoever hateth his brother is a murderer*] He has the same principle in him which was in Cain, and it may lead to the same consequences.

No murderer hath eternal life] Eternal life springs from an indwelling God; and God cannot dwell in the heart where hatred and malice dwell. This text has been quoted to prove that no murderer can be saved. This is not said in the text; and there have been many instances of persons who have been guilty of murder having had deep and genuine repentance, and who doubtless found mercy from his hands who prayed for his murderers, *Father, forgive them; for they know not what they do!* It is, however, an awful text for the consideration of those who shed human blood on frivolous pretences, or in those wars which have their origin in the worst passions of the human heart.

Verse 16. *Hereby perceive we the love of God*] This sixteenth verse of this third chapter of John's first epistle is, in the main, an exact counterpart of the sixteenth verse of the third chapter of St. John's gospel: *God so loved the world, that he gave his only-begotten Son; &c.* Here the apostle says, We per-

17 But * whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, ' how dwelleth the love of God in him?

18 My little children, ' let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know ^b that we are of

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^f Ch. iv. 20.—^g Ezek. xxxiii. 31. Rom. xii. 9. Eph. iv. 15. James ii. 15. 1 Pet. i. 22.—^h John xviii. 37. Ch. i. 8.

ceive, εγνωκαμεν, we have known, the love of God, because he laid down his life for us. *Of God* is not in the text, but it is preserved in one MS., and in two or three of the Versions; but though this does not establish its authenticity, yet του Θεου, of God, is necessarily understood, or του Χριστου, of Christ, as Erpen's Arabic has it; or αυτου εις ημας, his love to us, as is found in the Syriac. A higher proof than this of his love Christ could not have possibly given to the children of men.

We ought to lay down our lives for the brethren] We should risk our life to save the lives of others; and we should be ready to lay down our lives to redeem their souls when this may appear to be a means of leading them to God.

Verse 17. *But whoso hath this world's good*] Here is a test of this love; if we do not divide our bread with the hungry, we certainly would not lay down our life for him. Whatever love we may pretend to mankind, if we are not charitable and benevolent, we give the lie to our profession. If we have not bowels of compassion, we have not the love of God in us; if we shut up our bowels against the poor, we shut Christ out of our hearts, and ourselves out of heaven.

This world's good.—Τον βιον του κοσμου' *The life of this world, i. e. the means of life; for so βιος is often used.* See Mark xii. 44; Luke viii. 43; xv. 12, 30; xxi. 4; and other places.

How dwelleth the love of God in him?] That is, it cannot possibly dwell in such a person. Hard-heartedness and God's love never meet together, much less can they be associated.

Verse 18. *My little children*] Τεκνα μου, *My beloved children, let us not love in word*—in merely allowing the general doctrine of love to God and man to be just and right;

Neither in tongue] In making professions of love, and of a charitable and humane disposition, and resting there; but in deed—by humane and merciful acts;

And in truth.] Feeling the disposition of which we speak. There is a good saying in *Yalcut Rubeni*, fol. 145, 4, on this point: "If love consisted in word only, then love ceaseth as soon as the word is pronounced. Such was the love between Balak and

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the truth, and shall ^a assure our hearts before him.

20 ^b For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 ^c Beloved, if our heart condemn us not, ^d then have we confidence toward God.

22 And ^e whatsoever we ask, we receive of him, because we keep his commandments, ^f and do those things that are pleasing in his sight.

^a Gr. persuade. — ^b 1 Cor. iv. 4. — ^c Job xxii. 26. ^d Hebr. x. 22. Ch. ii. 28. iv. 17. — ^e Ps. xxxiv. 15. cxlv. 18, 19. Prov. xv. 29. Jer. xxix. 12. Matt. vii. 8. xxi. 22. Mark xi. 24. John xiv. 13. xv. 7. xvi. 23, 24. James v. 16. Ch. v. 14. — ^f John viii. 29. ix. 31. — ^g John vi. 29. xvii. 3.

Balaam. But if love consisteth not in word, it cannot be dissolved; such was the love of Abraham, Isaac, Jacob, and the rest of the patriarchs which were before them."

Verse 19. *Hereby we know that we are of the truth*] That we have the true religion of the Lord Jesus, and shall assure our hearts—be persuaded in our consciences, that we have the truth as it is in Jesus; as no man can impose upon himself by imagining he sees when he does not: he may make empty professions to others, but if he loves either God or man, he knows it because he feels it; and love unself is not love, it is word or tongue. This the apostle lays down as a test of a man's Christianity, and it is the truest and most infallible test that can be given. He that loves feels that he does love; and he who feels that he loves God and man has true religion; and he who is careful to show the fruits of this love, obedience to God and humane acts to man, gives others the fullest proof that he has the loving mind that was in Jesus.

Verse 20. *If our heart condemn us*] If we be conscious that our love is feigned, we shall feel inwardly condemned in professing to have what we have not. Had if our heart condemn us, God is greater than our heart, for he knows every hypocritical winding and turning of the soul, he searches the heart, and tries its reins, and sees all the deceitfulness and desperate wickedness of the heart which we cannot see, and, if we could see them, could not comprehend them; and as he is the just Judge, he will condemn us more strictly and extensively than we can be by our own conscience.

Verse 21. *If our heart condemn us not*] If we be conscious to ourselves of our own sincerity, that we practise not deceit, and use no mask, then have we confidence toward God—we can appeal to him for our sincerity, and we can come with boldness to the throne of grace, to obtain mercy, and find grace to help in time of need. And therefore says the apostle,

Verse 22. *Whatsoever we ask*] In such a spirit, we receive of him, for he delights to bless the humble, bright, and sincere soul.

23 ^a And this is his commandment, That we should believe on the name of his Son Jesus Christ, ^b and love one another, ^c as he gave us commandment.

24 And ^d he that keepeth his commandments ^e dwelleth in him, and he in him. And ^f hereby we know that he abideth in us, by the Spirit which he hath given us.

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^a Matt. xxii. 39. John xiii. 34. xv. 12. Eph. v. 2. 1 Thess. iv. 9. 1 Pet. iv. 8. Ver. 11. Ch. iv. 21. — ^b Ch. ii. 8, 10. ^c John xiv. 23. xv. 10. Ch. iv. 12. — ^d John xvii. 21, &c. ^e Rom. viii. 9. Ch. iv. 13.

Because we keep his commandments] Viz., by loving him and loving our neighbour. These are the great commandments both of the old covenant and the new. And whoever is filled with this love to God and man will do those things which are pleasing to him; for love is the very soul and principle of obedience.

The word heart is used in the preceding verses for conscience; and so the Greek Fathers interpret it, particularly Origen, Nicephorus, and Œcumenius; but this is not an unfrequent meaning of the word in the sacred writings.

Verse 23. *That we should believe on the name of his Son*] We are commanded to believe on Christ, that for the sake of his passion and death we may be justified from all things from which we could not be justified by the law of Moses; and being through him redeemed from the guilt of sin, restored to the divine favour, and made partakers of the Holy Ghost, we are enabled to love one another as he gave us commandment; for without a renewal of the heart love to God and man is impossible, and this renewal comes by Christ Jesus.

Verse 24. *Dwelleth in him*] i. e. In God; and he—God, in him—the believer.

And hereby we know] We know by the Spirit which he hath given us that we dwell in God, and God in us. It was not by conjecture or inference that Christians of old knew they were in the favour of God, it was by the testimony of God's own Spirit in their hearts; and this testimony was not given in a transient manner, but was constant and abiding while they continued under the influence of that faith that worketh by love. Every good man is a temple of the Holy Ghost, and wherever he is, he is both light and power. By his power he works; by his light he makes both himself and his work known. Peace of conscience and joy in the Holy Ghost must proceed from the indwelling of that Holy Spirit; and those who have these blessings must know that they have them, for we cannot have heavenly peace and heavenly joy without knowing that we have them. But this Spirit in the soul of a believer is not only manifest by its effects, but it bears its own witness to its

own indwelling. So that a man not only knows that he has this Spirit from the fruits of the Spirit, but he knows that he has it from its own direct witness. It may be said, "How can these things be?" And it may be answered, By the power, light, and mercy of God. But that such things are, the scriptures uniformly attest; and the experience of the whole genuine church of Christ, and of every truly converted soul,

sufficiently proves. As the wind bloweth where it listeth, and we cannot tell whence it cometh and whither it goeth, so is every one that is born of the Spirit: the thing is certain, and fully known by its effects; but how this testimony is given and confirmed is inexplicable. Every good man feels it, and knows he is of God by the Spirit which God has given him.

CHAPTER IV.

We must not believe every teacher who professes to have a divine commission to preach, but try such, whether they be of God; and the more so because many false prophets are gone out into the world, 1. Those who deny that Jesus Christ is come in the flesh have the spirit of antichrist, 2, 3. The followers of God have been enabled to discern and overcome them, 4—6. The necessity of love to God and one another shown, from God's love to us, 7—11. Though no man hath seen God, yet every genuine Christian knows him by the spirit which God has given him, 12, 13. The apostles testified that God sent his Son to be the Saviour of the world; and God dwelt in those who confessed this truth, 14, 15. God is love, 16. The nature and properties of perfect love, 17, 18. We love him because he first loved us, 19. The wickedness of pretending to love God while we hate one another, 20, 21.

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BELOVED, ^a believe not every spirit, but ^b try the spirits whether they are of God; because ^c many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: ^d Every spirit that confesseth that Jesus Christ is come in the flesh, is of God:

3 And ^e every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and ^f even now already is it in the world.

4 ^g Ye are of God, little children, and have

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^a Jer. xxix. 8. Matt. xxiv. 4.—^b 1 Cor. xiv. 29. 1 Thess. v. 21. Rev. ii. 2.—^c Matt. xxiv. 5, 24. Acts xx. 30. 1 Tim. iv. 1. 2 Pet. ii. 1. Ch. ii. 18. 2 John 7.

4 1 Cor. xii. 3. Ch. v. 1.—^e Ch. ii. 22. 2 John 7.—^f 1 Thess. ii. 7. Ch. ii. 18, 22.—^g Ch. v. 4.

NOTES ON CHAP. IV.

Verse 1. *Beloved, believe not every spirit*] Do not be forward to believe every teacher to be a man sent of God. As in those early times every teacher professed to be inspired by the Spirit of God, because all the prophets had come thus accredited, the term *spirit* was used to express the man who pretended to be and teach under the Spirit's influence. See 1 Cor. xii. 1—12; 1 Tim. iv. 1.

Try the spirits] Δοκιμαζετε τα πνευματα. Put these teachers to the proof. Try them by that testimony which is known to have come from the Spirit of God, the word of revelation already given.

Many false prophets] Teachers not inspired by the Spirit of God, are gone out into the world—among the Jewish people particularly, and among them who are carnal and have not the Spirit.

Verse 2. *Hereby know ye the Spirit of God*] We know that the man who teaches that Jesus Christ is the promised Messiah, and that he is come in the flesh, is of God—is inspired by the divine Spirit; for

no man can call Jesus Lord but by the Holy Ghost.

Verse 3. *Every spirit*] Every teacher, that confesseth not Jesus, is not of God—has not been inspired by God. The words εν σαρκι εληλυθοντα, is come in the flesh, are wanting in AB, several others, both the Syriac, the Polyglot Arabic, Æthiopic, Coptic, Armenian, and Vulgate; in Origen, Cyril, Theodoret, Irenæus, and others. Griesbach has left them out of the text.

Spirit of antichrist] All the opponents of Christ's incarnation, and consequently of his passion, death, and resurrection, and the benefits to be derived from them.

Ye have heard that it should come] See 2 Thess. ii. 1. *Even now already is it in the world.*] Is working powerfully both among the Jews and Gentiles.

Verse 4. *Ye are of God*] Ye are under the influence of the divine Spirit, and have overcome them—your testimony, proceeding from the Spirit of Christ, has invalidated theirs which has proceeded from the

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overcome them : because greater
is he that is in you, than ^a he
that is in the world.

5 ^b They are of the world :
therefore speak they of the world, and ^c the
world heareth them.

We are of God : ^d he that knoweth God
heareth us ; he that is not of God heareth not

Hereby know we ^e the spirit of truth,
and the spirit of error.

^f Beloved, let us love one another : for
the love is of God ; and every one that loveth is
of God, and knoweth God.

8 He that loveth not ^a know-
eth not God ; for ^b God is love.

9 ⁱ In this was manifested the
love of God toward us, be-
cause that God sent his only-begotten Son
into the world, ^k that we might live through
him.

10 Herein is love, ^l not that we loved God,
but that he loved us, and sent his Son ^m to be
the propitiation for our sins.

11 Beloved, ⁿ if God so loved us, we ought
also to love one another.

12 ^o No man hath seen God at any time. If

John xii. 31. xiv. 30. xvi. 11. 1 Cor. ii. 12. Eph.
i. vi. 12. — ^b John iii. 31. — ^c John xv. 19. xvii.
— ^d John viii. 47. x. 27. 1 Cor. xiv. 37. 2 Cor.
— ^e Isai. viii. 20. John xiv. 17. — ^f Ch. iii. 10, 11, 23.
— ^g ii. 4. iii. 6. — ^h Ver. 16. — ⁱ John iii. 16. Rom. v. 8.

viii. 32. Ch. iii. 16. — ^k Ch. v. 11. — ^l John xv. 16.
Rom. v. 8, 10. Tit. iii. 4. — ^m Ch. ii. 2. — ⁿ Matt. xviii. 33.
John xv. 12, 13. Ch. iii. 16. — ^o John i. 18. 1 Tim. vi. 16.
Ver. 20.

ence of Satan ; for greater is the Holy Spirit
that is in you, than the spirit which is in the world.

verse 5. They are of the world] They have no
spiritual views, they have no spirituality of mind ;
they seek the present world and its enjoyments.
Their conversation is worldly, and worldly men hear
them in preference to all others. Thus they have
many partisans.

verse 6. We are of God] We, apostles, have the
word of God, and speak and teach by that Spirit.
That knoweth God—who has a truly spiritual dis-
cernment, heareth us—acknowledges that our doc-
trine is from God ; that it is spiritual, and leads
the earth to heaven.

verse 7. Hereby know we the spirit of truth] The doctrine
taught most prized and followed by worldly men,
by the gay, giddy, and garrulous multitude, are not
of God ; they savour of the flesh, lay on no re-
straints, prescribe no cross-bearing, and leave every
man in full possession of his heart's lusts and easily
forgetting sins. And by this, false doctrine and false
teachers are easily discerned.

verse 7. Beloved, let us love one another] And
we are to be ready to promote each other's welfare, both
spiritual and temporal.

verse 8. The love is of God] And ever acts like him ; he
loves man, and daily loads him with his benefits. He
that loveth most has most of God in him ; and he that
loveth God and his neighbour, as before described
and commanded, is born of God, εκ του Θεου γεγεν-
νησεν, is begotten of God—is a true child of his hea-
venly Father, for he is made a partaker of the divine
nature ; and this his love to God and man proves.

verse 8. He that loveth not] As already described,
he that loveth not God—has no experimental knowledge of
God.

God is love.] An infinite fountain of benevolence
and beneficence to every human being. He hates
nothing that he has made. He cannot hate, because
he is love. He causes his sun to rise on the evil and

the good, and sends his rain on the just and the
unjust. He has made no human being for perdition,
nor ever rendered it impossible, by any necessitating
decree, for any fallen soul to find mercy. He has
given the fullest proof of his love to the whole human
race by the incarnation of his Son, who tasted death
for every man. How can a decree of absolute, uncon-
ditional reprobation, of the greater part or any part
of the human race, stand in the presence of such a text
as this? It has been well observed that, although
God is holy, just, righteous, &c., he is never called
holiness, justice, &c., in the abstract, as he is here
called love. This seems to be the essence of the
divine nature, and all other attributes to be only
modifications of this.

verse 9. In this was manifested the love of God] The
mission of Jesus Christ was the fullest proof that
God could give, or that man could receive, of his
infinite love to the world.

That we might live through him.] The whole world
was sentenced to death because of sin ; and every
individual was dead in trespasses and sins ; and Jesus
came to die in the stead of the world, and to quicken
every believer, that all might live to him who died
for them and rose again. This is another strong
allusion to John iii. 16 : God so loved the world, that
he gave his only-begotten Son, that whosoever believeth
in him should not perish, but have everlasting life ;
where the reader is requested to see the note.

verse 10. Not that we loved God] And that he
was thereby induced to give his Son to be a propitia-
tion for our sins. No : we were enemies to God,
and yet Christ died for our ungodly souls. (See Rom.
v. 6—11, and the notes there.) So it was God's love,
not our merit, that induced him to devise means that
his banished might not be expelled from him.

verse 11. If God so loved us] Without any reason
or consideration on our part, and without any desert
in us ; we ought also, in like manner, to love one
another ; and not suspend our love to a fellow-crea-

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we love one another, God dwelleth in us, and ^a his love is perfected in us.

13 ^b Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And ^c we have seen and do testify that ^d the Father sent the Son to be the Saviour of the world.

15 ^e Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. ^f God is love; and ^g he that dwelleth in love dwelleth in God, and God in him.

17 Herein is ^h our love made perfect, that

ⁱ we may have boldness in the day of judgment: ^k because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is ^l not made perfect in love.

19 We love him, because he first loved us.

20 ^m If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God ⁿ whom he hath not seen?

21 And ^o this commandment have we from him, That he who loveth God love his brother also.

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^a Ch. ii. 5. Ver. 18.—^b John xiv. 20. Ch. iii. 24. ^c John i. 14. Ch. i. 1, 2.—^d John iii. 17.—^e Rom. x. 9. Ch. v. 1, 5.—^f Ver. 8.—^g Ver. 12. Ch. iii. 24.—^h Gr.

love with us.—ⁱ James ii. 13. Ch. ii. 28. iii. 19, 21. ^k Ch. iii. 3.—^l Ver. 12.—^m Ch. ii. 4. iii. 17.—ⁿ Ver. 12. ^o Matt. xxii. 37, 39. John xiii. 34. xv. 12. Ch. iii. 23.

ture, either on his *moral worth* or his *love to us*. We should love one another for *God's sake*; and then, no unkind carriage of a brother would induce us to withdraw our love from him; for if it have God for its *motive* and *model*, it will never fail.

Verse 12. *No man hath seen God at any time.*] The very words, with the change of *εωρακι* for *θεωρατα*, of this apostle in his gospel, chap. i. 18. We may feel him, though we cannot see him; and if we love one another he dwelleth in us, and his love is perfected in us—it has then its full accomplishment, having moulded us according to its own nature.

Verse 13. *Herby know we, &c.*] See the note on chap. iii. 24.

Verse 14. *And we have seen*] Jesus Christ manifested in the flesh; see chap. i. 1, &c.; and do testify—bear witness, in consequence of having the fullest conviction, that the Father sent the Son to be the Saviour of the world. We have had the fullest proof of this from his doctrine and miracles, which we heard and saw during the whole time that he sojourned among men.

Verse 15. *Whosoever shall confess*] Much stress is laid on this confession, because the false teachers denied the reality of the incarnation; but this confession implied also such a belief in Christ as put them in possession of his pardoning mercy and indwelling Spirit.

Verse 16. *God is love*] See on ver. 8. *He that dwelleth in love*—he who is full of love to God and man is full of God, for God is love; and where such love is, there is God, for he is the fountain and maintainer of it.

Verse 17. *Herein is our love made perfect*] By God dwelling in us, and we in him; having cast out all the carnal mind that was enmity against himself, and filled the whole heart with the spirit of love and

purity. Thus the love is made perfect; when it fills the heart it has all its degrees; it is all in all; and all in every power, passion, and faculty of the soul.

May have boldness in the day of judgment] *λευπεριαν* Freedom of speech, and liberty of access; seeing, in the person of our Judge, him who has died for us, regenerated our hearts, and who himself fills them.

As he is] Pure, holy, and loving; so are we in this world; being saved from our sins, and made like to himself in righteousness and true holiness. No man can contemplate the day of judgment with any comfort or satisfaction but on this ground, that the blood of Christ hath cleansed him from all sin; and that he is kept by the power of God, through faith unto salvation. This will give him boldness in the day of judgment.

Verse 18. *There is no fear in love*] The man who feels that he loves God with all his heart can never dread him as his Judge. As he is now made a partaker of his Spirit, and carries a sense of the divine approbation in his conscience, he has nothing of that fear that produces terror or brings torment. The perfect love—that fulness of love, which he has received, casteth out fear—removes all terror relative to this day of judgment, for it is of this that the apostle particularly speaks. And as it is inconsistent with the gracious design of God to have his followers miserable, and as he cannot be unhappy whose heart is full of the love of his God, this love must necessarily exclude this fear or terror; because that brings torment, and hence is inconsistent with that happiness which a man must have who continually enjoys the approbation of his God.

He that feareth] He who is still uncertain concerning his interest in Christ; who, although he has

many heavenly drawings, and often sits with Christ some moments on a throne of love, yet feels from the evils of his heart a dread of the day of judgment; *is not made perfect in love*—has not yet received the abiding witness of the Spirit that he is begotten of God; nor that fulness of love to God and man which excludes the *enmity of the carnal mind*, and which it is his privilege to receive. But is the case of such a man *desperate*? No: it is neither *desperate* nor *deplorable*; he is in the way of salvation, and not far from the kingdom of heaven. Let such earnestly seek, and fervently believe on the Son of God; and he will soon give them another baptism of his Spirit, will purge out all the old leaven, and fill their whole souls with that love which is the fulfilling of the law. He who is not yet perfect in love may speedily become so, because God can say in a moment, *I will, be thou clean; and immediately his leprosy will depart*. Among men we find some that have neither love nor fear; others that have fear without love; others that have love and fear; and others that have love without fear.

1. Profligates, and worldly men in general, have neither the fear nor love of God.

2. Deeply awakened and distressed penitents have the fear or terror of God without his love.

3. Babes in Christ, or young converts, have often distressing fear mixed with their love.

4. Adult Christians have love without this fear; because fear hath torment, and they are ever happy, being filled with God. See Mr. *Wesley's* note on this place.

1. We must not suppose that the love of God shed abroad in the heart is ever *imperfect in itself*; it is only so in *degree*. There may be a *less or greater degree* of what is *perfect* in itself; so it is with respect to the love which the followers of God have; they may have *measures or degrees* of perfect love without its *fulness*. There is nothing *imperfect* in the love of God, whether it be considered as existing in himself, or as communicated to his followers.

2. We are not to suppose that the love of God casts out *every kind of fear* from the soul; it only casts out that which has *torment*. 1. A *filial fear* is consistent with the highest degrees of love; and even necessary to the preservation of that grace. This is properly its guardian; and, without this, love would soon degenerate into listlessness, or presumptive boldness. 2. Nor does it cast out that *fear* which is so

necessary to the *preservation of life*; that fear which leads a man to *flee from danger* lest his life should be destroyed. 3. Nor does it cast out that *fear* which may be engendered by *sudden alarm*. All these are necessary to our wellbeing. But it destroys, 1. The fear of *want*; 2. The fear of *death*; and 3. The fear or terror of *judgment*. All these fears bring torment, and are inconsistent with this perfect love.

Verse 19. *We love him because he first loved us.*] This is the foundation of our love to God. 1. We love him because we find he has loved us. 2. We love him from a sense of obligation and gratitude. 3. We love him from the influence of his own love; from his love shed abroad in our hearts our love to him proceeds. It is the seed whence our love springs. The verse might be rendered, *Let us therefore love him, because he first loved us*: thus the *Syriac* and *Vulgate*.

Verse 20. *If a man say, I love God, and hateth his brother*] This, as well as many other parts of this epistle, seems levelled against the Jews, who pretended much love to God while they hated the *Gentiles*; and even some of them who were brought into the Christian church brought this leaven with them. It required a miracle to redeem St. Peter's mind from the influence of this principle. See Acts x.

Whom he hath seen] We may have our love excited towards our brother, 1. By a consideration of his *excellences or amiable qualities*. 2. By a view of his *miseries and distresses*. The *first* will excite a love of *complacency and delight*; the *second*, a love of *compassion and pity*.

Whom he hath not seen ?] If he love not his brother, it is a proof that the love of God is not in him; and if he have not the love of God, he cannot love God, for God can be loved only through the influence of his own love. See on ver. 19. The man who hates his fellow does not love God. He who does not love God has not the love of God in him, and he who has not the love of God in him can neither love God nor man.

Verse 21. *This commandment have we*] We should love one another, and love our neighbour as ourselves. The love of God and the love of man can never be separated; he who loves God will love his brother; he who loves his brother gives this proof that he loves God, because he loves with a measure of that love which, in its infinitude, dwells in God.

CHAPTER V.

He that believeth is born of God; loves God and his children; and keeps his commandments, which are not grievous, 1—3. Faith in Christ overcomes the world, 4, 5. The three earthly and heavenly witnesses, 6—9. He that believeth hath the witness in himself, 10. God has given unto us eternal life in his Son, 11, 12. The end for which St. John writes these things, 13—15. The sin unto death, and the sin not unto death, 16, 17. He that is born of God sinneth not, 18. The whole world lieth in the wicked one, 19. Jesus is come to give us an understanding, that we may know the true God, 20. All idolatry to be avoided, 21.

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WHOSOEVER ^a believeth
that ^b Jesus is the Christ,
is ^c born of God: ^d and every
one that loveth him that begat,

loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 ^e For this is the love of God, that we keep his commandments: and ^f his commandments are not grievous.

^a John i. 12.—^b Ch. ii. 22, 23. iv. 2, 15.—^c John i. 13.
^d John xv. 23.—^e John xiv. 15, 21, 23. xv. 10. 2 John 6.
^f Mic. vi. 8. Matt. xi. 30.—^g John xvi. 33. Ch. iii. 9.

NOTES ON CHAP. V.

Verse 1. *Whosoever believeth, &c.*] Expressions of this kind are to be taken in connexion with the subjects necessarily implied in them. He that believeth that Jesus is the Messiah, and confides in him for the remission of sins, is begotten of God; and they who are pardoned and begotten of God love him in return for his love, and love all those who are his children.

Verse 2. *By this we know that we love the children of God*] Our love of God's followers is a proof that we love God. Our love to God is the cause why we love his children, and our keeping the commandments of God is the proof that we love him.

Verse 3. *For this is the love of God*] This the love of God necessarily produces. It is vain to pretend love to God while we live in opposition to his will.

His commandments] To love him with all our heart, and our neighbour as ourselves, are not grievous—are not burdensome; for no man is burdened with the duties which his own love imposes. The old proverb explains the meaning of the apostle's words, *Love feels no loads*. Love to God brings strength from God; through his love and his strength, all his commandments are not only easy and light, but pleasant and delightful.

On the love of God, as being the foundation of all religious worship, there is a good saying in *Sohar Exod.*, fol. 23, col. 91: "Rabbi Jesa said, How necessary is it that a man should love the holy blessed God! For he can bring no other worship to God than love; and whoever loves him, and worships him from a principle of love, him the holy blessed God calls his beloved."

Verse 4. *Whatsoever is born of God*] Παν το γεννημενον *Whatsoever* (the neuter for the masculine) is begotten of God overcome the world. "I understand by this," says Schoettgen, "the Jewish church, or Judaism, which is often termed *olam hazzeh*, this world. The reasons which induce me to think so are, 1. Because this *κοσμος*, world, denied that the Messiah was come; but the Gentiles

4 For ^a whatsoever is born of God overcome the world: and this is the victory that overcome the world, *even* our faith.

5 Who is he that overcome the world, but ^b he that believeth that Jesus is the Son of God?

6 This is he that came ^c by water and blood, *even* Jesus Christ; not by water only, but by water and blood. ^d And it is the Spirit that

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iv. 4.—^b 1 Cor. xv. 57. Ch. iv. 15.—^c John xix. 34.
^d John xiv. 17. xv. 26. xvi. 13. 1 Tim. iii. 16.

did not oppose this principle. 2. Because he proves the truth of the Christian religion against the Jews, reasoning according to the Jewish manner; whereas it is evident that he contends, not against the Gentiles, but against the Jews. The sense therefore is, he who possesses the true Christian faith can easily convict the Jewish religion of falsity." That is, He can show the vanity of their expectations, and the falsity of their glosses and prejudices. Suppose we understand by the world the evil principles and practices which are among men, and in the human heart; then the influence of God in the soul may be properly said to overcome this; and by faith in the Son of God a man is able to overcome all that is in the world, viz., the desire of the flesh, the desire of the eye, and the pride of life.

Verse 5. *He that believeth that Jesus is the Son of God?*] That he is the promised Messiah; that he came by a supernatural generation; and, although truly man, came not by man, but by the power of the Holy Ghost in the womb of the Virgin Mary. The person who believes this has the privilege of applying to the Lord for the benefits of the incarnation and passion of Jesus Christ, and receives the blessings which the Jews cannot have, because they believe not the divine mission of Christ.

Verse 6. *This is he that came by water and blood*] Jesus was attested to be the Son of God and promised Messiah by water, i. e. his baptism, when the Spirit of God came down from heaven upon him, and the voice from heaven said, *This is my beloved Son, in whom I am well pleased*. Jesus Christ came also by blood. He shed his blood for the sins of the world; and this was in accordance with all that the Jewish prophets had written concerning him. Here the apostle says that the Spirit witnesses this; that he came not by water only—being baptized, and baptizing men in his own name that they might be his followers and disciples; but by blood also—by his sacrificial death, without which the world could not be saved, and he could have had no disciples. As, therefore, the Spirit of God witnessed his being the Son of God at his baptism, and as the same Spirit in the prophets had witnessed that he should die a

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bearth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the

Father, ^a the Word, and the Holy Ghost: ^b and these three are one.

8 And there are three that

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^a John i. 1. Rev. xix. 13.

^b John x. 30.

1, yet a sacrificial, death; he is said here to bear witness, because he is the *Spirit of truth*.

Perhaps St. John makes here a mental comparison between CHRIST, and *Moses* and *Aaron*; to both of whom he opposes our Lord, and shows his superior excellence. *Moses came by water*—all the Israelites were baptized unto him in the cloud and in the sea, thus became his flock and his disciples; 1 Cor.

2. *Aaron came by blood*—he entered into the ranks of holies with the blood of the victim, to make atonement for sin. Moses initiated the people into the covenant of God by bringing them *under the cloud and through the water*. Aaron confirmed that covenant by shedding the *blood*, sprinkling part of it upon them, and the rest before the Lord in the holy of holies. *Moses* came only by *water*, *Aaron* only by *blood*; and both came as *types*. But CHRIST came by *water* and *blood*, not typically, but really; by the authority of *another*, but by his own. He initiates his followers into the Christian covenant by the baptism of water, and confirms and seals to them the blessings of the covenant by an application of the *blood* of the atonement; thus purifying their consciences, and purifying their souls.

Thus his religion is of infinitely greater efficacy than in which *Moses* and *Aaron* were ministers. *Schoettgen*.

It may be said, also, that the *Spirit* bears witness to Jesus by his *testimony* in the *souls of genuine Christians*, and by the *spiritual gifts* and *miraculous powers* with which he endowed the apostles and primitive believers. This is agreeable to what St. John says in his gospel, chap. xv. 26, 27: *When the Comforter is come, the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning*. This place the apostle seems to have in his eye; and this would naturally lead him to speak concerning the *three witnesses*, the Father, the WATER, and the BLOOD, ver. 8.

verse 7. *There are three that bear record*] The Father, who bears testimony to his Son; the WORD, or LOGOS, who bears testimony to the Father; and the HOLY GHOST, which bears testimony to the Father and the Son. And *these three* are one in essence, and agree in the one testimony, that Jesus came to die for, and give life to, the world.

It is likely this verse is not genuine. It is wanting in every MS. of this epistle written before the invention of printing, one excepted, the *Codex Bezae Cantabrigiae*, in Trinity College, Dublin: the others all omit this verse amount to one hundred and

thee.

It is wanting in both the *Syriac*, all the *Arabic*, *Aethiopic*, the *Coptic*, *Sahidic*, *Armenian*, *Slavonian*, &c., in a word, in all the ancient *Versions* but the *Vulgate*; and even of this Version many of the most ancient and correct MSS. have it not. It is wanting also in all the ancient Greek Fathers; and in most even of the Latin.

The words, as they exist in all the Greek MSS. with the exception of the *Codex Montfortii*, are the following:

“6. This is he that came by water and blood Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7. For there are three that bear witness, the Spirit, the water, and the blood; and these three agree in one. 9. If we receive the witness of man, the witness of God is greater, &c.”

The words that are omitted by all the MSS., the above excepted, and all the *Versions*, the *Vulgate* excepted, are these:

[In heaven, the Father, the Word, and the Holy Spirit, and these three are one: and there are three which bear witness in earth.]

To make the whole more clear, that every reader may see what has been added, I shall set down these verses, with the *inserted* words in brackets.

“6. And it is the Spirit that beareth witness, because the Spirit is truth. 7. For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost, and these three are one. 8. And there are three that bear witness in earth,] the Spirit, and the water, and the blood, and these three agree in one. 9. If we receive the witness of men, the witness of God is greater, &c.” Any man may see, on examining the *words*, that if those included in brackets, which are wanting in the MSS. and *Versions*, be omitted, there is no want of *connexion*; and as to the *sense*, it is complete and perfect without them; and, indeed, much more so than with them. I shall conclude this part of the note by observing, with Dr. Dodd, “That there are some internal and accidental marks which may render the passage suspected; for the sense is complete, and indeed more clear and better preserved, without it. Besides, the Spirit is mentioned, both as a witness in heaven and on earth; so that the six witnesses are thereby reduced to five, and the equality of number, or antithesis between the witnesses in heaven and on earth, is quite taken away. Besides, what need of witnesses in *heaven*? No one there doubts that Jesus is the Messiah; and if it be said that Father, Son, and Spirit are witnesses on earth, then there are five

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bear witness in earth, the Spirit,
and the water, and the blood;
and these three agree in one.

9 If we receive ^a the witness
of men, the witness of God is greater: ^b for
this is the witness of God, which he hath tes-
tified of his Son.

10 He that believeth on the Son of God

^a John viii. 17, 18.—^b Matt. iii. 16, 17. xvii. 5.—^c Rom
viii. 16. Gal. iv. 6.

witnesses on earth, and none in heaven; not to say
that there is a little difficulty in interpreting how the
Word or the Son can be a witness to himself."

It may be necessary to inquire how this verse stood
in our earliest English Bibles. In COVERDALE'S Bible,
printed about 1535, for it bears no date, the *seventh*
verse is put in brackets thus:

And it is the Spryte that beareth wytnes; for the
Spryte is the trueth. (For there are thre which
beare recorde in heaben: the father, the Wordde,
and the holy Ghoost, and these thre are one.) And
there are thre which beare recorde in earth: the
Spryte, water, and bloude, and these thre are one.
If we receybe, &c.

TINDAL was as critical as he was conscientious;
and though he admitted the words into the text of
the first edition of his New Testament printed in
1526, yet he distinguished them by a different letter,
and put them in brackets as Coverdale has done; and
also the words *in earth*, which stand in ver. 8, with-
out proper authority, and which being excluded
make the text the same as in the MSS., &c.

Two editions of this Version are now before me;
one printed in English and Latin, quarto, with the
following title.

The Newe Testament, both in Englyshe and
Laten, of Mayster Erasmus translation—and im-
printed by William Powell—the yere of our Lorde
M.CCCC.XLVII. And the fyrste yere of the kynge
(Edw. VI.) moste gracious regne.

In this edition the text stands thus:

And it is the Spryte that beareth wytnes, because
the Spryte is trueth (for there are thre whiche beare
recorde in heaben, the father, the Wordde, and the
holy Ghoost, and these thre are one). For there
are thre whiche beare recorde (in earth), the Spryte,
water, and blode, and these thre are one. If we
receybe, &c.

The other, printed in London "by William Tylle,
4to, without the Latin of Erasmus in M.CCCC.XLIX.
the thyrde yere of the reigne of our moost drede
Soverayne Lorde Kynge Edwarde the Syxte," has, with
a small variety of spelling, the text in the same order,
and the same words included in brackets as above.

The English Bible with the book of Common
Prayer, printed by Richard Cardmarden, at Rouen
in Normandy, fol. 166', exhibits the text faithfully,
but in the following singular manner:

And it is the Spryte that beareth witnesse, because
the Spryte is trueth. (for there are three which

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^c hath the witness in himself: he
that believeth not God, ^d hath
made him a liar; because he
believeth not the record that
God gave of his Son.

11 ^e And this is the record, that God hath
given to us eternal life, and ^f this life is in
his Son.

^d John iii. 33. v. 38.—^e Ch. ii. 25.—^f John i. 4. Ch. iv. 9.

beare recorde in heaven, the Father, the Woorde,
and the Holy Ghost; and these Three are One)
And thre which beare recorde ^{*} (in earth) the Spryte
and water, and bloude; and these thre are one.

The first English Bible which I have seen, where
these *distinctions* were omitted, is that called *The
Bishop's Bible*, printed by Jugge, fol. 1568. Since
that time, all such distinctions have been generally
disregarded.

Though a conscientious believer in the doctrine of
the ever blessed, holy, and undivided Trinity, and in
the proper and essential divinity of our Lord Jesus
Christ, which doctrines I have defended by many,
and even new, arguments in the course of this work,
I cannot help doubting the authenticity of the text
in question; and, for further particulars, refer to the
observations at the end of this chapter.

Verse 8. *The Spirit, and the water, and the blood*
This verse is supposed to mean "*the Spirit*—in the
word confirmed by miracles; the *water*—in baptism,
wherein we are dedicated to the Son (with the Father
and the Holy Spirit), typifying his spotless purity,
and the inward purifying of our nature; and the *blood*
—represented in the Lord's supper, and applied to
the consciences of believers: and all these harmoni-
ously agree in the same testimony, that Jesus Christ
is the divine, the complete, the only Saviour of the
world."—Mr. Wesley's notes.

By the *written word*, which proceeded from the
Holy Spirit, that Spirit is continually witnessing upon
earth, that God hath given unto us eternal life.

By *baptism*, which points out our *regeneration*, and
the renewing of the Holy Ghost, and which is still
maintained as an initiatory rite in the Christian
church, we have another witness *on earth* of the
truth, certainty, importance, and efficacy of the
Christian religion. The same may be said of the
blood, represented by the *holy Eucharist*, which con-
tinues to show forth the death and atoning sacrifice
of the Son of God till he comes. See the note on
verse 6.

Verse 9. *If we receive the witness of men*] Which
all are obliged to do, and which is deemed a suffi-
cient testimony to truth in numberless cases; *the
witness of God is greater*—he can neither be deceived
nor deceive, but man may deceive and be deceived.

Verse 10. *He that believeth on the Son of God*] This
is God's witness to a truth, the most important and
interesting to mankind. God has witnessed that

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12 ^a He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 ^b These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

^a John iii. 36. v. 24.—^b John xx. 31.

14 And this is the confidence that we have ^d in him, that, ^e if we ask any thing according to his will, he heareth us :

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin which is not unto death, he shall ask, and

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^c Ch. i. 1, 2.—^d Or, concerning him.—^e Ch. iii. 22.

whoever believeth on his Son shall be saved, and have everlasting life; and shall have the witness of it in himself, the Spirit bearing witness with his spirit that he is a child of God. To know, to feel his sin forgiven, to have the testimony of this in the heart on the Holy Spirit himself, is the privilege of every true believer in Christ.

Verse 11. *This is the record*] The great truth to which the Spirit, the water, and the blood bear testimony. God hath given us eternal life—a right to endless glory, and a meetness for it. And this life is his Son; it comes by and through him; he is its author and its purchaser; it is only in and through him. No other scheme of salvation can be effectual; God has provided none other, and in such a case a man's invention must be vain.

Verse 12. *He that hath the Son hath life*] As the eternal life is given in the Son of God, it follows that it cannot be enjoyed without him. No man can have it without having Christ; therefore he that hath the Son hath life, and he that hath not the Son hath not life. It is in vain to expect eternal glory, if we have not Christ in our heart. The indwelling Christ gives both a title to it, and a meetness for it. This is God's record. Let no man deceive himself here. An indwelling Christ and glory; no indwelling Christ, no glory. God's record must stand.

Verse 13. *That ye may know that ye have eternal life*] I write to show your privileges—to lead you to this holy of holies—to show what believing on the Son of God is, by the glorious effects it produces: it is not a blind reliance for, but an actual enjoyment of salvation; Christ living, working, and reigning in the heart.

And that ye may believe] That is, continue to believe; for Christ dwells in the heart only by faith, and faith lives only by love, and love continues only by obedience; he who believes loves, and he who loves obeys. He who obeys loves; he who loves believes; he who believes has the witness in himself: he who has this witness has Christ in his heart, the hope of glory; and he who believes, loves, and obeys, has Christ in his heart, and is a man of prayer.

Verse 14. *This is the confidence*] Παράρησια, The liberty of access and speech, that if we ask any thing according to his will, that is, which he has promised in his word. His word is a revelation of his will, in the things which concern the salvation of man. All

that God has promised we are justified in expecting; and what he has promised, and we expect, we should pray for. Prayer is the language of the children of God. He who is begotten of God speaks this language. He calls God Abba, Father, in the true spirit of supplication. Prayer is the language of dependance on God; where the soul is dumb, there is neither life, love, nor faith. Faith and prayer are not boldly to advance claims upon God; we must take heed that what we ask and believe for is agreeable to the revealed will of God. What we find promised, that we may plead.

Verse 15. *And if we know that he hear us*] Seeing we are satisfied that he hears the prayer of faith, requesting the things which himself has promised; we know, consequently, that we have the petitions—the answer to the petitions, that we desired of him; for he cannot deny himself; and we may consider them as sure as if we had them; and we shall have them as soon as we plead for and need them. We are not to ask to-day for mercy that we now need, and not receive it till to-morrow, or some future time. God gives it to him who prays, when it is needful.

Verse 16. *A sin which is not unto death*] This is an extremely difficult passage, and has been variously interpreted. What is the sin not unto death, for which we should ask, and life shall be given to him that commits it? And what is the sin unto death, for which we should not pray?

I shall note three of the chief opinions on this subject.

1. It is supposed that there is here an allusion to a distinction in the Jewish law, where there was *חטאת למיתה* *chattaah lemithah*, "a sin unto death;" and *חטאת לא למיתה* *chattaah lo lemithah*, "a sin not unto death;" that is, 1. A sin, or transgression, to which the law had assigned the punishment of death; such as idolatry, incest, blasphemy, breach of the sabbath, and the like. And 2. A sin not unto death, i. e. transgressions of ignorance, inadvertence, &c., and such as, in their own nature, appear to be comparatively light and trivial. That such distinctions did exist in the Jewish synagogue both Schoettgen and Carpzovius have proved.

2. By the sin not unto death, for which intercession might be made, and unto death, for which prayer might not be made, we are to understand transgressions of the civil law of a particular place, some

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“ he shall give him life for them that sin not unto death. ^b There is a sin unto death: ^c I do not say that he shall pray

for it.

17 ^d All unrighteousness is sin: and there is a sin not unto death.

18 We know that ^e whosoever is born of God sinneth not; but he that is begotten of God ^f keepeth himself, and that wicked one toucheth him not.

^a Job xlii. 8. James v. 14, 15. — ^b Matt. xii. 31, 32. Mark iii. 29. Luke xii. 10. Hebr. vi. 4, 6. x. 26. — ^c Jer. vii. 16. xiv. 11. John xvii. 9. — ^d Ch. iii. 4. — ^e 1 Pet. i. 23. Ch. iii. 9. — ^f James i. 27. — ^g Gal. i. 4. — ^h Luke

of which must be punished with death, according to the statutes, the crime admitting of no pardon: others might be punished with death, but the magistrate had the power of commuting the punishments, i. e. of changing death into banishment, &c., for reasons that might appear to him satisfactory, or at the intercession of powerful friends. To intercede in the former case would be useless, because the law would not relax, therefore they need not pray for it; but intercession in the latter case might be prevalent, therefore they might pray; and if they did not, the person might suffer the punishment of death. This opinion, which has been advanced by Rosenmüller, intimates that men should feel for each other's distresses, and use their influence in behalf of the wretched, nor ever abandon the unfortunate but where the case is utterly hopeless.

3. The sin unto death means a case of transgression, particularly of grievous backsliding from the life and power of godliness, which God determines to punish with temporal death, while at the same time he extends mercy to the penitent soul. The disobedient prophet, 1 Kings xiii. 1—32, is, on this interpretation, a case in point: many others occur in the history of the church, and of every religious community. The sin not unto death is any sin which God does not choose thus to punish. This view of the subject is that taken by the late Reverend J. Wesley, in a sermon entitled, *A Call to Backsliders*.—WORKS, Vol. X., page 92.

I do not think the passage has any thing to do with what is termed the sin against the Holy Ghost; much less with the popish doctrine of purgatory; nor with sins committed before and after baptism, the former pardonable, the latter unpardonable, according to some of the Fathers. Either of the last opinions (viz., 2 and 3) make a good sense; and the first (1) is not unlikely: the apostle may allude to some maxim or custom in the Jewish church which is not now distinctly known. However, this we know, that any penitent may find mercy through Christ Jesus; for through him every kind of sin may be forgiven to man, except the sin against the Holy Ghost; which I

19 And we know that we are of God, and ^e the whole world lieth in wickedness.

20 And we know that the Son of God is come, ^h and hath given us an understanding, ⁱ that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. ^k This is the true God, ^l and eternal life.

21 Little children, ^m keep yourselves from idols. Amen.

xxiv. 45. — ^l John xvii. 3. — ^k Isai. ix. 6. xlv. 6. liv. 5. John xx. 28. Acts xx. 28. Rom. ix. 5. 1 Tim. iii. 16. Tit. ii. 13. Hebr. i. 8. — ^m Ver. 11, 12, 13. — ⁿ 1 Cor. x. 14.

have proved no man can now commit. See the note on Matt. xii. 31, 32.

Verse 17. *All unrighteousness is sin*] *Πασα ἀδικια, Every act contrary to justice is sin—is a transgression of the law which condemns all injustice.*

Verse 18. *Whosoever is born of God sinneth not*] This is spoken of adult Christians; they are cleansed from all unrighteousness, consequently from all sin, chap. i. 7—9.

Keepeth himself] That is, in the love of God, Jude 21, by building up himself on his most holy faith, and praying in the Holy Ghost; and that wicked one—the devil, toucheth him not—finds nothing of his own nature in him on which he can work. Christ dwelling in his heart by faith.

Verse 19. *We know that we are of God*] Have the fullest proof of the truth of Christianity, and of our own reconciliation to God through the death of his Son.

The whole world lieth in wickedness.] *Ἐν τῷ παντί κενωται* Lieth in the wicked one—is embraced in the arms of the devil, where it lies fast asleep and carnally secure, deriving its heat and power from its infernal fosterer. What a truly awful state! And do not the actions, tempers, propensities, opinions, and maxims of all worldly men prove and illustrate this? “In this short expression,” says Mr. Wesley, “the horrible state of the world is painted in the most lively colours; a comment on which we have in the actions, conversations, contracts, quarrels, and friendships of worldly men.” Yes, their actions are opposed to the law of God; their conversations shallow, simulous, and false; their contracts forced, interested, and deceitful; their quarrels puerile, ridiculous, and ferocious; and their friendships hollow, insincere, capricious, and fickle:—all, all the effect of their lying in the arms of the wicked one; for thus they become instinct with his own spirit: and because they are of their father the devil, therefore his lusts they will do.

Verse 20. *We know that the Son of God is come*] In the flesh, and has made his soul an offering for sin; and hath given us an understanding—a more

ment degree of light than we ever enjoyed before; as he lay in the bosom of the Father, he hath de- red him unto us: and he hath besides given us a ritual understanding, that we may know him who ric, even the true God, and get eternal life from through his Son, in whom we are by faith, as branches in the vine, deriving all our knowledge, it, life, love, and fruitfulness from him. And it is igh this revelation of Jesus that we know the e-blessed and glorious Trinity; and the Trinity, her, Word, and Holy Ghost, in the eternal, undi- unity of the ineffable Godhead.

verse 21. *Little children*] *Τεκια*: Beloved children; concludes with the same affectionate feeling with ch he commenced.

[*Keep yourselves from idols.*] Avoid the idolatry of heathens; not only have no *false gods*, but have *true God*. Have no idols in your *houses*, none your *churches*, none in your *hearts*. Have no ct of idolatrous worship; no *pictures*, *relics*, *ecrated tapers*, *wafers*, *crosses*, &c., by attending hich your minds may be divided and prevented worshipping the infinite Spirit in spirit and in b.

he apostle, says Dr. Macknight, cautioned his iples against going with the heathens into the ple of their idol gods, to eat of their feasts upon sacrifices they had offered to these gods; and ust being present at any act of worship which paid them; because, by being present, they parated of that worship, as is plain from what St. has written on the subject, 1 Cor. viii. x., where the notes.

hat is a man's *idol* or *god* from which he seeks *happiness*; no matter whether it be Jupiter, Juno, lo, Minerva, Venus, or Diana; or pleasure, lth, fame, a fine house, superb furniture, splendid page, medals, curiosities, books, titles, human dships, or any earthly or heavenly thing, God, supreme good, only excepted. That is a man's hich prevents him from seeking and finding his n God.

iclif ends his epistle thus: *My little ones, kepe ou fro mavemitis*, i. e. *puppets*, *dolls*, and such ; for thus Wiclif esteemed all *images* employed ligious worship. They are the *dolls* of a spurious tianity, and the drivellings of religion in *nonage dotage*. *Protestants*, keep yourselves from such *mets*!

nen.] So be it! So let it be! And so it shall be, being our helper, for ever and ever!

Subscriptions in the VERSIONS:

re end of the Epistle of the apostle John.—SYRIAC. e First Epistle of John the apostle is ended.—*Philoxenian*.

othing in either the COPTIC or VULGATE.

ntinual and eternal praise be to God!—ARABIC. he end.—*Ἐθιοπιο*.

his Version the epistle is thus introduced:—

the name of the Father, and of the Son, and of Holy Spirit, one God, the Epistle of John, the of Zebedee, the evangelist and apostle of our 1971

Lord Jesus Christ; may his intercession be with us for ever and ever! Amen.

In the MANUSCRIPTS:

The First of John.—AB.

The First Epistle of John the evangelist.

The First Catholic Epistle of St. John the divine,—written from Ephesus.

The Epistle to the Parthians.—See several Latin MSS.

The word *Amen* is wanting in all the best MSS. and in most of the *Versions*.

For other matters relative to the epistle itself see the *preface*: and for its heavenly doctrine and unction read the *text*, in the *original* if you can; if not, in our own excellent *translation*.

OBSERVATIONS ON THE TEXT OF THE THREE DIVINE WITNESSES,

Accompanied with a Plate containing two very correct fac similes of 1 JOHN, chap. v. ver. 7, 8, and 9, as they stand in the first edition of the New Testament, printed at Complutum, 1514, and in the Codex Montfortii, a manuscript marked G. 97 in the Library of Trinity College, Dublin.

Παντα δοκιμαζετε, το καλον καταχετε. 1 Thess. v. 21.

The seventh verse of the fifth chapter of I. JOHN, has given rise to more theological disputes than any other portion of the sacred writings. Advocates and antagonists have arisen in every quarter of the civilized world: but the dispute has been principally confined to the *Unitarians* of all classes, and those called *Orthodox*; the former asserting that it is an *interpolation*, and the latter contending that it is a *part of the original text of St. John*. It is asserted that (one excepted, which shall be noticed by and by) all the Greek MSS. written *before the invention of printing* omit the passage in dispute. How the seventh and eighth verses stand in these may be seen in the following view, where the words included between brackets are those which are wanting in the MSS.

Ὅτι τρεις εισιν οι μαρτυρουντες [εν τη ουρανω, ο πατηρ, ο λογος, και το αγιον πνευμα] και ουτοι οι τρεις εν εισι. Και τρεις εισιν οι μαρτυρουντες εν τη γη] το πνευμα, και το υδωρ, και το αιμα: και οι τρεις εις το εν εισιν.

Of all the MSS. yet discovered which contain this epistle, amounting to *one hundred and twelve*, *three* only, two of which are of no authority, have the text, viz.:

1. The *Codex Guelpherbytanus G*, which is demonstrably a MS. of the seventeenth century (for it contains the Latin translation of Beza, written by the same hand), and therefore of no use or importance in sacred criticism.

2. The *Codex Ravianus* or *Berolinensis*, which is a forgery, and only a copy of the Greek text in the *Complutensian Polyglot*, printed in 1514, and so close an imitation of it, that it copies even its typographical errors; hence, and from the similarity of the letters, it appears to have been forged that it

might pass for the original MS. from which the Complutensian text was taken. In this MS. some various readings are inserted from the margin of Stevens's edition of 1550.

3. The Codex Montfortii, or Codex Dubliniensis, cited by Erasmus, under the title of Codex Britannicus, in Trinity College, Dublin. This may be said to be the only genuine MS. which contains this text; as no advocate of the sacred doctrine contained in the disputed passage would wish to lay any stress whatever on such evidence as the two preceding ones afford. Michaelis roundly asserts, Vol. IV. page 417, of his Introductory Lectures, that this MS. was written after the year 1500. This, I scruple not to affirm, is a perfectly unguarded assertion, and what no man can prove. In 1790 I examined this MS. myself, and though I thought it to be compara-

tively modern, yet I had no doubt that it existed before the invention of printing, and was never written with an intention to deceive. I am rather inclined to think it the work of an unknown bold critic, who formed a text from one or more MSS. in conjunction with the Vulgate, and was by no means sparing of his own conjectural emendations; for it contains many various readings which exist in no other MS. yet discovered. But how far the writer has in any place faithfully copied the text of any ancient MS., is more than can be determined. To give the reader a fair view of this subject, I here subjoin what I hope I may call a perfect fac simile of the seventh and eighth verses, as they exist in this MS., copied by the accurate hand of the Rev. Dr. Barrett, the present learned librarian of Trinity College.

FAC SIMILE of 1 John v. 7, 8, and 9,

From the Codex Montfortii in Trinity College, Dublin.

οὐκ ἔστιν ἡ μαρτυρία τῶν ἁγίων λαμβάνομεν, ἢ μαρτυρία τοῦ θεοῦ, ὅτι ἀντὶ ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ὅτι μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.

When I examined the original myself, though I took down a transcript, yet I neglected to take a fac simile. That no mistake might be made in a matter of so much importance, I got a fac simile, and after it was engraved, had it collated with the MS. by Dr. Barrett himself, and the plate finished according to his last corrections; so that I hope it may be said every jot and every tittle belonging to the text are here fairly and faithfully represented;

nothing being added, and nothing omitted. I have examined this MS. since, and have not been able to detect any inaccuracy in my fac simile. To it I have annexed a perfect fac simile of the same words, as they stand in the Complutensian Polyglot, which the curious reader will be glad to see associated with the other, as they are properly the only Greek authorities on which the authenticity of the text of the Three Witnesses depends.

FAC SIMILE of 1 John v. 7, 8, and 9,

From the Editio Princeps of the Greek Testament, printed at Complutum, in 1514.

ὅτι Ἰστροίς εἰσι δὲ τρεῖς μαρτυροῦντες ἐν τῷ ουρανῷ, ὁ πατήρ καὶ ὁ λόγος καὶ τὸ ἅγιον πνεῦμα, καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσί. καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐπὶ τῆς γῆς, τὸ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα. εἰς τὴν μαρτυρίαν τῶν ἁγίων λαμβάνομεν, ἢ μαρτυρία τοῦ θεοῦ, ὅτι ἀντὶ ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ὅτι μεμαρτύρηκε περὶ τοῦ υἱοῦ αὐτοῦ.

It may be necessary to observe,

First, That the five first lines of the fac simile of the text in the Complutensian edition are at the top of the opposite page to that on which the other four lines are found. The alphabetical letters, mingled with the Greek text, are those which refer to the corresponding words in the Latin text, printed in a parallel column in the Complutensian Polyglot, and marked with the same letters to ascertain more easily the corresponding Greek and Latin words, for the benefit, I suppose, of learners. The column containing the Latin text, which is that of the *Vulgate*, not introduced here, being quite unnecessary.

Second, The sixth and seventh lines of the fac simile of the *Codex Montfortii* belong to the second leaf of that leaf on which the other five lines are written.

This MS. is a thick duodecimo, written on paper, without folios. There is an inscription in it in these words, *Sum Thomæ Clementis, olim fratris Froyhe.* In this inscription Dr. Barrett remarks: "It appears to me to have been written by a Franciscan; and I find in some blank leaves in the book these words written (by the same hand, in my opinion, that wrote the MS.), *Ἰησοῦς Μαρία ἀγίακος;* by the latter, I understand the founder of that order." If St. Francis d'Assise be here meant, who was the founder of the order of Franciscans, and the inscription be written by the same who wrote the MS., then the MS. could not have been written before the thirteenth century, as St. Francis founded his order in 1206, and died in 1226, and consequently proves that the MS. could not have been written in the eleventh century, as Mr. Martin of Utrecht, and several others, have imagined.

Much stress has been laid on the dots over the ι and υ which frequently appear in this MS. Montfortson has observed, *Paleographia Græca*, page 33, that such dots were in use a thousand years ago; and the advocates of the antiquity of the *Codex Montfortii* have inferred that this MS. must have been written at least in the tenth or eleventh century. But as these are found in modern MSS. (see *Paleog.* pages 324, 333), they are therefore no proof of antiquity. In *Michaelis's Introduction*, Vol. II., page 3, where he is describing the MSS. of the Greek Testament, he gives the text in question as it is supposed to exist in the *Codex Montfortii*, in which two lines appear over every *iota* and *upsilon* in the whole of the lines there introduced; but on comparing this of Michaelis with the fac simile here produced, the reader will at once perceive that the arrangement is false, and the dotting egregiously inaccurate. Perceived by this false representation, Dr. Marsh (Bishop of Peterborough), in his notes on the passage, page 754, observes, "that no MS. written in all characters, before the twelfth century, has these dots. That a MS. written in the twelfth century has these dots sometimes on the *iota*, but never on the *upsilon*; but MSS. written in the fourteenth century have these dots on both letters, but not in all cases. Now as these letters are dotted always in the *Codex Montfortianus*, but not always in the MSS. of the thirteenth and fourteenth centuries, and still less often

in those of the twelfth century, we may infer that the *Codex Montfortianus* is at least as modern as the fifteenth century."

On this quotation I beg leave to make a few remarks.

Dr. Marsh says, "that no MS. written in small letters previous to the twelfth century has these dots." This excellent critic has only to consult the *Paleographia Græca*, page 293, in which he will find No. 1, a fac simile of one of the Colbert MSS. (No. 4954), written A. D. 1022, where the *iota* appears thrice dotted; and in No. 2, on the same page, another fac simile of a MS. written A. D. 1045, the *iota* is dotted in the word *ἡσθου*. *Ibid.*, page 283 (No. 7), a MS. written in 986, has the *iota* twice dotted in the word *ἰεμεν*. *Ibid.*, page 275 (No. 2), a MS. of the ninth or beginning of the tenth century, has the *iota* dotted in *αχααα* and in No. 3, a specimen of the *Codex Regius* (No. 2271), written A. D. 914, the *iota* is dotted in *θεωνν*. *Ibid.*, page 271 (No. 4), written about 890, the *iota* is dotted in *ἰεωνν* and in Spec. V. in the word *ποια*. See also *Ibid.*, page 320, No. 3, another of the Colbert MSS. (4111), written A. D. 1236, where the *iota* is dotted seven times. All these specimens are taken from MSS. written in small characters, and, as the dates show (the last excepted), long before the twelfth century. As to these dots being more frequent in manuscripts of the fifteenth than those of the twelfth, thirteenth, and fourteenth centuries, I cannot say much; it is certain they became more frequent towards the fourteenth century than they were in the twelfth, and yet this was not a general case. In two well-written manuscripts now before me, one of which I suppose to be of the fourteenth century, and the other of the fifteenth, these dots often occur, but they are by no means regular. I have noticed several pages in the oldest manuscript where they occur but once; and in other pages they may be met with ten or twelve times. On the contrary, in the more recent manuscript, whole pages occur without one of them; and where they do occur, they are much less frequent than in the former. So that it rather appears from this evidence, that they began to disappear in the fifteenth century. Dr. Marsh, misled by the specimen in *Michaelis*, Vol. II., page 286, says: "The letters in question are always dotted in the *Codex Montfortianus*." By referring to the fac simile, the reader will be able at once to correct this mistake. The *iota* in the fac simile occurs thirty times, and is dotted only in five instances; and the *upsilon* occurs nineteen times, and is dotted only in seven.

But arguments for or against the age of any MS., on account of such dots, are futile in the extreme; as the most ancient MSS. have them not only on the *iota* and *upsilon*, but upon several other letters, as may be seen in the *Codex Alexandrinus*, the *Codex Rescriptus* published by Dr. Barrett, and the *Codex Bezae*; in the latter of which they seem to occur more frequently than they do even in the *Codex Montfortii*.

On the evidence of these dots, Mr. Martin of Utrecht supposed the Dublin manuscript to be as old as the eleventh century; and on the same evidence

Dr. Marsh argues, "that it is at least as modern as the fifteenth." Both these judgments are too hastily formed; *medio tutissimus ibis* is the best counsel in such a case; the manuscript is more likely to have been a production of the thirteenth than of either the eleventh or fifteenth. The former date is as much *too high* as the latter is *too low*; the zeal of the critics for and against this controverted text having carried them, in my opinion, much too far on either side.

In comparing the *writing* of the *Codex Montfortii*, with the different specimens given by *Montfaucon* in the *Palæographia Græca*, it appears to approach nearest to that on page 320, No. 4, which was taken from one of the *Colbert* manuscripts (No. 845), written in the year of our Lord 1272, which I am led to think may be nearly about the date of the *Codex Montfortii*; but on a subject of so much difficulty, where critics of the first rank have been puzzled, I should be sorry to hazard any more than an *opinion*, which the reader is at liberty to consider either correct or incorrect, as may seem best to his own judgment.

Though a conscientious advocate for the *sacred doctrine* contained in the disputed text, and which I think expressly enough revealed in several other parts of the sacred writings, I must own the passage in question stands on a most dubious foundation. All the Greek manuscripts (the *Codex Montfortii* alone excepted) omit the passage; so do *all* the *ancient Versions*, the *Vulgate* excepted; but in many of the ancient MSS. even of this Version it is wanting. There is one in the British Museum, of the tenth or eleventh century, where it is added by a more recent hand in the margin; for it is wanting in the text. It is also *variously written* in those manuscripts which retain it. This will appear more plainly by comparing the following extracts taken from four manuscripts of the *Vulgate* in my own possession:

1. —Quoniam tres sunt qui testimonium dant in cœlo, Pater, Verbum, et Spiritus Sanctus, et hii tres unum sunt. Et tres sunt qui testimonium dant in terra, spiritus, sanguis, et aqua. This is the same with the text in the Complutensian Polyglot, only *aqua* is placed before *sanguis*.

2. —Quoniam tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis, et hii tres unum sunt. Et tres sunt qui testimonium dant in cœlo, Pater, Verbum, et Spiritus Sanctus, et hii tres unum sunt.

3. —Quoniam tres sunt qui testimonium dant in cœlo, Pater, et Filius, et Spiritus Sanctus, et hii tres unum sunt. Et tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis.

4. —Quoniam tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis, et hii tres unum sunt. Et tres sunt qui testimonium dant in cœlo, Pater, et Filius, et Spiritus Sanctus, et hii tres unum sunt.

5. —Quoniam tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis, et tres sunt qui testimonium perhibent in cœlo, Pater, Verbum, et Spiritus Sanctus, et hi tres unum sunt.

This last I took from an ancient manuscript in Marsh's library, St. Patrick's, Dublin.

In what has been denominated the *Editio Princeps* of the Latin Bible, and supposed to have been printed between 1455 and 1468, the text stands thus: "Quoniam tres sunt qui testimonium dant in cœlo, Pater, Verbum, et Spiritus Sanctus, et hii tres unum sunt. Et tres sunt qui testimonium dant in terra. Spiritus, aqua, et sanguis, et tres unum sunt."

In the Bible printed by *Fradin* and *Pinard*, Paris, 1497, fol., the text is the same with No. 2, only instead of *testimonium dant*, it reads *dant testimonium*.

The reader will observe that in Nos. 2, 4, and 5, the *eighth* verse is put *before* the *seventh*, and that 3 and 4 have *filius* instead of *verbum*. But both these readings are united in an ancient English manuscript of my own, which contains the Bible from the beginning of Proverbs to the end of the New Testament, written on thick strong vellum, and evidently prior to most of those copies attributed to *Wiclif*.

For three ben that geben witnessing in heben th^e fadir, the Word or Son, and the Hooly Ghost, and these three ben ou. And three ben that geben witnessing in erthe, the Spirit, Water, and Blood, and the three ben ou.

As many suppose the Complutensian editors must have had a manuscript or manuscripts which contained this disputed passage, I judge it necessary to add the *note* which they subjoin at the bottom of the page, by which (though nothing is clearly expressed) it appears they either had such a manuscript, or *wished to have it thought they had such*. However, the note is curious, and shows us how this disputed passage was read in the most approved manuscripts of the *Vulgate* extant in the thirteenth century, when *St. Thomas Aquinas* wrote, from whom this note is taken. The following is the whole note *literatim*:

"Sanctus Thomas in expositione secunde Decretalis de suma Trinitate et fide Catholica, tractatus istum passum contra Abbatem Joachim; ut tres sunt qui testimonium dant in celo, Pater, Verbum, et Spiritus Sanctus; dicit ad litteram verba sequentia. Et ad insinuandam unitatem trium personarum subditur. Et hii tres unum sunt. Quodquidem dicitur propter essentie Unitatem. Sed hoc Joachim perverse trahere volens ad unitatem charitatis et consensus, inducebat consequentem auctoritatem. Nam subditur ibidem: et tres sunt qui testimonium dant in terra, S. Spiritus: Aqua: et Sanguis. Et in quibusdam libris additur: et hii tres unum sunt. Sed hoc in veris exemplaribus non habetur: sed dicitur esse appositum ab hereticis arrianis ad pervertendum intellectum sanum auctoritatis premissæ de unitate essentie trium personarum. Hec beatus Thomas ubi supra."

If the Complutensian editors *translated* the passage into Greek from the *Vulgate*, it is strange they make no mention of it in this place, where they had so fair an opportunity while speaking so very pointedly on the doctrine in question and forming a note for the occasion, which is indeed the only *theological note* in the whole volume. It is again worthy of note that, when these editors found an important various reading in any of their Greek manuscripts, they noted it in the margin: an example occurs 1 Cor. xiii. 3

and another, *ibid.* xvi. ; why was it then that they took no notice of so important an *omission* as the text of the three Witnesses, if they really had no manuscript in which it was contained? Did they intend to *deceive* the reader, and could they possibly imagine that the knavery could never be detected? If they designed to deceive, they took the most effectual way to conceal the fraud, as it is supposed they destroyed the manuscripts from which they printed their text; for the story of their being sold in 1749 to a *rocket-maker* (see *Michaelis*, Vol. II, page 440), is every way so exceptionable and unlike the truth, that I really wonder there should be found any person who would seriously give it credit. The substance of this story, as given by *Michaelis*, is as follows: "*Professor Moldenhauer*, who was in Spain in 1784, went to Alcala on purpose to discover these MSS., but was informed that a very illiterate librarian, about thirty-five years before, who *wanted room for some new books*, sold the ancient vellum MSS. as *useless parchments*, to one *Toryo*, who dealt in fire-works, as materials for making rockets." It is farther added that "*Martinez*, a man of learning, heard of it soon after they were sold, and hastened to save these treasures from destruction; but it was too late, for they were already destroyed, except a few scattered leaves which are now in the library." On the whole of this account, it is natural to ask the following questions: Is it likely that the management of so important a trust should be in the hands of a person so ignorant that he could not know a *Hebrew* or *Greek* MS. from a piece of *useless parchment*? Could such a person be intrusted to make a purchase of *new books* for the library, for which he wanted room? or, if they were purchased by the *trustees* of the library, is it likely they would leave the classification and arrangement of these to such a *Goth* as this librarian is said to be? Would such a librarian, or indeed any other, be *permitted* to dispose of any part of the library which he might deem useless? If *Mr. Martinez* heard of it soon after they were sold, and hastened to rescue them, is it likely that almost the whole should have been converted into rockets before he got to the place, when we are informed they were so many as to cost originally 4,000 aurei; and that even the price which the librarian sold them for was so considerable, that he had to be paid at *two different instalments*? Was it possible that in so short a time the rocket-maker could have already consumed the whole? The whole account is so improbable that I cannot help saying, *redat Judæus Apella; non ego.*

It is more likely the manuscripts were destroyed first, or that they are still *kept secret*, to prevent the forgery (if it be one) of the text of the three Witnesses from being detected; or the librarian readily mentioned may have converted them to his *own use*. If they were not destroyed by the *Comlutensian* editors, I should not be surprised if the same manuscripts should come to light in some other part of the world, if not in the Alcala library itself.

It is worthy of remark that *Luther* never admitted the text of the three Witnesses into any of the

editions of his translation; it is true it was afterwards added, but never during his lifetime. On this Professor *Michaelis* makes the following observation: "It is uncandid in the extreme for one Protestant to condemn another for rejecting 1 John v. 7, since it was rejected by the author of our reformation." Any conscientious Trinitarian may *innocently hesitate* to receive the feebly supporting evidence of this disputed text, in confirmation of a doctrine which he finds it his duty and interest to receive on the unequivocal testimony of various other passages in the book of God.

Professor *Griesbach*, who does not appear to be an enemy to the doctrine, and who has carefully and critically examined all the evidences and arguments pro and con, has given up the text as utterly defenceless, and thinks that to plead for its authenticity is dangerous. "For if," says he, "a few dubious, suspicious, and modern evidences, with such weak arguments as are usually adduced, are sufficient to demonstrate the authenticity of a *reading*, then there remains no longer any criterion by which the *spurious* may be distinguished from the *genuine*; and consequently the whole text of the New Testament is unascertained and dubious."

Much stress has been laid on *Bengel's* defence of this text: *Michaelis* has considered the strength of his arguments in a candid and satisfactory manner.

"The ancient writers which *Bengel* has produced in favour of 1 John v. 7 are all *Latin writers*, for he acknowledges that no *Greek Father* has ever quoted it. Now, if no objection could be made to *Bengel's* witnesses, and the most ancient Latin Fathers had quoted in express terms the whole of the controverted passage, their quotations would prove nothing more than that the passage stood in their manuscripts of the Latin Version, and therefore that the Latin Version contained it in a very early age. But it will appear upon examination that their evidence is very unsatisfactory. The evidence of *Tertullian*, the oldest Latin writer who has been quoted in favour of 1 John v. 7, is contained in the following passage of his treatise against *Praxeas*, book i., chap. 25: *Ita conexus Patris in Filio et Filii in Paraclete, tres efficit coherentes, alterum ex altero; qui tres unum sunt, non unus; quomodo dictum est: Ego et Pater unum sumus.* Hence it is inferred, that because *tres unum sunt* stand at present in the Latin Version, 1 John v. 7, these words stood there likewise in the time of *Tertullian*, and that *Tertullian* borrowed them from the Latin Version. But this inference is wholly without foundation; for *Tertullian* does not produce these words as a quotation, and the bare circumstance of his using the expression *tres unum sunt* will not prove that he found that expression in the Bible. On the contrary, it is evident, from what immediately follows, that 1 John v. 7 was not contained in the Latin Version when *Tertullian* wrote. For, in proof of this assertion, *qui tres unum sunt*, he immediately adds, *quomodo dictum est: Ego et Pater unum sumus*, which is a quotation from *St. John's* gospel, chap. x. 30. Now as this quotation relates

only to the Father and the Son, and not to the Holy Ghost, surely Tertullian would not have proved the unity of the Trinity from this passage, if 1 John v. 7, which is much more to the purpose, had then been contained in any Latin manuscript with which he was acquainted. At any rate, the mere use of the words *tres unum sunt* affords no argument in favour of the controverted passage; and if any inference is to be deduced from their agreement with our present copies of the Latin Version in 1 John v. 7, it is this: that the person who afterwards fabricated this passage retained an expression which had been sanctioned by the authority of Tertullian. So much for the evidence of this Latin Father, the only writer of the second century to whom appeal has been made.

“Of the Latin Fathers who lived in the third century, Cyprian alone has been produced as evidence in favour of 1 John v. 7. From the writings of Cyprian two passages have been quoted as proofs that 1 John v. 7 was contained in his manuscript of the Latin Version. The one is from his epistle to Jubaianus, where Cyprian writes thus: *Si baptizari quis apud hæreticum potuit, utique et remissam consecutus est, et sanctificatus est, et templum Dei factus est; quæro cuius Dei? Si Creatoris, non potuit, qui in eum non credidit: si Christi, non hujus potest fieri templum, qui negat, Deum Christum: si Spiritus Sancti, cum tres unum sint, quomodo Spiritus Sanctus plucatus esse ei potest, qui aut Patris aut Filii inimicus est?* Here it must be observed, that the words *cum tres unum sint*, though inserted in the later editions of Cyprian’s works, are not contained in that edition which was published by Erasmus; and even if they were genuine, they will prove nothing more than the same words just quoted from Tertullian. The other passage, which is much more to the purpose, is in Cyprian’s treatise, *De Ecclesiæ Unitate*, where Cyprian writes thus: *Dicit Dominus: Ego et Pater unum sumus; et iterum de Patre et Filio, et Spiritu Sancto, scriptum est: Et tres unum sunt.* Now, admitting that the words *et tres unum sunt* were quoted by Cyprian from 1 John v. 7, I seriously ask every impartial judge whether a passage found in no ancient Greek manuscript, quoted by no Greek Father, and contained in no other ancient Version than the Latin (and not in all copies of this), is therefore to be pronounced genuine, merely because one Latin Father of the three first centuries, who was bishop of Carthage, where the Latin Version only was used, and where Greek was unknown, has quoted it? Under these circumstances, should we conclude that the passage stood originally in the Greek autograph of St. John? Certainly not; for the only inference which could be deduced from Cyprian’s quotation would be this, that the passage had been introduced into the Latin Version so early as the third century.

“The preceding answer is sufficient to invalidate Cyprian’s authority in establishing the authenticity of 1 John v. 7, on the supposition that Cyprian really quoted it; but that he did so is more than any man can prove. The words *tres unum sunt* are con-

tained not only in the seventh, but also in the eighth verse, which is a part of the ancient and genuine text of St. John; and therefore it is at least possible that Cyprian took them not from the seventh, but from the eighth verse. It is true that he says these words are written of the Father, Son, and Holy Ghost; whereas *tres unum sunt*, in the eighth verse, relates only to the spirit, the water, and the blood. But it must be observed that the Latin Fathers interpreted *spiritus, aqua, et sanguis*, not literally, but mystically; and some of them really understood by these words, *Pater, Filius, et Spiritus Sanctus*, taking *aqua* in the sense of *Pater*, *sanguis* in the sense of *Filius*, and *spiritus* in the sense of *Spiritus Sanctus*.

“This is expressly asserted by Eucherius in his *Quæstiones N. T. difficiliore*; for after having quoted 1 John v. 8, thus: *Tria sunt, quæ testimonium perhibent, aqua, sanguis, et spiritus*, he adds, soon after, *plures tamen hic ipsam interpretatione mystica intelligere Trinitatem; aqua Patrem, sanguine Christum, spiritu Spiritum Sanctum manifestant.* But if Cyprian really thought that *aqua, sanguis, et spiritus*, 1 John v. 8, denoted *Pater, Filius, et Spiritus Sanctus*, he might say of *tres unum sunt*, ver. 8, that it was written, *de Patre, et Filio, et Spiritu Sancto.* And that he actually did so, that he quoted not ver. 7, but understood ver. 8, mystically, appears from the following passage of Facundus, who lived in the neighbourhood of Carthage, and consequently used the same Latin Version as Cyprian. *Johannes Apostolus in epistola sua de Patre, et Filio, et Spiritu Sancto, sic dicit: Tres sunt qui testimonium dant in terra, spiritus, aqua, et sanguis, et hi tres unum sunt: in spiritu significans Patrem, &c. Quod Johannis Apostoli testimonium beatus Cyprianus, in epistola, sive libro, quem de Trinitate scripsit, de Patre, Filio, et Spiritu Sancto, dictum intelligit.* Facundus then quotes the words of Cyprian, which are the subject of our present inquiry. From the preceding passage it is manifest that 1 John v. 7 was unknown to Facundus; for he proves the doctrine of the Trinity by a mystical interpretation of ver. 8, and appeals to the authority of Cyprian, who, he says, gave the same interpretation. But if 1 John v. 7 was unknown to Facundus, who lived in the same country as Cyprian, used the same Latin Version, and wrote almost three centuries later, it is incredible that 1 John v. 7 was already introduced in the Latin manuscripts which Cyprian used. Consequently we must conclude that the assertion of Facundus is true, and that the words of Cyprian contain, not a quotation from 1 John v. 7, but a mystical application of 1 John v. 8. This is further confirmed by Augustine, who was likewise an African bishop, lived a hundred years later than Cyprian, and still knew nothing of 1 John v. 7, for he has never quoted this passage, not even where he speaks of the Trinity, but he has mystically applied the eighth verse. — MICHAELIS, Vol. VI. p. 420.

The Greek writers who have not quoted this verse.

though several of them wrote professedly on the Deity of Christ, and on the Trinity, are the following:

Irenæus.	<i>de sancta et consubstantiali Trinitate.</i>
Clemens Alexandrinus.	Cyril of Alexandria.
Dionysius Alexandrinus (or the writer against Paul of Samosata under his name).	The Exposition of Faith in Justin Martyr's works.
Athanasius.	Cæsarius.
The Synopsis of Scripture.	Proclus.
The Synod of Sardica.	The Council of Nice, as it is represented by Gelasius Cyzicenus.
Epiphanius.	Hippolytus.
Basil.	Andreas.
Alexander of Alexandria.	Six catenæ, quoted by Simon.
Gregory Nyssen.	The marginal scholia of three MSS.
Gregory Nazianzen, with his two commentators, Elias Cretensis and Nicetas.	Hesychnus.
Didymus <i>de Spiritu Sancto.</i>	John Damascenus.
Chrysostom.	Germanus of Constantinople.
An author under his name,	Œcumenius.
	Euthymius Zigabenus.

LATIN AUTHORS.

Novatian.	Facundus.
Hilary.	Junilius.
Lucifer Calaritanus.	Cerealis.
Jerome.	Rusticus.
Augustine.	Bede.
Ambrose.	Gregory.
Austinus.	Philastrius.
Leo Magnus.	Paschasius.
The author <i>de Promissis.</i>	Arnobius junior.
Jucherus.	Pope Eusebius.

The writers that have quoted it are comparatively recent or spurious, for those of any note which have been supposed, from certain expressions in their works, to have had reference to this verse, have been proved by learned men to have had no such text in view. A great and good man has said that "the seventh verse, in conjunction with the sixth and eighth, has been quoted by Tertullian, Cyprian, and an uninterrupted train of Fathers." But a more inaudacious assertion was never made, as the preceding text will prove; and the evidence on the subject I have most carefully examined. *Bengel*, who was an excellent critic and a good man, endeavoured to defend it, but without success; and *Michaelis* demonstrated its spuriousness from *Bengel's* five concessions. *Knittel* has defended its authenticity with such critical acumen; *Hezelius* with great sagacity; *David Martin*, of Utrecht, with much honest simplicity; and *Dean Travis* with abundance of zeal, without much knowledge of the critical bearings of the subject. *Socinians* need not glory that it is indemonstrable, and that honest Trinitarians give it up; for the sacred doctrine which it appears to express is dif-

fused through every part of the scriptures, and is as inexpugnable as a rock of adamant, and will live and prevail in the church of Christ while sun and moon endure, and till time shall be swallowed up in eternity.

SUMMARY of the whole evidence relative to the THREE HEAVENLY WITNESSES, 1 John v. 7.

1. ONE HUNDRED AND THIRTEEN *Greek* MSS. are extant, containing the First Epistle of John, and the text in question is wanting in 112. It only exists in the *Codex Montfortii* (a comparatively recent MS.), already described. The *Codex Ravianus*, in the Royal Library at Berlin, is a transcript taken from the *Complutensian* Polyglot.
 2. All the *Greek Fathers* omit the verse, though many of them quote both ver. 6 and ver. 8, applying them to the Trinity, and divinity of Christ and the Holy Spirit; yea, and endeavour to prove the doctrine of the *Trinity* from ver. 6 and ver. 8, without referring to any such verse as the 7th, which, had it existed, would have been a more positive proof, and one that could not have been overlooked.
 3. The first place in which the verse appears in *Greek* is the Greek translation of the Acts of the Council of *Lateran*, held A. D. 1215.
 4. Though it is found in many *Latin* copies, yet it does not appear that any written previously to the Tenth Century contains it.
 5. The *Latin Fathers* do not quote it even where it would have greatly strengthened their arguments; and where, had it existed, it might have been most naturally expected.
 6. *Vigilius*, bishop of *Tapsam*, at the conclusion of the fifth century, is the first who seems to have referred expressly to the three heavenly Witnesses; but his quotation does not agree with the present text either in *words* or in *sense*; and besides, he is a writer of very little credit, nor does the place alleged appear to learned men to be genuine.
 7. The *Latin writers* who do refer to the three heavenly Witnesses vary greatly in their quotations, the more ancient placing the eighth verse before the seventh, and very many omitting, after the earthly witnesses, the clause *these three are one*. Others who insert *these three are one* add in *Christ Jesus*; others use different terms.
 8. It is wanting in all the ancient *VERSIONS*, the *Vulgate* excepted; but the more ancient copies of this have it not; and those which have it vary greatly among themselves, as may be seen in the specimens already produced.
 9. It is wanting in the first edition of *Erasmus*, A. D. 1516, which is properly the *editio princeps* of the *Greek* text.
- It is wanting also in his second edition 1519, but he added it in the third from the *Codex Montfortii*.
- It is wanting in the editions of *Aldus*, *Gerbelius*, *Cephalæus*, &c.

It is wanting in the *German* translation of LUTHER, and in *all the editions* of it published *during his lifetime*.

It is inserted in our early *English* translations, but with marks of *doubtfulness*, as has already been shown.

10. In short, it stands on no authority sufficient to authenticate any part of a revelation professing to have come from God.

See *Griesbach's* Dissertation on this verse at the end of the second volume of his Greek text. Hale et Londini, 1806.

In defence of this verse see "Archdeacon Travis's Letters to Gibbon;" and on the other side, "Professor Porson's Answer to Travis." The latter has left nothing further to be said on the subject either in vindication or reply.

Finished the correction for a re-impression, Jan. 3, 1832.—A. C.

PREFACE

TO

THE SECOND EPISTLE

OF

J O H N.

THE authority of the *first* Epistle of John being established, little need be said concerning either the *second* or *third*, if we regard the *language* and the *sentiment* only, for these fully accord with the *first*, that there can be no doubt that he who wrote *one*, wrote all *three*. But it must not be concealed that there were doubts entertained in the primitive church as to the two latter being *canonical*. And so late as the days of *Eusebius*, who lived in the fourth century, they were ranked among those writings which were then termed *πλεγομενα*, not received by all, or contradicted, because not believed to be the genuine productions of the apostle John.

It is very likely that, being letters to *private* persons, they had for a considerable time been not in the possession of the families to which they were originally sent; and only came to light perhaps long after the death of the apostle, and the death of the *Elect Lady* or *Kyria*, and *Gaius* or *Caius*, to whom they were addressed. When first discovered, all the immediate teachers were gone; and the church of Christ, that was always on its guard against imposture, and especially in relation to writings professing to be the work of apostles, hesitated to give them into the number of canonical scriptures, till it was fully satisfied that they were divinely inspired. This extreme caution was of the utmost consequence to the Christian church; for had it been otherwise, had any measure of what is called *credulity* prevailed, the church would have been inundated with spurious writings, and the genuine faith greatly ruptured, if not totally destroyed.

The number of apocryphal *gospels*, *acts of Apostles*, and *epistles*, which were offered to the church in the earliest ages of Christianity, is truly astonishing: we have the names of at least *seventy-five* gospels which were offered to, and rejected by, the church; besides *Acts of Peter*, *Acts of Paul and Thecla*, *third Epistle to the Corinthians*, *Epistle to the Laodians*, *Book of Enoch*, &c., some of which are come down to the present time, but are condemned of *forgery* by the *sentiment*, the *style*, and the *doctrine*.

The suspicion however of forgery, in reference to the second Epistle of Peter, second and third of John, Jude, and the Apocalypse, was so strong, that in the third century, when the

Peshito Syriac Version was made, these books were omitted, and have not since been received into that Version to the present day, which is the Version still used in the Syrian churches. But the *later Syriac* Version, which was made A. D. 508, and is called the *Philoxenian*, from *Philoxenus*, bishop of Hierapolis, under whose direction it was formed from the Greek by his rural bishop *Polycarp*, and was afterwards corrected and published by *Thomas of Charkel*, in 616, contains these, as well as all the other canonical books of the New Testament.

From the time that the language, sentiments, and doctrines of these two epistles were critically examined, no doubts were entertained of their authenticity; and at present they are received by the whole Christian church throughout the world: for although they are in the ancient Syriac Version, they are in the Philoxenian; and concerning their authenticity I believe the Syrian churches have at present no doubts.

Dr. Lardner observes that the first epistle was received and quoted by *Polycarp*, bishop of Smyrna, contemporary with the apostle; by *Papias*, who himself had been a disciple of John; by *Irenæus*; *Clement of Alexandria*; *Origen*, and many others. The *second epistle* is quoted by *Irenæus*, was received by *Clement of Alexandria*, mentioned by *Origen*; *Dionysius of Alexandria*, is quoted by *Alexander*, bishop of Alexandria. All the epistles were received by *Athanasius*; by *Cyril*, of Jerusalem; by the Council of *Laodicea*; by *Epiphanius*; by *Jerome*; by *Ruffinus*; by the third Council of *Carthage*; by *Augustine*; and by all those authors who received the same canon of the New Testament that we have now. All the epistles are in the *Codex Alexandrinus*, in the Catalogues of *Gregory of Nazianzen* &c., &c.

Thus we find they were known and quoted at a very early period; and have been received as genuine by the most respectable Fathers, Greek and Latin, of the Christian church. Their being apparently of a *private* nature might have prevented their more general circulation at the beginning, kept them for a considerable time unknown, and prevented them from being reckoned canonical. But such a circumstance as this cannot operate in the present times.

As to the *time* in which this epistle was written, it is very uncertain. It is generally supposed to have been written at *Ephesus* between A. D. 80 and 90, but of this there is no proof; nor are there any *data* in the epistle itself to lead to any probable conjecture relative to this point. I have placed it at A. D. 85, but would not wish to pledge myself to the correctness of that date.

THE SECOND EPISTLE

OF

J O H N.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, and other eastern writers, 5593.—Year of the Alexandrian era of the world, 5587.—Year of the Antiochian era of the world, 5577.—Year of the world, according to archbishop Usher, 4089.—Year of the world, according to Eusebius, in his Chronicon, 4311.—Year of the minor Jewish era of the world, or that in common use, 3845.—Year of the Greater Rabbinical era of the world, 4444.—Year from the Flood, according to archbishop Usher, and the English Bible, 2433.—Year of the Cali Yuga, or Indian era of the Deluge, 3187.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1025.—Year of the era of Nabonassar, king of Babylon, 834.—Year of the CCXVIth Olympiad, 1.—Year from the building of Rome, according to Fabius Pictor, 832.—Year from the building of Rome, according to Frontinus, 836.—Year from the building of Rome, according to the Fasti Capitolini, 837.—Year from the building of Rome, according to Varro, which was that most generally used, 838.—Year of the era of the Seleucidæ, 397.—Year of the Cæsarean era of Antioch, 133.—Year of the Julian era, 130.—Year of the Spanish era, 123.—Year from the birth of Jesus Christ, according to archbishop Usher, 89.—Year of the vulgar era of Christ's nativity, 85.—Year of Artabanus IV., king of the Parthians, 4.—Year of the Dionysian period, or Easter Cycle, 86.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 10; or the year before the fourth embolismic.—Year of the Jewish Cycle of nineteen years, 7; or the year before the third embolismic.—Year of the Solar Cycle, 10.—Dominical Letter, it being the first year after the Bissextile or Leap-year, B.—Day of the Jewish Passover, the twenty-seventh of March, which happened in this year on the Jewish Sabbath.—Easter Sunday, the third of April.—Epect, or age of the moon on the 22nd of March (the day of the earliest Easter Sunday possible), 9.—Epect, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 17.—Monthly Epects, or age of the moon on the Calends of each month respectively (beginning with January), 17, 19, 18, 19, 20, 21, 22, 24, 24, 25, 27, 27.—Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 6.—Year of the emperor Flavius Domitianus Cæsar, the last of those usually styled The Twelve Cæsars, 5.—Roman Consuls, Domitianus Augustus Cæsar, the eleventh time, and T. Aurelius Fulvus or Fulvius.—The years in which Domitian had been consul before were, A.D. 71, 73, 74, 75, 76, 77, 80, 82, 83, and 84. It should be observed that the date of this epistle is very uncertain. The above is only upon the supposition that it was written about A. D. 85. See the *preface*.

apostle's address to a Christian matron and her children, 1—3. He rejoices to find that certain of her family had received, and continued to adorn, the truth; and he exhorts them to continue to love one another according to the commandment of Christ, —6. And particularly cautions them against deceivers, and to be watchful that they might not lose the benefit of what they had received, 7, 8. The necessity of abiding in the doctrine of Christ, 9. He cautions them against receiving, or in any way forwarding, those who did not bring the true doctrine of Christ, 10, 11. Excuses himself from writing more largely, and purposes to pay her and family a visit shortly, 12, 13.

A. M. cir. 4089.
A. D. cir. 85.
An. Imp. Flavi
Domitiani Cæs.
Augusti 5.

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they

that have known ^b the truth;

2 For the truth's sake which dwelleth in us, and shall be with us for ever.

3 Grace ^d be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, ^e in truth and love.

4 I rejoiced greatly that I found of thy

children 'walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, ^e not as though I wrote a new commandment unto thee, but that which we had from the beginning, ^b that we love one another.

6 And ⁱ this is love, that we walk after his commandments. This is the commandment, That, ^k as ye have heard from the beginning, ye should walk in it.

7 For ^l many deceivers are entered into the

A. M. cir. 4089.
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^a 1 John iii. 18. 3 John 1. Ver. 3.—^b John viii. 32. Gal. ii. 5, 14. iii. 1. v. 7. Col. i. 5. 2 Thess. ii. 13. 1 Tim. ii. 4. Hebr. x. 26.—^c 1 Tim. i. 2.—^d Gr. shall be. ^e Ver. 1.—^f 3 John 3.—^g 1 John ii. 7, 8. iii. 11.—^h John

xiii. 34. xv. 12. Eph. v. 2. 1 Pet. iv. 8. 1 John iii. 23. ⁱ John xiv. 15, 21. xv. 10. 1 John ii. 5. v. 3.—^j 1 John i. 24.—^k 1 John iv. 1.

NOTES ON II. JOHN.

Verse 1. *The elder*] John the apostle, who was now a very old man, generally supposed to be about ninety, and therefore he uses the term *ὁ πρεσβυτερος*, presbyter or elder, not as the name of an office, but as designating his advanced age. He is allowed to have been the oldest of all the apostles, and to have been the only one who died a natural death.

This title led some of the ancients to attribute this epistle to a person called *John the Presbyter*, a member of the church at Ephesus; and not to John the apostle. But this is a groundless supposition.

The elect lady] *Ἐλεκτῆ Κυρία*. As *Κυρία*, *kuria*, may be the feminine of *Κυριος*, *kurios*, lord, therefore it may signify *lady*; and so several, both ancients and moderns, have understood it. But others have considered it the proper name of a woman, *Kyria*; and that this is a very ancient opinion is evident from the *Peshito Syriac*, the oldest Version we have, which uses it as a proper name *كورة* *koureea*, as does also the Arabic *كوريا* *kooreea*.

Some have thought that *Eclecta* was the name of this matron, from the word *ελεκτη*, which we translate *elect*, and which here signifies the same as *excellent*, *eminent*, *honourable*, or the like. Others think that a particular church is intended, which some suppose to be the church at Jerusalem, and that the *elect sister*, ver. 13, means the church at Ephesus; but these are conjectures which appear to me to have no good ground. I am satisfied that no metaphor is here intended; that the epistle was sent to some eminent Christian matron, not far from Ephesus, who was probably *deaconess* of the church, who, it is likely, had a church at her house, or at whose house the apostles and travelling evangelists frequently preached, and were entertained. This will appear more probable in the course of the notes.

Whom I love in the truth] Whom I love as the Christian religion requires us to love one another.

And not I only] She was well known in the churches; many had witnessed or heard of her

fidelity, and partook of her hospitality; so that she had a good report of all Christians in that quarter.

Verse 2. *For the truth's sake*] On account of the gospel.

Which dwelleth in us] By the grace which it has proclaimed.

And shall be with us] For God will preserve not only the Christian religion but its truth, all its essential doctrines for ever. And they that *abide* in the truth shall go whither that truth leads, i. e. to glory. The *Armenian* has a strange reading here: "For the truth's sake which dwelleth in us, because it is *with you*; and ye shall be with us for ever." But this is supported by no other Version, nor by any MS.

Verse 3. *Grace be with you*] This is addressed to her, her household, and probably that part of the church which was more immediately under her care.

The Son of the Father] The apostle still keeps in view the *miraculous conception* of Christ; a thing which the *Gnostics* absolutely denied; a doctrine which is at the ground-work of our salvation.

Verse 4. *That I found of thy children walking in truth*] I have already supposed this Christian matron to be *mother of a family*, probably a *widow*, for no mention is made of her husband; and that she was also a *deaconess* in the church, and one in whose house the travelling evangelists preached, and where they were entertained. The children mentioned here may either be *her own children*, or those members of the church which were under her care, or some of both. The apostle was glad to find, probably by an epistle sent from herself to him, or from the information of some of the itinerant evangelists, that the work of God was prospering in the place where she lived, and also in her own household. He does not say that *all* were walking in the truth, but *as now* *τεκνων*, *some of her children*; there was a growing and spreading work, and there were many adversaries who strove to pervert them who had already believed, and perhaps were successful in drawing several away from their simplicity.

M. cir. 4069. world, * who confess not that
D. cir. 86. Jesus Christ is come in the
Imp. Flavii flesh. b This is a deceiver and
Domitiani Cæs. an antichrist.
Augusti 5.

c Look to yourselves, d that we lose not
se things which we have e wrought, but
t we receive a full reward.

f Whosoever transgresseth, and abideth
in the doctrine of Christ, hath not God.
that abideth in the doctrine of Christ, he
h both the Father and the Son.

i If there come any unto you, and bring

not this doctrine, receive him
not into your house, * neither
bid him God speed :

A. M. cir. 4069.
A. D. cir. 85.
An. Imp. Flavii
Domitiani Cæs.
Augusti 5.

11 For he that biddeth him
God speed is partaker of his evil deeds.

12 b Having many things to write unto you,
I would not write with paper and ink ; but I
trust to come unto you, and speak i face to
face, k that l our joy may be full.

13 m The children of thy elect sister greet
thee. Amen.

John iv. 2, 3. — b 1 John ii. 22. iv. 3. — c Mark xiii. 9.
iii. 4. Hebr. x. 32, 35. — e Or, gained. Some copies
which ye have gained, but that ye receive, &c. — f 1
ii. 23. — g Rom. xvi. 17. 1 Cor. v. 11. xvi. 22. Gal.

i. 8, 9. 2 Tim. iii. 5. Tit. iii. 10. — h 3 John 13. — l Gr.
mouth to mouth. — k John xvii. 13. 1 John i. 4. — m Or,
your. — n 1 Pet. v. 13.

erse 5. That which we had from the beginning]
commandment to love one another was what they
heard from the first publication of Christianity,
what he wishes this excellent woman to inculcate
ll those under her care. The mode of address
shows that it was a person, not a church, to
h the apostle wrote.

erse 6. And this is love] That is, our love is
rn and proved by our walking according to the
mandments of God ; for love is the principle of
ience.

erse 7. For many deceivers, &c.] Of these he
spoken before, see 1 Epistle, chap. iv. 1, &c.
these appear to have been Gnostics, for they
d that Jesus was come in the flesh. And this
ine, so essential to salvation, none could deny
deceiver and an antichrist. Instead of *μισθλον*,
ntered in, many excellent MSS. and Versions
εληθον, are gone out. The sense is nearly the

erse 8. Look to yourselves] Be on your guard
st these seducers ; watch, pray, love God and
other, and walk in newness of life.

at we lose not those things which we have wrought]
we apostles, who have been the means of your
ersion, may not be deprived of you as our
n of rejoicing in the day of the Lord Jesus.

stead of the first person plural, *απολωσμεν*, &c.,
se, &c., many MSS., Versions, and Fathers, read
hole clause in the second person plural, *απολησθε*,
se, &c. Take heed to yourselves that ye lose not
ings which ye have wrought, but that ye receive a
eward. This reading is more consistent and
, and is supported by at least as good evidence
e other. We find that if these persons did not
n their guard they might lose their salvation,
he apostles their rejoicing in the day of the Lord
s. Even this intimation might put them on their
l. Had the apostle said ye cannot finally fall,
a different effect would it have produced !
bach has placed these readings in the margin
ing very probable.

Verse 9. Whosoever transgresseth] *Παραβαινων*
He who passes over the sacred enclosure, or goes
beyond the prescribed limits ; and abideth not in the
doctrine—docs not remain within these holy limits, but
indulges himself either in excesses of action or pas-
sion ; hath not God for his Father, nor the love of God
in his heart.

Hath both the Father and the Son.] He who
abideth in the doctrine of Christ, his body is a temple
of the Holy Trinity, and he has communion with the
Father as his Father, and with the Son as his Saviour
and Redeemer.

Verse 10. If there come any unto you] Under the
character of an apostle or evangelist, to preach in
your house ; and bring not this doctrine, that Jesus
is come in the flesh, and has died for the redemption
of the world ;

Receive him not into your house] Give him no
entertainment as an evangelical teacher. Let him
not preach under your roof.

Neither bid him God speed.] *Και χαρειν αυτω μη
λεγειτε* And do not say, Health to him—do not salute
him with Peace be to thee! The usual salutation
among friends and those of the same religion in the
East is, *سلام عليكم Salam aleekum*, "Peace be to
you ;" which those of the same religion will use
among themselves, but never to strangers, except in
very rare cases. This is the case to the present day ;
and, from what John says here, it was a very ancient
custom. We have often seen that peace among the
Hebrews comprehended every spiritual and temporal
blessing. The words mean, according to the eastern
use of them, "Have no religious connexion with
him, nor act towards him so as to induce others to
believe you acknowledge him as a brother."

Verse 11. Is partaker of his evil deeds.] He that
acts towards him as if he considered him a Christian
brother, and sound in the faith, puts it in his power
to deceive others, by thus apparently accrediting his
ministry. No sound Christian should countenance
any man as a gospel minister, who holds and preaches

erroneous doctrines; especially concerning the *Lord Jesus*. Nor can any Christian attend the ministry of such teachers without being criminal in the sight of God. He who attends their ministry is, in effect, bidding them *God speed*; no matter whether such belong to an *established church*, or to any congregation of *dissenters* from it. But what St. John says here does not mean that we should deny such the common offices of humanity, charity, and mercy. No. In these offices we are equally bound to all men; far less does it intimate that we should *persecute* such on account of their heretical or heterodox sentiments. No. This right has God given to no man, to no church, to no state. They who persecute others, even for the worst heretical opinions, may expect the heaviest judgments of Almighty God.

There is a remarkable *addition* here in several MSS. of the *Valgate*, and in some printed editions: *Ecce prædixi vobis, ut in diem Domini nostri Jesu Christi non confundamini*. "Behold, I have foretold this to you, that ye may not be confounded in the day of our Lord Jesus Christ."

This addition is found in the edition of *Pope Sixtus* the Fifth, and in the *Complutensian Polyglot*; but it is not acknowledged by any of the *Versions*, nor by any *Greek MSS*.

Verse 12. *Having many things to write*] That is, I have many things that I might write to thee, but I think it best not to commit them to paper, because I hope to visit thee shortly, and speak fully of those matters, which will be a means of increasing the comfort both of thee and thy family, as well as my own. There is more comfort in mutual *interviews* among friends than in epistolary correspondence.

Verse 13. *The children of thy elect sister*] Probably her own sister, who lived at Ephesus; and, being acquainted with the apostle's writing, desired to be thus remembered to her. *Elect*, both in this and the first verse, signifies *excellent, eminent, or honourable*. See on verse 1.

Amen is wanting in the most ancient MSS., and in

most of the *Versions*; but \ddagger $\chi\alpha\rho\iota\varsigma$ *para sov* and $\mu\epsilon\tau$ $\upsilon\mu\omega\nu$, *Grace be with thee, or with you*, is found in several MSS. and *Versions*.

Subscriptions in the *Versions*:

The end of the Second Epistle.—*SYRIAC*.

The Second Epistle of John is ended.—*PHILIPPIC SYRIAC*.

Praise be to God for ever, Amen!—*ARABIC*.

In the *MANUSCRIPTS*:

The Second of John.—Codex Alexandrinus and Codex Vaticanus.

The Second of John to the Parthians.—One of *Colbert's MSS*.

The Second Catholic Epistle of St. John to the Apostle and Divine.

There are other Subscriptions, but, like the above, they are worthy of little regard.

This epistle is more remarkable for the spirit of Christian love which it breathes than for any thing else. It contains scarcely any thing that is not found in the preceding; and out of the thirteen verses there are at least *eight* which are found, either in so many words or in sentiment, precisely the same with that of the first epistle. The most remarkable part of it is the *tenth* and *eleventh* verses, relative to the order concerning the *heretical teacher*; and from them we see how such teachers were treated in the apostolic church. They held no communion with them, afforded them no support, as *teachers*; but did not persecute them.

On this model the conduct of all Christians should be formed, relative to the teachers of false doctrine in general. To go *thus far*, we have apostolic authority; to go *farther*, we have none. And let us still remember, in all cases it is our duty to love even our enemies, and consequently to do them *any act* of humanity and mercy.

THE THIRD EPISTLE

OF

J O H N.

Chronological Notes relative to this Epistle.

of the Constantinopolitan era of the world, or that used by the Byzantine historians, and other eastern writers, 5593.—Year of the Alexandrian era of the world, 5587.—Year of the Antiochian era of the world, 5577.—Year of the world, according to archbishop Usher, 4089.—Year of the world, according to Eusebius, in his Chronicon, 4311.—Year of the minor Jewish era of the world, or that in common use, 3845.—Year of the Greater Rabbinical era of the world, 4444.—Year from the Flood, according to archbishop Usher, and the English Bible, 2433.—Year of the Cali Yuga, or Indian era of the Deluge, 3187.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1025.—Year of the era of Nabonassar, king of Babylon, 834.—Year of the CCXVIth Olympiad, 1.—Year from the building of Rome, according to Fabius Pictor, 832.—Year from the building of Rome, according to Frontinus, 836.—Year from the building of Rome, according to the Fasti Capitolini, 837.—Year from the building of Rome, according to Varro, which was that most generally used, 838.—Year of the era of the Seleucidæ, 397.—Year of the Cæsarean era of Antioch, 133.—Year of the Julian era, 130.—Year of the Spanish era, 123.—Year from the birth of Jesus Christ, according to archbishop Usher, 89.—Year of the vulgar era of Christ's nativity, 85.—Year of Artabanus IV., king of the Parthians, 4.—Year of the Dionysian period, or Easter Cycle, 86.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 10; or the year before the fourth embolismic.—Year of the Jewish Cycle of nineteen years, 7; or the year before the third embolismic.—Year of the Solar Cycle, 10.—Dominical Letter, it being the first year after the Bissextile or Leap-year, B.—Day of the Jewish Passover, the twenty-seventh of March, which happened in this year on the Jewish Sabbath.—Easter Sunday, the third of April.—Epect, or age of the moon on the 22nd of March (the day of the earliest Easter Sunday possible), 9.—Epect, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 17.—Monthly Epects, or age of the moon on the Calends of each month respectively (beginning with January), 17, 19, 18, 19, 20, 21, 22, 24, 24, 25, 27, 27.—Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 6.—Year of the emperor Flavius Domitianus Cæsar, the last of those usually styled The Twelve Cæsars, 5.—Roman Consuls, Domitianus Augustus Cæsar, the eleventh time, and T. Aurelius Fulvus or Fulvius.—The years in which Domitian had been consul before were, A. D. 71, 73, 74, 75, 76, 77, 80, 82, 83, and 84. It should be observed that the date of this epistle is very uncertain. The above is only upon the supposition that it was written about A. D. 85.

apostle's address to Caius, and his good wishes for his prosperity in body and soul, 1, 2. He commends him for his steadiness in the truth, and his general hospitality, especially the itinerant evangelists, 3—8. Speaks of the bad conduct of Diotrephes; his abuse of his power in the church; and his slander of the apostles, 9, 10. Exhorts Caius to avoid his example, and to follow what is good, 11. Commends Demetrius, 12. Excuses himself from writing more fully, and proposes to pay him a visit shortly, 13, 14.

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THE elder unto the well-beloved Caius, whom I love in the truth.

2 Beloved, I wish above all

things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when

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* 2 John 1.—^b Or, truly.

^c Or, pray.

This epistle being of nearly the same complexion with the former, and evidently written about the same time, and incontestably by the same person, it is not necessary to give it any particular preface; as the subject of the authenticity of all the three epistles has been treated already so much at large, not only in the introduction to them, but in the notes in general.

This and the preceding epistle are, by Dr. Lardner, supposed to have been written between A. D. 80 and 90. There are no *notes of time* in the epistles themselves to help us to fix any date, therefore all is conjecture concerning the time in which they were written: but to me it appears as likely that they were written *before* the destruction of Jerusalem as *after*; for it is scarcely to be supposed that so signal a display of the justice of God, and such a powerful argument in favour of Christianity and of the truth of Christ's predictions, could be passed unnoticed and unappealed to by any of the inspired persons who wrote after that event. However, where there is no positive evidence, conjecture is useless.

NOTES ON III. JOHN.

Verse 1. *The elder*] See on the first verse of the preceding epistle, and also the *preface*.

The well-beloved Caius] *Γαίος Caius*, is the Greek mode of writing the Roman name *Caius*; and thus it should be rendered in European languages.

Several persons of the name of *Caius* occur in the New Testament.

1. In the epistle to the Romans, chap. xvi. 23, St. Paul mentions a *Caius* who lived at Corinth, whom he calls his *host*, and the *host of the whole church*.

2. In 1 Cor. i. 14, St. Paul mentions a *Caius* who lived at Corinth, whom he had baptized; but this is probably the same with the above.

3. In Acts xix. 29, mention is made of a *Caius* who was a native of Macedonia, who accompanied St. Paul, and spent some time with him at Ephesus. This is probably a different person from the preceding; for the description given of the *Caius* who lived at Corinth, and was the *host of the whole church* there, does not accord with the description of the *Macedonian Caius*, who, in the very same year, travelled with St. Paul, and was with him at Ephesus.

4. In Acts xx. 4, we meet a *Caius of Derbe*, who was likewise a fellow-traveller of St. Paul. This person cannot be the *Corinthian Caius*, for the host of the church at Corinth would hardly leave that city to travel into Asia; and he is clearly distinguishable from the *Macedonian Caius* by the epithet *Δερβανός, of Derbe*.

5. And lastly, there is the *Caius* who is mentioned

here, and who is thought by some critics to be different from all the above; for, in writing to him, St. John ranks him among *his children*, which seems, according to them, to intimate that he was converted by this apostle.

Now, whether this Caius was one of the persons just mentioned, or whether he was different from them all, is difficult to determine; because *Caius* was a very common name. Yet if we may judge from the similarity of character, it is not improbable that he was the Caius who lived at Corinth, and who is styled by St. Paul the *host of the whole church*; for hospitality to his Christian brethren was the leading feature in the character of this Caius to whom St. John wrote, and it is on this very account that he is commended by the apostle. Besides, St. John's friend lived in a place where this apostle had a Diotrephes a very ambitious and tyrannical adversary, and that there were men of this description at Corinth is evident enough from the two epistles to the Corinthians, though St. Paul has not mentioned their names. See *Michaelis*.

The probability of this Caius being the same with the Corinthian Caius has suggested the thought that this epistle was sent to *Corinth*; and consequently that the second epistle was sent to some place in the neighbourhood of that city. But I think the distance between Ephesus, where St. John resided, and Corinth, was too considerable for such an aged man as St. John is represented to be to travel whether by *land* or *water*. If he went by *land*, he must traverse a great part of Asia, go through Thrace, Macedonia, Thessaly, and down through Greece, to the Morea, a most tedious and difficult journey. If he went by *water*, he must cross the *Ægean Sea*, and navigate among the Cyclades Islands, which was always a dangerous voyage. Now as the apostle promises, both in the second and in this epistle, to see the persons shortly to whom he wrote, I take it for granted that they could not have lived at Corinth or any where in the vicinity of that city. That St. John took such a voyage *Michaelis* thinks probable; "for since Corinth lay almost opposite to Ephesus, and St. John, from his former occupation, before he became an apostle, was accustomed to the sea, it is not improbable that the journey or voyage which he proposed to make was from Ephesus to Corinth."

In answer to this I would just observe, 1. That the voyage was too long and dangerous for a man at John's advanced age to think of taking. 2. That John had never been accustomed to any such sea as the *Ægean*, for the sea of *Galilee*, or sea of *Tiberias*, on which, as a fisherman, he got his bread, was only an inconsiderable fresh water lake; and his acquaint-

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the brethren came and testified of the truth that is in thee, even as ^a thou walkest in the truth.

4 I have no greater joy than to hear that ^b my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers;

^a 2 John 4.—^b 1 Cor. iv. 15. Philem. 10.

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6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey ^c after a godly sort, thou shalt do well;

7 Because that for his name's sake they went forth, ^d taking nothing of the Gentiles.

8 We therefore ought to receive such, that

^c Gr. *worthy of God*.—^d 1 Cor. ix. 12, 15.

ance with it could give him very few advantages for the navigation of the Ægean Sea, and the danger of coasting the numerous islands dispersed through it.

Verse 2. *I wish above all things*] *Ἡερί παντων ευχomas* Above all things I pray that thou mayest prosper, and be in health, και υγιανειν to which one MS. adds εν αληθεια, which gives it a different meaning, viz., that thou mayest be sound in the truth. The prayer of St. John for Caius includes three particulars: 1. Health of body; 2. Health of soul; and 3. Prosperity in secular affairs. *That thou mayest prosper, and be in health, as thy soul prospereth.*

These three things, so necessary to the comfort of life, every Christian may in a certain measure expect, and for them every Christian is authorised to pray; and we should have more of all three if we devoutly prayed for them.

It appears from the last clause that the soul of Caius was in a very prosperous state.

Verse 3. *When the brethren came*] Probably the same of whom he speaks in the fifth and following verses, and who appear to have been itinerant evangelists.

The truth that is in thee] The soundness of thy faith and the depth of thy religion.

Verse 4. *To hear that my children*] From this it is been inferred that Caius was one of St. John's converts, and consequently not the Corinthian Caius, who was converted, most probably, by St. Paul. But the apostle might use the term children here as applying those who were immediately under his pastoral care, and, being an old man, he had a right to use such terms in addressing his juniors both in love and grace; and there is much both of propriety and dignity in the appellation coming from such a person.

Verse 5. *Thou doest faithfully*] *Πιστον ποιεις* *υπη* thinks that πιστον is put here for πιστιν, and that the phrase signifies to keep or preserve the faith, to be bound by the faith, or to keep one's engagements. *Thou hast acted as the faith*—the Christian religion, required thee to act, in all that thou hast done, both to the brethren at home, and to the strangers—the itinerant evangelists, who, in the course of their travels, have called at thy house. There is not a word here about the pilgrims and penitential journeys which the papists contrive to bring out of this text.

Verse 6. *Which have borne witness of thy charity*] thy love and benevolence.

Before the church] The believers at Ephesus; for to this church the apostle seems to refer.

Whom if thou bring forward] If thou continue to assist such, as thou hast done, thou shalt do well.

The brethren of whom St. John speaks might have been apostles; the strangers, assistants to these apostles, as John Mark was to Barnabas. Both were itinerant evangelists.

After a godly sort] *Αξιως του Θεου* *Worthy of God*; and in such a way as he can approve. Let all churches, all congregations of Christians, from whom their ministers and preachers can claim nothing by law, and for whom the state makes no provision, lay this to heart; let them ask themselves, Do we deal with these in a manner worthy of God, and worthy of the profession we make? Do we suffer them to lack the bread that perisheth, while they minister to us with no sparing hand the bread of life? Let a certain class of religious people, who will find themselves out when they read this note, consider whether, when their preachers have ministered to them their certain or stated time, and are called to go and serve other churches, they send them forth in a manner worthy of God, making a reasonable provision for the journey which they are obliged to take. In the itinerant ministry of the apostles it appears that each church bore the expenses of the apostle to the next church or district to which he was going to preach the word of life. So it should be still in the mission and itinerant ministry.

Verse 7. *For his name's sake they went forth*] For the sake of preaching the gospel of the grace of God, and making known Jesus to the heathen.

Taking nothing of the Gentiles.] Receiving no emolument for their labour, but in every respect showing themselves to be truly disinterested. Sometimes, and on some special occasions, this may be necessary; but the labourer is worthy of his hire is the maxim of the author of Christianity. And those congregations of Christians are ever found to prize the gospel most, and profit most by it, who bear all expenses incident to it, and vice versa.

But some construe *εξηλθον*, they went out, with *απο των εθνων*, from the Gentiles, or rather by the Gentiles, and give the passage this sense: They went out, i. e. were driven out, by the Gentiles, taking nothing with them, i. e. leaving all their property behind, so that they were in a state of great destitution. A curious reading here, *εθνικων*, heathenish

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we might be fellow-helpers to the truth.

9. I wrote unto the church: but Diotrefes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, ^aprating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, ^bfollow not that which is evil, but

^a Prov. x. 8. 10.—^b Ps. xxxvii. 27. Isai. i. 16, 17. 1 Pet. iii. 11.—^c 1 John ii. 29. iii. 6. 9.

men, for εθνων, *Gentiles*, which latter might imply those who were converted from among the Gentiles, while the sense of the other term seems to be restrained to those who were still *unconverted*, may seem to strengthen the above interpretation; and although the construction seems rather harsh, yet it is not on the whole unlikely. The reading above referred to is that of the most ancient and reputable MSS. That *to be driven out or expelled* is one scriptural meaning of the verb *εξερχομαι*, see Matt. viii. 32: *And when they were come out, οι δε εξελθοντες, and when they were DRIVEN OUT.* Ib. xii. 43: *When the unclean spirit is gone out, εξελθι, is DRIVEN OUT.* See Mark v. 13, and vii. 29: *The devil is gone out of thy daughter, εξεληλυθη, is EXPELLED.* Ib. ix. 29: *This kind can come forth by nothing, εν ουδενι δυναται εξελθιν, can be DRIVEN OUT by nothing, but by prayer and fasting.* Luke viii. 2: *Mary Magdalene, out of whom went, αφ' ης δαμονια επρα εξεληλυθει, out of whom were CAST, seven demons.* See also 1 John ii. 19; Rev. iii. 12; and Schleusner, in voc. *εξερχομαι*.

Verse 8. *We therefore ought to receive such*] Those who are persecuted for righteousness' sake, and have professed the truth at the hazard of their lives, and the loss of all their worldly substance. Instead of *απολαμβανειν, to receive*, the most ancient and reputable MSS. have *υπολαμβανειν, to take up, undertake for, or kindly receive*.

Fellow-helpers to the truth] And thus encourage the persecuted, and contribute to the spread and maintenance of the gospel.

Verse 9. *I wrote unto the church.*] The church where Caius was; but *Diotrefes, who loveth to have the pre-eminence, φιλοπρωτευνω, who loves the presidency or chief place in the church.* He was doubtless an officer in the church, at least a deacon, probably a bishop; and, being one, he magnified himself in his office; he loved such eminence, and behaved himself haughtily in it.

Receiveth us not.] Does not acknowledge the apostolical authority. As some MSS. supply *αν* after *εγραψα*, and several judicious critics believe it is

that which is good. ^cHe that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius ^dhath good report of all *men*, and of the truth itself: yea, and we *also* bear record; ^eand ye know that our record is true.

13 ^fI had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak ^gface to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

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^d 1 Tim. iii. 7.—^e John xxi. 24.—^f 2 John 12.—^g Ge. mouth to mouth.

implied, the translation will run thus: *I would have written to the church to receive these men kindly, but Diotrefes, who affects the presidency, and into whose hands, if I wrote to the church, my letter must come, receiveth us not*—would not acknowledge my authority to interfere with any of the matters of his church; and therefore I have written unto thee, whose love to the brethren and general hospitality are well known, that thou wouldst receive those strangers and persecuted followers of our common Lord.

Verse 10. *If I come, I will remember*] I will show him the authority which, as an apostle of Jesus Christ, I possess.

Prating against us] Diotrefes might have been a converted Jew, who was unwilling that the Gentiles should be received into the church; or a Jewish Christian, who wished to incorporate the law with the gospel, and calumniated the apostles who taught otherwise. This haughty and unfeeling man would give no countenance to the converted Gentiles; so far from it, that he would not receive any of them himself, forbade others to do it, and excommunicated those who had been received into the church by the apostles. This appears to be the meaning of, *neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.* He had the complete dog in the manger principle: he would neither do, nor let do; and when good was done that he did not approve, he endeavoured to undo it.

Verse 11. *Follow not that which is evil*] *Μη μιμηρο κακων* Do not imitate that wicked man, i. e. the conduct of Diotrefes; be merciful, loving, and kind. For whatever profession any man may make, it will ever appear that *he who doeth good is of God*—he alone is the person who uses rightly the grace received from God, and he alone shall enjoy the divine approbation;

While he that doeth evil] He who is unfeeling, unmerciful, unkind, *hath not seen God*—has no proper knowledge of that God whose NAME is *mercy*, and whose NATURE is *love*.

Verse 12. *Demetrius hath good report*] Perhaps another member of the church where Caius was ; or he might have been one of those whom the apostle recommends to Caius ; or, possibly, the *bearer of this letter from John to Caius*. He seems to have been an excellent person : *all testified of his righteousness ; the truth—Christianity, itself bore testimony to him ; and the apostles themselves added theirs also*.

Verse 13. *I had many things to write*] That is, I have many things that I might write ; but, having the hope of seeing thee shortly, I will not commit them to paper. *Ink and pen* are here mentioned ; *paper and ink* in the preceding epistle.

Verse 14. *Peace be to thee.*] Mayest thou possess every requisite good, both of a spiritual and temporal kind.

Our *friends salute thee.*] Desire to be affectionately remembered to thee. *Greet the friends by name*—remember me to all those with whom I am acquainted, as if I had specified them by *name*. This is a proof to me that this epistle was not sent to Corinth, where it is not likely John ever was ; and where it is not likely he had any particular acquaintances, unless we could suppose he had seen some of them when he was an exile in Patmos, an island in the Ægean Sea.

For other particulars concerning John, the reader is requested to refer to the preface to his gospel.

Instead of *φίλοι* and *φίλους*, *friends*, the Codex Alexandrinus and several others read *ἀδελφοί* and *ἀδελφούς*, *brethren*. The former (*friends*) is a very singular appellation, and no where else found in scripture ; the latter is of frequent occurrence.

SUBSCRIPTIONS in the VERSIONS :

In the ancient SYRIAC.—Nothing.

The third epistle of John the apostle is ended.—SYRIAC *Philoxenian*.

ÆTHIOPIC.—Nothing.

VULGATE.—Nothing.

The end of the epistles of the pure apostle and evangelist John.—ARABIC.

The third epistle of St. John the apostle is ended.—*Latin text* of the COMPLUTENSIAN.

The end of the third catholic epistle of St. John.—DITTO, *Greek text*.

SUBSCRIPTIONS in the MSS.:

The third of John.—CODD. ALEX. and VATICAN.

The third catholic epistle of John the evangelist and divine.

The third of John to Caius concerning Demetrius, of whom he witnesses the most excellent things.

I have already shown, in the *preface* to those epistles termed *catholic*, that the word *καθολικός* is not to be taken here, and elsewhere in these epistles, as signifying *universal*, but *canonical* ; for it would be absurd to call an epistle *universal* that was written to a private individual.

We seldom hear this epistle quoted but in the reproof of lordly tyrants, or prating troublesome fellows in the church. And yet the epistle contains many excellent sentiments, which, if judiciously handled, might be very useful to the church of God. But it has been the lot both of the *minor prophets* and the *minor epistles* to be generally neglected ; for with many readers *bulk* is every thing ; and, no *magnitude* no goodness.

This and the preceding epistle both read over in reference to a new edition, Jan. 3rd, 1832.—A. C.

PREFACE

TO

THE GENERAL EPISTLE

OF

J U D E.

IN the preface to the Epistle of James several things have been said relative to Jude the brother of James, the supposed author of this epistle; and to that preface the reader is requested to refer. What is farther necessary to be said on the author and the authenticity of this epistle, I shall take the liberty to borrow principally from *Michaelis*.

“If James and Jude, whom the evangelists call brothers of Jesus, were in fact only cousins or relations, as some suppose, and were sons, not of Joseph, but of Alphæus, these two persons were the same as the two brothers James and Jude, who were apostles. And in this case Jude, the author of this epistle, was the same as the apostle Jude, the brother of James who was son of Alphæus. On the other hand, if the James and the Jude, whom the evangelists call brothers of Jesus, were not the two brothers of this name who were apostles, but were the sons of Joseph, the reputed father of Jesus, we have then two different persons of the name of Jude, either of which might have written this epistle. And in this case we have to examine whether the epistle was written by an apostle of the name of Jude, or by Jude the brother-in-law of Christ.

“The author of the epistle himself has assumed neither the title of apostle of Jesus Christ, nor of brother of Jesus Christ, but calls himself only ‘Jude, the servant of Jesus Christ, and brother of James.’ Now, as the author distinguishes himself by the title ‘brother of James,’ and this was a common name among the Jews, he undoubtedly meant some eminent person of this name, who was well known at the time when he wrote, or the title ‘brother of James’ would have been no mark of distinction. We may infer, therefore, that the author of this epistle was the brother, either of the apostle James the son of Alphæus, or of James, called the brother of Jesus, or of both, if they were one and the same person.

“The first question, therefore, to be asked is, Was the author of this epistle the apostle Jude? or was he brother of James, the son of Alphæus? Now, I have already observed, that this question *must* be answered in the affirmative if James and Jude, who were called brothers of Jesus, were the same as the two brothers James and Jude who were apostles. And it *may* be answered in the affirmative, even if they were different persons, for Jude, the author of this epistle, had in either case a brother of the name of James, and therefore might, in either case, call himself Jude the brother of James. I say the question *may* be answered in the affirmative, even if the apostle Jude was a different person from Jude, called

the brother of James. But whether it ought in this case to be answered in the affirmative, is another matter; and I really believe that it ought not: for if the Jude who wrote this epistle had been himself an apostle, and brother of an apostle, he would hardly have called himself, in an epistle written to Christians, simply 'Jude, the brother of James,' without adding the title apostle. It is true that the apostle Jude, who was brother of James, is styled by St. Luke *ἰουδας ἰακωβου*; but St. Luke gives him this title merely to distinguish him from another apostle of this name, who was called Iscariot. Now, the author of this epistle could have no motive for distinguishing himself from Judas Iscariot who had betrayed himself many years before this epistle was written. The name of Jude was very common among the Jews; and therefore the author of this epistle wished to distinguish himself from other persons who were so called. But James was likewise a very common name, and therefore if the author had been an apostle he surely would have preferred an appellation which would have removed all doubts to an appellation which left it at least uncertain whether he was an apostle or not; I grant that the omission of this title does not necessarily prove that the author of this epistle was not an apostle, for Paul has omitted it in four of his epistles: in the Epistle to the Philippians, in both Epistles to the Thessalonians, and in that to Philemon. But St. Paul was sufficiently known without this title, whereas the author of the epistle in question felt the necessity of a distinguishing appellation, as appears from the title which he has given himself of 'brother of James.' Besides, at the time when this epistle was written, only one apostle of the name of James was then alive; for the elder James, the son of Zebedee, had been beheaded many years before. If then the author of this epistle had only given to his brother James the title of apostle, he would thus likewise have clearly ascertained who he himself was. But since he has no more given to his brother than to himself the title of apostle, I think it highly probable that neither of them were apostles.

The next question to be asked, therefore, is, Was the Jude, who wrote this epistle, the same person as the Jude whom the evangelists call brother of Jesus? and who, according to the opinion which I think the most defensible, was in this sense brother of Jesus; that he was the son of Joseph by a former wife, and therefore not his own brother, but only brother-in-law of Jesus. Now that this epistle was written by a person of this description, appears to be highly probable; and on this supposition we may assign the reason why the author called himself 'brother of James;' for, if he was the brother-in-law of Jesus, his brother James was the person who, during so many years, had presided over the church at Jerusalem, was well known both to Jews and Christians, and appears to have been more celebrated than any other of the apostles called James. It will be objected perhaps that the very same reasons which I have alleged, to show that an apostle of the name of Jude would have assumed his proper title, will likewise show that a person who was called brother of Jesus would have assumed the same, and styled himself brother of Jesus. To this I answer, that if he was the brother of Joseph, not by Mary but by a former wife, and Jude believed in the immaculate conception, he must have been sensible that though to all outward appearance he was brother-in-law to Jesus, since his own father was the husband of Jesus's mother, yet in reality he had no relation of Jesus. On the other hand, if Jude, called the brother of Jesus, was the brother of Joseph, not by a former wife but by Mary, as Herder asserts, I do not see how the preceding objection can be answered; for if Jesus and Jude had the same mother, Jude might, without the least impropriety, have styled himself 'brother of Jesus,' or 'brother of the Lord;' and this would have been a much more remarkable and distinguishing title than that of brother of James. A third question still remains to be asked on this subject. The epistle whom St. Luke calls Jude is called Thaddæus by St. Matthew and St. Mark, as I have already observed. But the apostle of the Syrians, who first preached the gospel at Antioch, and founded a church there, was named Thaddæus or Adæus. It may be asked,

therefore, whether the author of this epistle was Thaddæus, the apostle of the Syrians? But the answer is decisive: the old Syriac Version does not contain this epistle; consequently it is highly probable that Adai or Adæus was not the author, for an epistle written by the great apostle of the Syrians would surely have been received into the canon of the Syrian church."

The most accurate critics have been unable to determine the time *when*, and the persons to whom, this epistle was written; so that much concerning these points, as well as the author of the epistle, must remain undecided.

"I am really unable to determine," says Michaelis, "who the persons were to whom this epistle was sent; for no traces are to be discovered in it which enable us to form the least judgment on this subject; and the address with which this epistle commences is so indeterminate, that there is hardly any Christian community where Greek was spoken, which might not be denoted by it. Though this epistle has a very great similarity to the Second Epistle of Peter, it cannot have been sent to the same persons, namely, the Christians who resided in Pontus, &c., because no mention is made of them in this epistle. Nor can it have been sent to the Christians of Syria and Assyria, where Jude preached the gospel, if he be the same person as the apostle of the Syrians; for in this case the epistle would not have been written in Greek, but in Syriac or Chaldee, and would certainly have been received into the old Syriac Version.

"With respect to the date of this epistle, all that I am able to assert is, that it was written after the Second Epistle of Peter; but how many years after, whether between 64 and 66, as Lardner supposes, or between 70 and 75 as Beausobre and L'Enfant believe; or, according to Dodwell and Cave, in 71 or 72, or so late as the year 90, as is the opinion of Mill, I confess I am unable to determine, at least from any certain data. The expression, 'in the last time,' which occurs ver. 18, as well as in 2 Pet. iii. 3, is too indeterminate to warrant any conclusion respecting the date of this epistle; for though, on the one hand, it may refer to the approaching destruction of Jerusalem, it may, on the other hand, refer to a later period, and denote the close of the apostolic age; for in the First Epistle of St. John a similar expression occurs, which must be taken in this latter sense. The inference therefore, that the Epistle of St. Jude was written before the destruction of Jerusalem, which some commentators have deduced from the above-mentioned expression, on the supposition that it alluded to that event then approaching, is very precarious, because it is drawn from premises which are themselves uncertain. However, there is some reason to believe, on other grounds, that this epistle was not written after the destruction of Jerusalem; for, as the author has mentioned, ver. 5—8, several well known instances of God's justice in punishing sinners, which Peter had already quoted in his second epistle to the same purpose, he would probably, if Jerusalem had been already destroyed at the time he wrote, have not neglected to add to his other examples this most remarkable instance of divine vengeance, especially as Christ himself had foretold it.

"Lardner indeed, though he admits the similarity of the two epistles, still thinks it a matter of doubt whether St. Jude had ever seen the Second Epistle of St. Peter; his reason is, that 'if St. Jude had formed a design of writing, and had met with an epistle of one of the apostles very suitable to his own thoughts and intentions, he would have forborne to write.'

"To this argument I answer:

"1. If the Epistle of St. Jude was inspired by the Holy Ghost, as Lardner admits, the Holy Ghost certainly knew, while he was dictating the epistle to St. Jude, that an epistle of St. Peter, of a like import, already existed. And if the Holy Ghost, notwithstanding this knowledge, still thought that an epistle of St. Jude was not unnecessary; why shall we suppose that St. Jude himself would have been prevented writing by the same knowledge?

"2. The Second Epistle of St. Peter was addressed to the inhabitants of some particular countries; but the address of St. Jude's is general: St. Jude therefore might think it necessary to repeat for general use what St. Peter had written only to certain communities.

"3. The Epistle of St. Jude is not a bare copy of the Second Epistle of St. Peter, for in the former, not only several thoughts are more completely unravelled than in the latter, but several additions are made to what St. Peter had said; for instance ver. 4, 5, 9, 16.

"Eusebius, in his catalogue of the books of the New Testament, places the Epistle of St. Jude among the *αντιλεγόμενα*, contradicted or apocryphal books, in company with the Epistle of St. James, the Second Epistle of St. Peter, and the Second and Third of John.

"But Origen, who lived in the third century, though he speaks in dubious terms of the Second Epistle of St. Peter, has several times quoted the Epistle of St. Jude, and has spoken of it as an epistle on which he entertained no doubt. In his commentary on St. Matthew, when he comes to chap. xiii. 55, where James, Joses, Simon, and Jude are mentioned; he says Jude wrote an epistle of few lines indeed, but full of the powerful words of the heavenly grace, who at the beginning says, 'Jude, the servant of Jesus Christ, and brother of James.' This is a very clear and unequivocal declaration of Origen's opinion; and it is the more remarkable because he says nothing of the Epistle of St. James, though the passage, Matt. xiii. 55, afforded him as good an opportunity of speaking of this epistle, as it did of the Epistle of St. Jude. Nay, Origen carries his veneration for the Epistle of Jude so far that, in his treatise *De Principiis*, lib. III., cap. 2, he quotes an apocryphal book, called the Assumption of Moses, as a work of authority; because a passage from this book had been quoted by St. Jude. In one instance, however, in his commentary on St. Matthew, Origen speaks in less positive terms, for there he says, 'If any one receive the Epistle of St. Jude,' &c. Tertullian, in whose works Lardner could discover no quotation from the Second Epistle of St. Peter, describes the Epistle of St. Jude as the work of an apostle; for in his treatise, *De cultu fœminarum*, chap. 3, he says, Hence it is that Enoch is quoted by the apostle Jude.'

"Clement of Alexandria, in whose works likewise Lardner could find no quotation from the Second Epistle of St. Peter, has three times quoted the Epistle of St. Jude without expressing any doubt whatever. It appears, then, that the three ancient Fathers, Clement of Alexandria, Tertullian, and Origen, as far as we may judge from their writings which are now extant, preferred the Epistle of St. Jude to the Second Epistle of St. Peter. However, I think it not impossible that if all the writings of these authors were now extant, passages might be found in them which would turn the scale in favour of the latter; and it may be owing to mere accident that in those parts of their works which have descended to us, more passages, in which they speak decidedly of St. Jude, are to be found than such as are favourable to the Second Epistle of St. Peter. For I really cannot comprehend how any impartial man who has to choose between these two epistles, which are very similar to each other, can prefer the former to the latter, or receive the Epistle of St. Jude, the contents of which labour under great difficulties, and at the same time reject, or even consider as dubious, the Second Epistle of St. Peter, the contents of which labour under no such difficulties.

"But it is much more difficult to explain the ninth verse, in which the archangel Michael is said to have disputed with the devil about the body of Moses. The history of this dispute, which has the appearance of a Jewish fable, it is not at present very easy to discover; because the book from which it is supposed to have been taken by the author of his epistle is no longer extant; but I will here put together such scattered accounts of it as I have been able to collect.

"Origen found in a Jewish Greek book called the Assumption of Moses, which was extant in his time, this very story related concerning the dispute of the archangel Michael

with the devil about the body of Moses. And from a comparison of the relation in his book with St. Jude's quotation, he was thoroughly persuaded that it was the book from which St. Jude quoted. This he asserts without the least hesitation; and in consequence of this persuasion he himself has quoted the *Assumption of Moses* as a work of authority, in proof of the temptation of Adam and Eve by the devil. But as he quoted it merely for this purpose, he has given us only an imperfect account of what this book contained, relative to the dispute about the body of Moses. One circumstance, however, he has mentioned, which is not found in the Epistle of St. Jude, viz., that Michael reproached the devil with having possessed the serpent that seduced Eve. In what manner this circumstance is connected with the dispute about the body of Moses, will appear from the following consideration:

“The Jews imagined the person of Moses was so holy that God could find no reason for permitting him to die; and that nothing but the sin committed by Adam and Eve in Paradise, which brought death into the world, was the cause why Moses did not live for ever. The same notions they entertained of some other very holy persons; for instance, of Isaiah, who they say was delivered to the angel of death merely on account of the sins of our first parents, though he himself did not deserve to die. Now, in the dispute between Michael and the devil about Moses, the devil was the accuser, and demanded the death of Moses. Michael therefore replied to him that he himself was the cause of that sin, which alone could occasion the death of Moses. How very little such notions as these agree, either with the Christian theology, or with Moses's own writings, it is unnecessary for me to declare. Besides the account given by Origen, there is a passage in the works of Œcumenius, which likewise contains a part of the story related in the assumption of Moses, and which explains the reason of the dispute which St. Jude has mentioned concerning Moses's body. According to this passage, Michael was employed in burying Moses; but the devil endeavoured to prevent it by saying that he had murdered an Egyptian, and was therefore unworthy an honourable burial. Hence it appears that some modern writers are mistaken, who have imagined that in the ancient narrative the dispute was said to have arisen from an attempt of the devil to reveal to the Jews the burial-place of Moses, and to incite them to an idolatrous worship of his body.

“There is still extant a Jewish book, written in Hebrew, and intitled *פְּתִירַת מֹשֶׁה* that is, ‘The Death of Moses,’ which some critics, especially De La Rue, supposed to be the same work as that which Origen saw in Greek. Now if it were this Hebrew book, intitled ‘Phetirath Mosheh,’ it would throw a great light on our present inquiry; but I have carefully examined it, and can assert that it is a modern work, and that its contents are not the same as those of the Greek book quoted by Origen. Of the Phetirath Mosheh we have two editions, which contain very different texts; the one was printed at Constantinople in 1518, and reprinted at Venice in 1544 and 1605, the other was published from a manuscript by Gilbert Gaulmyn, who added a translation of both texts, with notes.”

To show that neither St. Jude, nor any inspired writer, nor indeed any person in his sober senses, could quote or in any way accredit such stuff and nonsense, I shall give the substance of this most ridiculous legend as extracted by Michaelis; for as to the Phetirath Mosheh, I have never seen it.

“Moses requests of God, under various pretences, either that he may not die at all, or at least that he may not die before he comes into Palestine. This request he makes in so froward and petulant a manner as is highly unbecoming, not only a great prophet, but even any man who has expectations of a better life after this. In short, Moses is here represented in the light of a despicable Jew begging for a continuance of life, and devoid both of Christian faith and heathen courage; and it is therefore not improbable that the inventor of this fable made himself the model after which he formed the character of Moses. God

argues on the contrary with great patience and forbearance, and replies to what Moses had alleged relative to the merit of his own good works. Further, it is God who says to Moses that he must die on account of the sin of Adam; to which Moses answers, that he ought to be excepted, because he was superior in merit to Adam, Abraham, Isaac, &c. In the mean time Sammael, that is, the angel of death, whom the Jews describe as the chief of the devils, rejoices at the approaching death of Moses: this is observed by Michael, who says to him, 'Thou wicked wretch, I grieve, and thou laughest.' Moses, after his request had been repeatedly refused, invokes heaven and earth, and all creatures around him to intercede in his behalf. Joshua attempts to pray for him, but the devil stops Joshua's mouth, and represents to him, really in scriptural style, the impropriety of such a prayer. The elders of the people, and with them all the children of Israel, then offered to intercede for Moses; but their mouths are likewise stopped by a million eight hundred and forty thousand devils, which, on a moderate calculation, make three devils to one man. After this God commands the angel Gabriel to fetch the soul of Moses; but Gabriel excuses himself, saying, that Moses was too strong for him: Michael receives the same order, and excuses himself in the same manner, or, as other accounts say, under pretence that he had been the instructor of Moses, and therefore could not bear to see him die. But this latter excuse, according to the Phetirath Mosheh, was made by Zinghiel, the third angel, who received this command. Sammael, that is, the devil, then offers his services; but God asks him how he would take hold of Moses, whether by his mouth, or by his hands, or by his feet, saying, that every part of Moses was too holy for him to touch. The devil, however, insists on bringing the soul of Moses; yet he does not accuse him, for, on the contrary, he prizes him higher than Abraham, Isaac, or Jacob. The devil then approaches towards Moses, to execute this voluntary commission; but as soon as he sees the shining countenance of Moses, he is seized with a violent pain, like that of a woman in labour: Moses, instead of using the oriental salutation, 'Peace be with thee,' says to him, in the words of Isaiah (for in this work Moses frequently quotes Isaiah and the Psalms), 'There is no peace to the wicked.' The devil replies that he was come, by the order of God, to fetch his soul; but Moses deters him from the attempt by representing his own strength and holiness; and saying, 'Go, thou wicked wretch, I will not give thee my soul,' he affrights the devil in such a manner that he immediately retires. The devil then returns to God, and relates what had passed, and receives an order to go a second time; the devil answers that he would go every where God commanded him, even into hell, and into fire, but not to Moses. This remonstrance is however of no avail, and he is obliged to go back again; but Moses, who sees him coming with a drawn sword, meets him with his miraculous rod, and gives him such a blow with it that the devil is glad to escape. Lastly, God himself comes; and Moses, having then no further hopes, requests only that his soul may not be taken out of his body by the devil. This request is granted him; Zinghiel, Gabriel, and Michael then lay him on a bed, and the soul of Moses begins to dispute with God, and objects to its being taken out of a body which was so pure and holy that no fly dared to settle on it; but God kisses Moses, and with that kiss extracts his soul from his body. Upon this God utters a heavy lamentation; and thus the story in the Phetirath ends, without any mention of a dispute about the burial of Moses's body. This last scene therefore, which was contained in the Greek book seen by Origen, is wanting in the Hebrew. But in both of these works Michael, as well as the devil, expresses the same sentiments in respect to Moses; in both works the same spirit prevails; and the concluding scene, which was contained in the Greek book, is nothing more than a continuation of the same story which is contained in the Hebrew."

Had Jude quoted a work like the above, it would have argued no inspiration, and little common sense; and the man who could have quoted it must have done it with approbation, and in that case his own composition would have been of a similar stamp. But nothing can

be more dissimilar than the Epistle of Jude and the Phetirath Mosheh : the former contains nothing but manly sense, expressed in pure, energetic, and often sublime language; and accompanied, most evidently, with the deepest reverence for God; while the latter is despicable in every point of view, even considered as the work of a *filthy dreamer*, or as the most *superannuated of old wives' fables*.

“Lastly,” says Michaelis, “besides the quotation which St. Jude has made in the 9th verse relative to the dispute between Michael and the devil, he has another quotation, ver. 14, 15, likewise from an apocryphal book called the ‘Prophecies of Enoch;’ or, if not from any written book, from oral tradition. Now, should it be granted that Enoch was a prophet, though it is not certain that he was, yet as none of his prophecies are recorded in the Old Testament, no one could possibly know what they were. It is manifest, therefore, that the book called the ‘Prophecies of Enoch’ was a mere Jewish forgery, and that too a very unfortunate one, since in all human probability the use of letters was unknown in the time of Enoch, and consequently he could not have left behind him any written prophecies. It is true that an inspired writer might have known, through the medium of divine information, what Enoch had prophesied, without having recourse to any written work on this subject. But St. Jude, in the place where he speaks of Enoch’s prophecies, does not speak of them as prophecies which had been made known to him by a particular revelation; on the contrary, he speaks of them in such a manner as implies that his readers were already acquainted with them.”

From all the evidence before him, Michaelis concludes that the canonical authority of this epistle is extremely dubious; that its author is either unknown, or very uncertain; and he has even doubts that it is a forgery in the name of the apostle Jude. Others have spoken of it in strains of unqualified commendation and praise, and think that its genuineness is established by the matters contained in it, which in every respect are suitable to the character of an inspired apostle of Christ. What has led to its discredit with many is the hasty conclusion that St. Jude quotes such a work as the Phetirath Mosheh; than which nothing can be more improbable, and perhaps nothing more false.

In almost all ages of the church it has been assailed and defended; but it is at present generally received over the whole Christian world. It contains some very *sublime and nervous passages*, from the 10th to the 13th verse inclusive; the *description* of the false teachers is bold, happy, and energetic; the *exhortation* in verses 20 and 21 is both forcible and affectionate; and the *doxology*, in verses 24 and 25, is well adapted to the subject, and is peculiarly dignified and sublime.

I have done what I could, time and circumstances considered, to present the whole epistle to the reader in the clearest point of view; and now must commend him to God and the word of his grace, which is able to build him up and give him an inheritance among them that are sanctified by faith in Jesus.

THE GENERAL EPISTLE

OF

J U D E.

Chronological Notes relative to this Epistle.

Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, and other eastern writers, 5573.—Year of the Alexandrian era of the world, 5567.—Year of the Antiochian era of the world, 5557.—Year of the world, according to archbishop Usher, 4069.—Year of the world, according to Eusebius, in his *Chronicon*, 4291.—Year of the minor Jewish era of the world, or that in common use, 3825.—Year of the Greater Rabbinical era of the world, 4424.—Year from the Flood, according to archbishop Usher, and the English Bible, 2413.—Year of the Cali Yuga, or Indian era of the Deluge, 3167.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1005.—Year of the era of Nabonassar, king of Babylon, 814.—Year of the CCXith Olympiad, 1.—Year from the building of Rome, according to Fabius Pictor, 812.—Year from the building of Rome, according to Frontinus, 816.—Year from the building of Rome, according to the *Fasti Capitolini*, 817.—Year from the building of Rome, according to Varro, which was that most generally used, 818.—Year of the era of the Seleucidæ, 377.—Year of the Cæsarean era of Antioch, 113.—Year of the Julian era, 110.—Year of the Spanish era, 103.—Year from the birth of Jesus Christ, according to archbishop Usher, 69.—Year of the vulgar era of Christ's nativity, 65.—Year of Gessius Florus, governor of the Jews, 1.—Year of Domitius Corbulo, governor of Syria, 5.—Year of Matthias, high-priest of the Jews, 2.—Year of Vologesus, king of the Parthians, 16.—Year of the Dionysian period, or Easter Cycle, 66.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 9; or the year after the third embolismic.—Year of the Jewish Cycle of nineteen years, 6; or the second embolismic.—Year of the Solar Cycle, 18.—Dominical Letter, it being the first year after the Bissextile or Leap-year, F.—Day of the Jewish Passover, the seventh of April, which happened in this year on the Jewish Sabbath.—Easter Sunday, the fourteenth of April.—Epact, or age of the moon on the 22nd of March (the day of the earliest Easter Sunday possible), 28.—Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 6.—Monthly Epacts, or age of the moon on the Calends of each month respectively (beginning with January), 6, 8, 7, 8, 9, 10, 11, 13, 13, 14, 16, 16.—Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 17.—Year of the emperor Caius Tiberius Claudius Nero Cæsar, 12.—Roman Consuls, A. Licinius Nerva Silanus, and M. Vestinius Atticus. Vestinius was succeeded by Anicius Cerealis on the first of July.

he address and apostolical benediction, 1, 2. The reasons which induced Jude to write this epistle, to excite the Christians to contend for the true faith, and to beware of false teachers, lest, falling from their stedfastness, they should be destroyed after the example of backsliding Israel, the apostate angels, and the inhabitants of Sodom and Gomorrhæ, 3—7. Of the false teachers, 8. Of Michael disputing about the body of Moses, 9. The false teachers particularly described: they are like brute beasts, going the way of Cain, run

after the error of Balaam, and shall perish, as did Korah in his gainsaying, 10, 11. Are impure, unsteady, fierce, shameless, &c., 12, 13. How Enoch prophesied of such, 14, 15. They are farther described as murmurers and complainers, 16. We should remember the cautions given unto us by the apostles who foretold of these men, 17—19. We should build up ourselves on our most holy faith, 20, 21. How the church of Christ should treat such, 22, 23. The apostle's farewell, and his doxology to God, 24, 25.

A. M. cir. 4069.
A. D. cir. 65.
A. U. C. 818.
An. Olymp.
CCXI. 1.

JUDE, the servant of Jesus Christ, and ^a brother of James, to them that are sanctified by God the Father, and

^b preserved in Jesus Christ, and ^c called :
2 Mercy unto you, and ^d peace, and love, be multiplied.
3 Beloved, when I gave all diligence to write

unto you ^e of the common salvation, it was needful for me to write unto you, and exhort you that ^f ye should earnestly contend for the faith which was once delivered unto the saints.

4 ^g For there are certain men crept in unawares, ^h who were before of old ordained

A. M. cir. 4069
A. D. cir. 65.
A. U. C. 818.
An. Olymp.
CCXI. 1.

^a Luke vi. 16. Acts i. 13.—^b John xvii. 11, 12, 15. 1 Pet. i. 5.—^c Rom. i. 7.—^d 1 Pet. i. 2. 2 Pet. i. 2. ^e Tit. i. 4.—^f Phil. i. 27. 1 Tim. i. 18. vi. 12. 2 Tim. i. 13.

iv. 7.—^g Gal. ii. 4. 2 Pet. ii. 1.—^h Rom. ix. 21, 22 1 Pet. ii. 8.

NOTES ON THE EPISTLE OF JUDE.

Verse 1. *Jude, the servant of Jesus Christ*] Probably Jude the apostle, who was surnamed *Thaddeus* and *Lebbeus*, was son to *Alpheus*, and brother to *James the less*, *James*, and *Simon*. See Matt. x. 3, and collate with Luke vi. 16, Matt. xiii. 55. See the preface.

Brother of James] Supposed to be *James the less*, bishop of Jerusalem, mentioned here, because he was an eminent person in the church. See the preface to St. James.

To them that are sanctified by God] Instead of *ἡγιασμενοις*, to the sanctified, AB, several others, both the *Syriac*, *Erpen's Arabic*, *Coptic*, *Sahidic*, *Armenian*, *Æthiopic*, and *Vulgate*, with several of the *Fathers*, have *ἠγαπημενοις*, to them that are beloved; and before *εν τω Θεω*, in God, some MSS., with the *Syriac* and *Armenian*, have *εθνεσιν*, to the Gentiles, in God the Father: but although the first is only a probable reading, this is much less so. St. Jude writes to all believers every where, and not to any particular church; hence this epistle has been called a general epistle.

Sanctified signifies here consecrated to God through faith in Christ.

Preserved in (or by) Jesus Christ] Signifies those who continued unshaken in the Christian faith; and implies also, that none can be preserved in the faith that do not continue in union with Christ, by whose grace alone they can be preserved and called. This should be read consecutively with the other epithets, and should be rather, in a translation, read first than last, to the saints in God the Father, called and preserved by Christ Jesus. *Saints* is the same as *Christians*; to become such they were called to believe in Christ by the preaching of the gospel, and having believed, were preserved by the grace of Christ in the life and practice of piety.

Verse 2. *Mercy unto you*] For even the best have

no merit, and must receive every blessing and grace in the way of mercy.

•Peace] With God and your consciences, love be to God and man, be multiplied—be unboundedly increased.

Verse 3. *When I gave all diligence*] This phrase, *πασαν σπουδην ποιουμενος*, is a Grecism for being exceedingly intent upon a subject; taking it up seriously with determination to bring it to good effect. The meaning of the apostle seems to be this: "Beloved brethren, when I saw it necessary to write to you concerning the common salvation, my mind being deeply affected with the dangers to which the church is exposed from the false teachers that are gone out into the world, I found it extremely necessary to write and exhort you to hold fast the truth which you had received, and strenuously to contend for that only faith which, by our Lord and his apostles has been delivered to the Christians."

Some think that St. Jude intimates that he had at first purposed to write to the church at large, on the nature and design of the gospel; but seeing the dangers to which the churches were exposed, because of the false teachers, he changed his mind, and wrote pointedly against those false doctrines, exhorting them strenuously to contend for the faith.

The common salvation] The Christian religion, and the salvation which it brings. This is called common because it equally belongs to Jews and Gentiles; it is the saving grace of God which has appeared to every man, and equally offers to every human being that redemption which is provided for the whole world.

Verse 4. *For there are certain men crept in unawares*] Παρεισευσων They have got into the church under specious pretences; and, when in, began to sow their bad seed.

Before of old ordained] Οι παλαι προγεγραμμενοι Such as were long ago proscribed, and condemned as

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this condemnation; ungodly men, ^a turning ^b the grace of our God into lasciviousness, and ^c denying the only Lord God,

and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that ^d the

Lord, having saved the people out of the land of Egypt, afterward ^e destroyed them that believed not.

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6 And ^f the angels which kept not their ^g first estate, but left their own habitation, ^h he hath reserved in everlasting chains,

^a 2 Pet. ii. 10. — ^b Tit. ii. 11. Hebr. xii. 15. — ^c Tit. i. 16. 2 Pet. ii. 1. 1 John ii. 22. — ^d 1 Cor. x. 9. — ^e Numb.

xiv. 29, 37. xxvi. 64. Ps. cvi. 26. Hebr. iii. 17, 19. ^f John viii. 44. — ^g Or, *principality*. — ^h 2 Pet. ii. 4.

the most public manner; this is the import of the word *προγραφειν* in this place, and there are many examples of this use of it in the Greek writers. See *Kypke*.

To this condemnation] To a similar punishment to that immediately about to be mentioned.

In the sacred writings all such persons, false doctrines, and impure practices, have been most openly proscribed and condemned; and the apostle immediately produces several examples, viz., the disobedient *Israelites*, the unfaithful *angels*, and the impure inhabitants of *Sodom* and *Gomorrha*. This is most obviously the apostle's meaning, and it is as ridiculous as it is absurd to look into such words for a decree of eternal reprobation, &c., such a doctrine being as far from the apostle's mind as from that of Him in whose name he wrote.

Turning the grace of our God into lasciviousness] Making the grace and mercy of God a covering for crimes; intimating that men might sin safely who believe the gospel, because in that gospel *grace* *abounds*. But perhaps the *goodness* of God is here meant, for I cannot see how they could believe the gospel in any way who denied the Lord Jesus Christ; unless, which is likely, their denial refers to this, that while they acknowledged Jesus as the promised Messiah, they denied him to be the only Lord, Sovereign, and Ruler of the church and of the world. There are many in the present day who hold the same opinion.

The only Lord God, and our Lord Jesus Christ.]

Μονον Δεσποτην Θεον και Κυριον ημων Ιησουν Χριστον αρνουμενους. These words may be translated, Denying the only Sovereign God, even our Lord Jesus Christ. But *Θεον*, God, is omitted by ABC, sixteen others, with Erpen's *Arabic*, the *Coptic*, *Æthiopic*, *Armenian*, and *Vulgate*, and by many of the *Fathers*. It is very likely that it was originally inserted as a gloss, to ascertain to whom the title of *τον μονον Δεσποτην*, the only Sovereign, belonged; and thus make two persons where only one seems to be intended. The passage believe belongs solely to Jesus Christ, and may be read thus: *Denying the only Sovereign Ruler, even our Lord Jesus Christ*. The text is differently arranged in the *Computensian Pölyglot*, which contains the first edition of the Greek Testament: *Και τον μονον Θεον και Δεσποτην, τον Κυριον ημων Ιησουν Χριστον αρνουμενους*. *Denying the only God and Sovereign, our Lord Jesus Christ*. This is a very

remarkable position of the words, and doubtless existed in some of the MSS. from which these editors copied. The *Simonians*, *Nicolaitans*, and *Gnostics*, denied God to be the creator of the world; and Simon is said to have proclaimed himself as FATHER to the *Samaritans*, as SOU to the *Jews*, and as the HOLY GHOST to all other nations. All such most obviously denied both *Father*, *Son*, and *Spirit*.

Verse 5. I will therefore put you in remembrance] That is, how such persons were proscribed, and condemned to bear the punishment due to such crimes.

Though ye once knew this] The word *απαξ*, here translated *once*, has greatly puzzled many interpreters. It has two meanings in the sacred writings, and indeed in the Greek writers also. 1. It signifies *once*, *one time*, as opposed to *twice*, or *several times*. 2. *Altogether*, *entirely*, *perfectly*, interpreted by Suidas *αντι του διωλου, ολοσχερως* and of this meaning he produces a proof from Josephus. This appears to be the sense of the word in Heb. vi. 4: *τους απαξ φωτισθεντας* those who were FULLY enlightened. Heb. x. 2: *απαξ εκκαθαριμενους* THOROUGHLY cleansed. See also ver. 3 of this epistle. Ps. lxii. 11: *απαξ ελαλησεν ο θεος* God spoke FULLY, completely, on the subject. St. Jude is to be understood as saying, *I will therefore put you in remembrance, though ye are THOROUGHLY instructed in this*.

Saved the people] Delivered them from the Egyptian bondage.

Afterward destroyed them] Because they neither believed his word, nor were obedient to his commands. This is the first example of what was mentioned ver. 4.

Verse 6. The angels which kept not their first estate] *Την ιαντων αρχην* Their own principality. The words may be understood of their having invaded the office or dignity of some others, or of their having by some means forfeited their own. This is spoken of those generally termed the *fallen angels*; but from what they fell, or from what cause or for what crime, we know not. It is generally thought to have been *pride*; but this is mere conjecture. One thing is certain; the angels who fell must have been in a state of probation, capable of either standing or falling, as Adam was in Paradise. They did not continue faithful, though they knew the law on which they stood; they are therefore produced as the second example.

But left their own habitation] This seems to inti-

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under darkness, ^a unto the judgment of the great day.

7 Even as ^b Sodom and Gomorrah, and the cities about

them in like manner, giving themselves over to fornication, and going after ^c strange flesh, are

^a Rev. xx. 10.—^b Gen. xix. 24. Dent. xxix. 23. 2 Pet. ii. 6.—^c Gr. *other*.

mate that they had invaded the office and prerogatives of others, and attempted to seize on their place of residence and felicity.

He hath reserved in everlasting chains] That is, in a state of confinement from which they cannot escape.

Under darkness] Alluding probably to those dungeons or dark cells in prisons where the most flagitious culprits were confined.

The judgment of the great day.] The final judgment, when both angels and men shall receive their eternal doom. See on 2 Peter ii. 4. In *Sohar Exod.*, fol. 8, c. 32: "Rabbi Isaac asked: Suppose God should punish any of his heavenly family, how would he act? R. Abba answered: He would send them into the flaming river, take away their dominion, and put others in their place." Some suppose that the saints are to occupy the places from which these angels, by transgression, fell.

Verse 7. *Even as Sodom and Gomorrah*] What their sin and punishment were may be seen in Gen. xix., and the notes there. This is the *third* example to illustrate what is laid down ver. 4.

Are set forth for an example] Both of what God will do to such transgressors, and of the position laid down in ver. 4, viz., that God has in the most open and positive manner declared that such and such sinners shall meet with the punishment due to their crimes.

Suffering the vengeance of eternal fire.] Subjected to such a punishment as an endless fire can inflict. Some apply this to the utter subversion of these cities, so that by the action of that fire which descended from heaven they were *totally* and *eternally* destroyed; for as to their being *rebuilt*, that is impossible, seeing the very ground on which they stood is burnt up, and the whole plain is now the immense lake *Asphaltites*. See my notes on Gen. xix.

The *first* sense applies to the inhabitants of those wicked cities; the *second*, to the cities themselves: in either case the word *αἰώνιον* signifies an *eternally destructive fire*; it has no end in the punishment of the wicked Sodomites, &c.; it has no end in the destruction of the cities; they were totally burnt up, and never were and never can be rebuilt. In either of these senses the word *αἰώνιος*, *eternal*, has its grammatical and proper meaning.

Verse 8. *Likewise also these filthy dreamers*] He means to say that these false teachers and their followers were as *unbelieving* and *disobedient* as the

set forth for an example, suffering the vengeance of eternal fire.

8 ^d Likewise also these *filthy* dreamers defile the flesh, despise dominion, and ^e speak evil of dignities.

9 Yet ^f Michael the archangel, when con-

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^d 2 Pet. ii. 10.—^e Exod. xxii. 28.—^f Dan. x. 13. xii. 1. Rev. xii. 7.

Israelites in the wilderness, as *rebellious* against the authority of God as the *fallen angels*, and as *impure* and *unholy* as the *Sodomites*; and that, consequently, they must expect *similar punishment*.

Our translators, by rendering *εὐνομαζόμενοι* *filthy dreamers*, seem to have understood St. Jude to mean *les pollutions nocturnes et volontaires de ces hommes impurs, qui se livrent sans scrupule à toutes sortes de pensées; et saisissant leur imagination par le rai de toutes sortes d'objets, tombent ensuite dans les corruptions honteuses et criminelles*. See *Calmet*. In plain English, self-pollution, with all its train of curses and cursed effects on body, soul, and spirit. The *idea* of our translators seems to be confirmed by the words *σαρκα μὲν μαινοῦσι*, *they indeed pollute the flesh*. See what is said at the conclusion of the thirty-eighth chapter of Genesis.

Despise dominion] *Κυριότητα δε ἀθετοῦσι* *They treat all government at nought*—they will come under no restraints; they despise all law, and wish to live as they list.

Speak evil of dignities.] *Δοξας δε βλασφημοῦσι* *They blaspheme or speak injuriously of supreme authority*. (See 2 Pet. ii. 10, 11.) They treat *governors* and *government* with contempt, and calumniate and misrepresent all divine and civil institutions.

Verse 9. *Yet Michael the archangel*] Of this personage many things are spoken in the Jewish writings: "Rabbi Judah Hakkodesh says: Wherever *Michael* is said to appear, the glory of the Divine Majesty is always to be understood." *Shemoth Rabba*, sec. i. fol. 104, 3. So that it seems as if they considered *Michael* in some sort as we do the *Messiah* manifested in the flesh.

Let it be observed that the word *archangel* is never found in the plural number in the sacred writings. There can be properly only one *archangel*, one chief or head of all the angelic host. Nor is the word *devil*, as applied to the great enemy of mankind, ever found in the plural; there can be but one monarch of all fallen spirits. *Michael* is this *archangel*, and head of all the *angelic orders*; the *devil*, *great dragon*, or *Satan*, is head of all the *diabolic orders*. When these two hosts are opposed to each other they are said to act under these two chiefs, as leaders; hence in Rev. xii. 7, it is said: *MICHAEL* and *his angels fought against the DRAGON* and *his angels*. The word *Michael*, מיכאל, seems to be compounded of מי *mi*, who, כה *ke*, like, and אל *El*, God: *he who is like*

A. M. cir. 4069. tending with the devil he dis-
 A. D. cir. 65. puted about the body of Moses,
 A. U. C. 818. *durst not bring against him a
 An. Olymp. railing accusation, but said,
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°The Lord rebuke thee.

10 °But these speak evil of those things
 which they know not: but what they know

° 2 Pet. ii. 11. — ° Zech. iii. 2. — ° 2 Pet. ii. 12. — ° Gen.
 iv. 5. 1 John iii. 12.

naturally, as brute beasts, in
 those things they corrupt them-
 selves.

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11 Woe unto them! for they
 have gone in the way °of Cain, and °ran
 greedily after the error of Balaam for reward,
 and perished †in the gainsaying of Core.

° Numb. xxii. 7, 21. 2 Pet. ii. 15. — † Numb. xvi. 1, &c.

God; hence by this personage, in the Apocalypse,
 many understand the Lord Jesus.

Disputed about the body of Moses] What this
 means I cannot tell; or from what source St. Jude
 drew it, unless from some tradition among his country-
 men. There is something very like it in *Debarim*
Rabba, sec. ii., fol. 263, 1: "Sammael, that wicked one,
 the prince of the satans, carefully kept the soul of
 Moses, saying: When the time comes in which
 Michael shall lament, I shall have my mouth filled
 with laughter. Michael said to him: Wretch, I weep,
 and thou laughest. *Rejoice not against me, O mine*
enemy, because I have fallen; for I shall rise again:
when I sit in darkness, the Lord is my light; Mic.
 vii. 8. By the words, *because I have fallen*, we must
 understand the death of Moses; by the words, *I shall*
rise again, the government of Joshua, &c." See the
preface.

Another contention of Michael with Satan is men-
 tioned in *Yalcut Rubeni*, fol. 43, 3: "At the time in
 which Isaac was bound there was a contention
 between Michael and Satan. Michael brought a ram,
 that Isaac might be liberated; but Satan endeavoured
 to carry off the ram, that Isaac might be slain."

The contention mentioned by Jude is not about the
 sacrifice of Isaac, nor the soul of Moses, but about
 the body of Moses; but why or wherefore we know
 not. Some think the devil wished to show the
 Israelites where Moses was buried, knowing that they
 would then adore his body; and that Michael was sent
 to resist this discovery.

Durst not bring against him a railing accusation]
 it was a Jewish maxim, as may be seen in *Synopsis*
Sohar, page 92, note 6: "It is not lawful for man to
 refer ignominious reproaches, even against wicked
 spirits." See *Schoettgen*.

Dr. Macknight says: "In Dan. x. 13, 21, xii. 1,
 Michael is spoken of as one of the chief angels who
 took care of the Israelites as a nation; he may there-
 fore have been the angel of the Lord before whom
 Joshua the high-priest is said, Zech. iii. 1, to have
 stood, Satan being at his right hand to resist him;
 namely, in his design of restoring the Jewish church
 and state, called by Jude the body of Moses, just as
 the Christian church is called by Paul the body of
 Christ. Zechariah adds, *And the Lord*, that is, the
 angel of the Lord, as is plain from ver. 1, *said unto*
Joshua, The Lord rebuke thee, O Satan! even the
Lord that hath chosen Jerusalem, rebuke thee!" This

is the most likely interpretation which I have seen;
 and it will appear the more probable when it is con-
 sidered that, among the Hebrews, גוף *guph*, body, is
 often used for a thing itself. So, in Rom. vii. 24,
 σωμα της ἀμαρτίας, the body of sin, signifies sin itself:
 so the body of Moses, גוף של משה *guph shel Mosheh*,
 may signify Moses himself; or that in which he was
 particularly concerned, viz., his institutes, religion, &c.

It may be added, that the Jews consider Michael
 and Sammael, one as the friend, the other as the enemy,
 of Israel. Sammael is their accuser, Michael their
 advocate. "Michael and Sammael stand before the
 Lord; Satan accuses, but Michael shows the merits
 of Israel. Satan endeavours to speak, but Michael
 silences him: Hold thy tongue, says he, and let us
 hear what the Judge determines; for it is written,
He will speak peace to his people, and to his saints;
 Ps. lxxxv. 9." *Shemoth Rabba*, sec. xviii. fol. 117, 3.

Verse 10. *Speak evil of those things which they*
know not] They do not understand the origin and
 utility of civil government; they revile that which
 ever protects their own persons and their property.
 This is true in most insurrections and seditious.

But what they know naturally] They are destitute
 of reflection; their minds are uncultivated; they
 follow mere natural instinct, and are slaves to their
 animal propensities.

As brute beasts] Ὡς τὰ ἀλογα ζῶα Like the irra-
 tional animals; but, in the indulgence of their animal
 propensities, they corrupt themselves, beyond the
 example of the brute beasts. A fearful description;
 and true of many in the present day.

Verse 11. *They have gone in the way of Cain*]
 They are haters of their brethren, and they that are
 such are murderers; and by their false doctrine
 they corrupt and destroy the souls of the people.

The error of Balaam] For the sake of gain they
 corrupt the word of God and refine away its mean-
 ing, and let it down so as to suit the passions of
 the profligate. This was literally true of the Nico-
 laitans, who taught most impure doctrines, and fol-
 lowed the most lascivious practices.

Gainsaying of Core.] See the account of the rebel-
 lion of Korah, Dathan, and Abiram, and their com-
 pany, in Numb. xxii. It appears that these persons
 opposed the authority of the apostles of our Lord, as
 Korah and his associates did that of Moses and
 Aaron; and St. Jude predicts them a similar punish-
 ment. In this verse he accuses them of murder

A. M. cir. 4069. 12 ^a These are spots in your
 A. D. cir. 65. ^b feasts of charity, when they
 A. U. C. 818. feast with you, feeding them-
 An. Olymp. selves without fear : ^c clouds
 CXXI. I. they are without water, ^d carried about of

winds ; trees whose fruit wither-
 eth, without fruit, twice dead,
^e plucked up by the roots ;
 13 ^f Raging waves of the sea,
^g foaming out their own shame ; wandering

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 An. Olymp.
 CXXI. I.

^a 2 Pet. ii. 13. — ^b 1 Cor. xi. 21. — ^c Prov. xxv. 14.
^d 2 Pet. ii. 17.

^e Eph. iv. 14. — ^f Matt. xv. 13. — ^g Isai. lvii. 20.
^h Phil. iii. 19.

covetousness, and rebellion against the authority of God.

Verse 12. *Spots in your feasts of charity*] It appears that these persons, unholy and impure as they were, still continued to have outward fellowship with the church! This is strange: but it is very likely that their power and influence in that place had swallowed up, or set aside, the power and authority of the real ministers of Christ; a very common case when worldly, time-serving men get into the church.

The *feasts of charity*, the *αγαπαι* or *love-feasts*, of which the apostle speaks, were in use in the primitive church till the middle of the *fourth* century, when, by the council of Laodicea, they were prohibited to be held in the churches; and, having been abused, fell into disuse. In later days they have been revived, in all the purity and simplicity of the primitive institution, among the *Moravians* or *Unitas Fratrum*, and the people called *Methodists*.

Among the ancients, the richer members of the church made an occasional general feast, at which all the members attended, and the poor and the rich ate together. The fatherless, the widows, and the strangers were invited to these feasts, and their eating together was a proof of their love to each other; whence such entertainments were called *love-feasts*. The love-feasts were at first celebrated *before* the Lord's Supper, in process of time they appear to have been celebrated *after* it. But they were never considered as the Lord's Supper, nor any substitute for it. See, for farther information, *Suicer*, in his *The-saurus*, under the word *Αγαπη*.

Feeding themselves without fear] Eating, not to suffice nature, but to pamper appetite. It seems the provision was abundant, and they ate to gluttony and riot. It was this which brought the love-feasts into disrepute in the church, and was the means of their being at last wholly laid aside. This abuse is never likely to take place among the Methodists, as they only use *bread* and *water*; and of this the provision is not sufficient to afford the tenth part of a meal.

Instead of *αγαπαι*, *love-feasts*, *απαραις*, *deceits*, is the reading of the *Codex Alexandrinus*, and the *Codex Ephrem*, two MSS. of the highest antiquity; as also of those MSS. collated by *Laurentius Valla*, and of some of those in the *Medicean* library. This reading appears to have been introduced in order to avoid the conclusion that some might be led to draw concerning the state of the church; it must be very corrupt, to have in its communion such corrupt men.

Clouds—without water] The doctrine of God is

compared to the *rain*, Deut. xxxii. 2, and *clouds* are the instruments by which the rain is distilled upon the earth. In arid or parched countries the very appearance of a cloud is delightful, because it is a token of refreshing showers; but when sudden winds arise, and disperse these clouds, the hope of the husbandman and shepherd is cut off. These false teachers are represented as *clouds*; they have the *form* and *office* of the teachers of righteousness, and from such *appearances* pure doctrine may be naturally expected: but these are *clouds without water*—they distil no refreshing showers, because they have none; they are *carried away* and *about* by their *passions*, as those *light fleecy clouds* are carried by the winds. See the notes on 2 Pet. ii. 17.

Trees whose fruit withereth] *Δενδρα φθινοπωρον* *Galled or diseased trees*; for *φθινοπωρον* is, according to *Phavorinus*, *νοσος φθινοψουσα οπωρας*, a *disease* (in trees) which causes their fruit to wither; for although there are *blossoms*, and the *fruit shapes* or is *set*, the galls in the trees prevent the proper circulation of the sap, and therefore the fruit never comes to perfection. Hence the apostle immediately adds, *without fruit*; i. e. the fruit never comes to maturity. This metaphor expresses the same thing as the preceding. They have the appearance of ministers of the gospel, but they have no fruit.

Twice dead] *First, naturally and practically dead in sin*, from which they had been revived by the preaching and grace of the gospel. *Secondly, dead by backsliding or apostasy* from the true faith, by which they lost the grace they had before received; and now likely to continue in that death, because *plucked up from the roots*, their roots of faith and love being no longer fixed in Christ Jesus. Perhaps the *arist* is taken here for the *future*: *They shall be plucked up from the roots*—God will exterminate them from the earth.

Verse 13. *Raging waves of the sea, foaming out their own shame*] The same metaphor as in Isai. lvii. 20: *The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt*. These are like the sea in a storm, where the *swells* are like mountains; the *breakers* lash the shore, and sound like thunder; and the great deep, stirred up from its very bottom, rolls its muddy, putrid sediment, and deposits it upon the *beach*. Such were those proud and arrogant boasters, those headstrong, unruly, and ferocious men, who swept into their own vortex the souls of the simple, and left nothing behind them that was not indicative of their folly, their turbulence, and their impurity.

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stars, ^a to whom is reserved the blackness of darkness for ever. 14 And Enoch also, ^b the seventh from Adam, prophesied

of these, saying, Behold, ^c the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have un-

^a 2 Pet. ii. 17. — ^b Gen. v. 18. — ^c Deut. xxxiii. 2. Dan. vii. 10. Zech. xiv. 5. Matt. xxv. 31. 2 Thess. i. 7. Rev. i. 7. — ^d 1 Sam. ii. 3. Ps. xxxi. 18. xciv. 4. Mal. iii. 13.

Wandering stars] Ἀστέρες πλανηταί. Not what we call *planets*; for although these differ from what are called the *fixed stars*, which never change their place, while the *planets* have their revolution round the sun; yet, properly speaking, there is no *irregularity* in their motions: for their appearance of *advancing*, *stationary*, and *retrograde*, are only in reference to an observer on the earth, viewing them in different parts of their orbits; for as to themselves, they ever continue a steady course through all their revolutions. But these are uncertain, anomalous meteors, *ignes fatui*, *wills-o'-the-wisp*; dancing about in the *darkness* which themselves have formed, and leading simple souls astray, who have ceased to walk in the *light*, and have no other guides but those oscillating and devious meteors which, if you run *after* them, will flee before you, and if you run *from* them will follow you.

The blackness of darkness] They are such as are going headlong into that *outer darkness* where there is wailing, and weeping, and gnashing of teeth. The whole of this description appears to have been borrowed from 2 Pet. ii., where the reader is requested to see the notes.

Verse 14. *Enoch also, the seventh from Adam*] He was the *seventh* patriarch, and is distinguished thus from *Enoch, son of Cain*, who was but the *third* from Adam; this appears plainly from the genealogy, 1 Chron. i. 1: Adam, Seth, Enosh, Kenan, Mahalaleel, Jared, Henoch or *Enoch*, &c. Of the *book of Enoch*, from which this prophecy is thought to have been taken, much has been said; but as the work is *apocryphal*, and of no authority, I shall not burden my page with *extracts*. See the *preface*.

Perhaps the word προφητεύσει, *prophesied*, means no more than *preached*, *spoke*, made *declarations*, &c., concerning these things and persons; for doubtless he reproved the ungodliness of his own times. It is certain that a *book of Enoch* was known in the earliest ages of the primitive church, and is quoted by *Origen* and *Tertullian*; and is mentioned by *St. Jerome* in the *Apostolical Constitutions*, by *Nicephorus*, *Athanasius*, and probably by *St. Augustine*. See *Suicer's Thesaurus*, Vol. I., col. 1131. Such a work is still extant among the *Abyssinians*.

Ten thousand of his saints] This seems to be taken from Dan. vii. 10.

godly committed, and of all their ^d hard *speeches* which ungodly sinners have spoken against him.

A. M. cir. 4069.
A. D. cir. 65.
A. U. C. 818.
An. Olymp.
CCXI. 1.

16 These are murmurers, complainers, walking after their own lusts; and ^e their mouth speaketh great swelling *words*, ^f having men's persons in admiration because of advantage.

17 ^g But, beloved, remember ye the words

^e 2 Pet. ii. 18. — ^f Prov. xxviii. 21. James ii. 1, 9 — ^g 2 Pet. iii. 2.

Verse 15. *To execute judgment*] This was originally spoken to the antediluvians; and the coming of the Lord to destroy that world was the thing spoken of in this prophecy or declaration. But as God had threatened this, it required no direct inspiration to foretel it. *To execute judgment*, &c. This is a very strange verse as to its composition, and is loaded with various readings; the MSS. and *Versions* being at little agreement among themselves on its phraseology. Ἀυτων, which we translate *among them*, is omitted by the best MSS. and *Versions*, and is, in all probability, spurious. Many also omit ἀσεβειᾶς after ἐργων, *ungodly deeds*. Many insert λογων, *words* or *speeches*, after σαλτηρων, *hard*; and this word our translators have supplied. And instead of ἀμαρτωλοι, *sinners*, the *Sahidic* has ἀνθρωποι, *men*. There are others of less note; but the frequent recurrence of ALL and UNGODLY makes the construction of the sentence very harsh.

Dr. *Macknight* supposes that Enoch's prophecy was common among the Jews; for the first words in Hebrew are *Maranatha*, and these were used by them in that form of excommunication or cursing which they pronounced against irreclaimable offenders. The doctor forgets himself here; the words *Maranatha* are not *Hebrew*, but *Syriac*. In Hebrew the form of execration begins with ארור אתה *arur attah*, "cursed art thou;" or מחרם אתה *mochoram attah*: but the *Syriac* מָרַן אֲתָה *maran atha*, is literally, *our Lord is coming*; see on 1 Cor. xvi. 22; but here, in the *Syriac*, the words are אֲתָה מָרַן *atha moria*, "the Lord cometh." So it is doubtful whether this fancied analogy exists.

Verse 16. *These are murmurers*] Grudging and grumbling at all men, and at all things; *complainers*, μὲνψιμοῦποι, *complainers of their fate or destiny*—finding fault with God and all his providential dispensations, making and governing worlds in their own way; persons whom neither God nor man can please.

Walking after their own lusts] Taking their wild, disorderly, and impure passions for the rule of their conduct, and not the writings of the prophets and apostles.

Great swelling words] Ὑπεροψα. See the explanation of this term in 2 Pet. ii. 18.

A. M. cir. 4069. which were spoken before of
 A. D. cir. 65. the apostles of our Lord Jesus
 A. U. C. 818. Christ;
 An. Olymp. CCXI. 1.

18 How that they told you
 * there should be mockers in the last time,
 who should walk after their own ungodly lusts.

19 These be they ^b who separate themselves,
^c sensual, having not the Spirit.

20 But ye, beloved, ^d building up yourselves

on your most holy faith, * pray-
 ing in the Holy Ghost,

21 Keep yourselves in the
 love of God, ^f looking for the
 mercy of our Lord Jesus Christ unto eternal
 life.

22 And of some have compassion, making
 a difference :

23 And others ^g save with fear, ^h pulling them

A. M. cir. 4069.
 A. D. cir. 65.
 A. U. C. 818.
 An. Olymp.
 CCXI. 1.

^a 1 Tim. iv. 1. ² Tim. iii. 1. iv. 3. ² Pet. ii. 1. iii. 3.
^b Prov. xviii. 1. ^{Ezek.} xiv. 7. ^{Hos.} iv. 14. ix. 10. ^{Hebr.}
 x. 25.—^c 1 Cor. ii. 14. ^{James} iii. 15.—^d Col. ii. 7.

1 Tim. i. 4.—^e Rom. viii. 26. ^{Eph.} vi. 18.—^f Tit. ii. 12.
² Pet. iii. 12.—^g Rom. xi. 14. ¹ Tim. iv. 16.—^h ^{Amos}
 iv. 11. ¹ Cor. iii. 15. ^{Zech.} iii. 2.

Having men's persons in admiration] Time-servers
 and flatterers; and persons who pretend to be *astonished*
 at the *greatness, goodness, sagacity, learning, wisdom,*
&c., of rich and great men, hoping thereby to ac-
 quire money, influence, power, friends, and the like.

Because of advantage.] *ὀφελείας χάρις* For the
sake of lucre. All the flatterers of the rich are of
 this kind; and especially those who profess to be
ministers of the gospel, and who, for the sake of a
 more advantageous *settlement or living,* will soothe the
 rich even in their sins. With such persons a *rich*
man is every thing; and if he have but a *grain* of
 grace, his *piety* is extolled to the skies! I have known
 several ministers of this character, and wish them all
 to read the *sixteenth verse of Jude.*

Verse 17. *Remember—the words*] Instead of fol-
 lowing those teachers and their corrupt doctrine,
 remember what Christ and his apostles have said;
 for they foretold the coming of such false teachers
 and impostors.

Verse 18. *Mockers in the last time*] See the notes
 on 1 Tim. iv. 1; 2 Tim. iii. 1, &c.; and particularly
 2 Pet. iii. 2, 3, &c., to which Jude seems to refer.

The last time.—The conclusion of the Jewish
 polity.

Verse 19. *Who separate themselves*] From the true
 church, which they leave from an affectation of *super-*
rior wisdom.

Sensual] *ψυχικοί* *Animal*—living as brute beasts,
 guided simply by their *own lusts and passions,* their
 Bible being the manifold devices and covetousness of
 their own hearts; for they *have not the Spirit*—they
 are not spiritually minded, and have no Holy Ghost,
 no inspiration from God.

Verse 20. *Building up yourselves*] Having the *most*
holy faith—the gospel of our Lord Jesus, and the
writings of his apostles, for your foundation; founding
 all your expectations on these, and seeking from the
 Christ who is their sum and substance all the grace
 and glory ye need.

Praying in the Holy Ghost] Holding fast the
 divine influence which ye have received, and under
 that influence making prayer and supplication to
 God. The prayer that is not sent up through the
 influence of the Holy Ghost is never likely to reach
 heaven.

Verse 21. *Keep yourselves in the love of God*] By
 building up yourselves on your most holy faith, and
 praying in the Holy Ghost; for without this we shall
 soon lose the love of God.

Looking for the mercy of our Lord] For although
 they were to build *themselves* up, and to *pray* in the
 Holy Ghost, and keep *themselves* in the love of God,
 yet this *building, praying, and keeping,* cannot merit
 heaven; for, after all their diligence, earnestness,
 self-denial, watching, obedience, &c., they must look
 for the *MERCY of the Lord Jesus Christ, to bring them*
 to ETERNAL LIFE.

Verse 22. *And of some have compassion, making*
a difference] The general meaning of this exhortation
 is supposed to be, “Ye are not to deal alike with
 all those who have been seduced by false teachers:
 ye are to make a difference between those who have
 been led away by weakness and imprudence, and
 those who, in the pride and arrogance of their hearts,
 and their unwillingness to submit to wholesome *dis-*
cipline, have separated themselves from the church,
 and become its inveterate enemies.”

Instead of *καὶ οὓς μὲν ἐλεεῖτε διακρινόμενοι,* and of
some have compassion, making a difference, *many*
MSS., Versions, and Fathers have *καὶ οὓς μὲν ἐλεεῖτε*
διακρινόμενοι, and *some rebuke, after having judged*
them; or, *rebuke those that differ;* or, *some that are*
wavering convince; or whatever else the reader
 pleases: for this and the following verse are all con-
 fusion, both in the MSS. and Versions; and it is
 extremely difficult to know what was the original
 text. Our own is as likely as any.

Verse 23. *And others save with fear*] “Some of
 them snatch from the fire; but when they repent
 have mercy upon them in fear.”—*Syriac.* “And
 some of them rebuke for their sins; and on others
 have mercy when they are convicted; and others
 save from the fire and deliver them.”—*Erpen's*
Arabic. Mr. Wesley's note has probably hit the
 sense. “Meantime watch over *others* as well as
yourselves; and give them such help as their various
 needs require. For instance, 1. *Some that are*
wavering in judgment, staggered by others' or by their
 own evil reasoning, endeavour more deeply to *con-*
vince of the truth as it is in Jesus. 2. *Some snatch*

A. M. cir. 4069. out of the fire; hating even * the
 A. D. cir. 66. garment spotted by the flesh.
 A. U. C. 818. 24 ^b Now unto him that is
 An. Olymp. able to keep you from falling,
 CCXI. 1. and ^c to present you faultless before the presence

of his glory with exceeding joy,
 25 ^d To the only wise God
 our Saviour, be glory and ma-
 jesty, dominion and power, both
 now and ever. Amen.

A. M. cir. 4069.
 A. D. cir. 65.
 A. U. C. 818.
 An. Olymp.
 CCXI. 1.

^a Zech. iii. 4, 5. Rev. iii. 4. — ^b Rom. xvi. 25. Eph. iii. 20.
^c Col. i. 22.

^d Rom. xvi. 27. 1 Tim. i. 17. ii. 3.

with a swift and strong hand out of the fire of sin and temptation. 3. On others show compassion, in a milder and gentler way; though still with a jealous fear, lest you yourselves be infected with the disease you endeavour to cure. See therefore that, while ye love the sinners, ye retain the utmost abhorrence of their sins, and of any, the least, degree of or approach to them."

Hating even the garment spotted by the flesh.] Fleeing from all appearance of evil. *Dictum sump-tum, ut apparet, a mulieribus sanguine menstruo pollutis, quarum vestes etiam pollutas censebantur:* or there may be an allusion to a case of leprosy, for that infected the garments of the afflicted person, and these garments were capable of conveying the contagion to others.

Verse 24. *Now unto him that is able to keep you from falling*] Who alone can preserve you from the contagion of sin, and preserve you from falling into any kind of error that might be prejudicial to the interests of your souls; and thus to present you faultless, or, as many others read, *ασπιλους, without spot*, alluding to the spotted garment mentioned above.

Before the presence of his glory] Where nothing an stand that does not resemble himself, with exceeding great joy, in finding yourselves eternally out of the reach of the possibility of falling, and for aing now arrived at an eternity of happiness.

Verse 25. *To the only wise God*] Who alone can teach, who alone has declared, the truth; that truth which ye now stand. See on Rom. xvi. 27.

Our Saviour] Who has by his blood washed us from our sins, and made us kings and priests unto God the Father.

Be glory] Be ascribed all light, excellence, and splendour.

Majesty] All power, authority, and pre-eminence.

Dominion] All rule and government in the world and in the church, in earth and in heaven.

And power] All energy and operation to every thing that is wise, great, good, holy, and excellent.

Both now] In the present state of life and things.

And ever.] *Ες παντας τους αιωνας* To the end of all states, places, dispensations, and worlds; and to that state which knows no termination, being that eternity in which this glory, majesty, dominion, and power ineffably and incomprehensibly dwell.

Amen.] So let it be, so ought it to be, and so it shall be.

After to the only wise God our Saviour, many excellent MSS., Versions, &c., add *δια Ιησου Χριστου του Κυριου ημων, by Jesus Christ our Lord*; and after dominion and power they add *προ παντος του αιωνος, before all time*; and both these readings Griesbach has received into the text. The text, therefore, may be read thus: *To the only wise God our Saviour, by Christ Jesus our Lord, be glory and majesty, dominion and power, before all time; and now, and through all futurity. Amen.* Let the whole creation join in one chorus, issuing in one eternal Amen!

Subscriptions to this epistle in the VERSIONS:

The Epistle of Jude the apostle, whose intercession be ever with us, Amen. The end.—SYRIAC.

The Epistle of Jude, the brother of James, is finished: and glory be to God for ever and ever, Amen.—ÆTHIOPIC.

Nothing in the VULGATE.

Nothing in the ARABIC.

"This epistle was written A. D. 64, by the apostle Jude, the brother of James; who is also called Lebbeus and Thaddeus; and who preached (the gospel) to the Armenians and to the Persians."—This is found at the end of the ARMENIAN Bible, printed in 1698.

The Epistle of Jude, the son of Joseph, and brother of James, is ended.—A MS. copy of the SYRIAC.

The end of the Catholic Epistle of St. Jude.—COMPLUTENSIAN.

The Epistle of Jude the apostle is ended.—IBID., Latin text.

In the MANUSCRIPTS:

Jude.—*Codex Vaticanus*, B.

The Epistle of Jude.—*Codex Alexandrinus*.

The Catholic Epistle of Jude.—*Codex Ephrem*.

The Epistle of the holy apostle Jude.—*Codex G*, in Griesbach.

Of how little authority such subscriptions are, we have already had occasion to observe in various cases. Very few of them are ancient; and none of them coeval with the works to which they are appended. They are, in general, the opinions of the scribes who wrote the copies; or of the churches

for whose use they were written. No stress, therefore, should be laid on them, as if proceeding from divine authority.

With the epistle of Jude end all the apostolical epistles, and with it the canon of the New Testament, as to *gospels* and *epistles*; for the *Apocalypse*

is a work *sui generis*, and can rank with neither. It is in general a collection of symbolic prophecies, which do not appear to be yet fully understood by the Christian world, and which can only be known when they are fulfilled.

Finished for a new impression, January 4th, 1832.—A. C.

INTRODUCTION

TO

THE REVELATION

OF

ST. JOHN THE DIVINE.

AS there has been much controversy concerning the authenticity of this book ; and as it was rejected by many for a considerable time, and, when generally acknowledged, was received cautiously by the church ; it will be well to examine the testimony by which its authenticity is supported, and the arguments by which its claim to a place in the sacred canon is vindicated. Before, therefore, I produce my own sentiments, I shall beg leave to lay before the reader those of Dr. *Lardner*, who has treated the subject with much judgment.

“ We are now come to the last book of the New Testament, the *Revelation* ; about which there have been different sentiments among Christians ; many receiving it as the writing of John the apostle and evangelist, others ascribing it to John a presbyter, others to Cerinthus, and some rejecting it, without knowing to whom it should be ascribed. I shall therefore here rehearse the testimony of ancient Christians, as it arises in several ages.

“ It is probable that Hermas read the book of the Revelation, and imitated it ; he has many things resembling it. It is referred to by the Martyrs at Lyons. There is reason to think it was received by Papias. Justin Martyr, about the year 140, was acquainted with this book, and received it as written by the apostle John ; for, in his dialogue with Trypho, he expressly says : ‘ A man from among us, by name John, one of the apostles of Christ, in the revelation made to him, has prophesied that the believers in our Christ shall live a thousand years in Jerusalem ; and after that shall be the general, and, in a word, the eternal resurrection and judgment of all together.’ To this passage we suppose Eusebius to refer in his ecclesiastical history, when, giving an account of Justin’s works, he observes to this purpose. He also mentions the Revelation of John, expressly calling it the apostle’s. Among the works of Melito, bishop of Sardis, one of the seven churches of Asia, about the year 177, Eusebius mentions one entitled, ‘ Of the Revelation of John.’ It is very probable that Melito ascribed this book to the apostle of that name, and esteemed it of canonical authority. Irenæus, bishop of Lyons in Gaul, about A. D. 178, who in his younger days was acquainted with Polycarp, often quotes this book as the Revelation of John, the apostle of the Lord. And in one place he says : ‘ It was seen not long ago, but almost in our age, at the end of the reign of Domitian.’

“ Theophilus was bishop of Antioch about 181. Eusebius, speaking of a work of his against the heresy of Hermogenes, says : ‘ He therein made use of testimonies, or quoted passages, from John’s Apocalypse.’ The book of the Revelation is several times quoted by Clement of Alexandria, who flourished about 194 ; and once in this manner : ‘ Such an one,

though here on earth he is not honoured with the first seat, shall sit upon the four-and-twenty thrones judging the people, as John says in the Revelation.' Tertullian, about the year 200, often quotes the Revelation, and supposes it to have been written by St. John, the same who wrote the First Epistle of John, universally received: 'Again, the apostle John describes, in the Apocalypse, a sharp two-edged sword coming out of the mouth of God.' He also says: 'We have churches that are the disciples of John. For though Marcion rejects the Revelation, the succession of bishops, traced to the original, will assure us that John is the author:' by John undoubtedly meaning the apostle.

"From Eusebius we learn that Apollonius, who wrote against the Montanists about 211, quoted the Revelation. By Caius, about 212, it was ascribed to Cerinthus: it was received by Hippolytus about 220, and by Origen about 230. It is often quoted by him. He seems not to have had any doubt about its genuineness. In his Commentary upon St. John's gospel, he speaks of it in this manner: 'Therefore John, the son of Zebedee, says in the Revelation.' Dionysius, bishop of Alexandria, about 247, or somewhat later, wrote a book against the Millenarians, in which he allows the Revelation to be written by John, a holy and divinely inspired man. But he says, 'He cannot easily grant him to be the apostle, the son of Zebedee, whose is the Gospel according to John, and the Catholic Epistle.' He rather thinks it may be the work of John an elder, who also lived at Ephesus in Asia, as well as the apostle. It also appears, from a conference which Dionysius had with some Millenarians, that the Revelation was, about 240 and before, received by Nepus, an Egyptian bishop, and by many others in that country; and that it was in great reputation. It was received by Cyprian, bishop of Carthage, about 248, and by the Church of Rome in his time, and by many Latin authors. The Revelation was received by Novatus and his followers, and by various other authors. It is also probable that it was received by the Manichees. It was received by Lactantius, and by the Donatists; by the latter Arnobius about 460, and by the Arians.

"In the time of Eusebius, in the former part of the fourth century, it was by some not received at all; and therefore it is reckoned by him among contradicted books. Nevertheless it was generally received. Eusebius himself seems to have hesitated about it, for he says: 'It is likely the Revelation was seen by John the elder, if not by John the apostle.' It may be reckoned probable that the critical argument of Dionysius of Alexandria was of great weight with him, and others of that time. The Revelation was received by Athanasius, and by Epiphanius; but we also learn from him that it was not received by all in his time. It is not in the catalogue of Cyril of Jerusalem, and seems not to have been received by him. It is also wanting in the catalogue of the Council of Laodicea, about 363.

"The Revelation is not in Gregory Nazianzen's catalogue; however it seems to have been received by him. It is in the catalogue of Amphilochius; but he says it was not received by all. It is also omitted in Ebedjesus's catalogue of the books of scripture received by the Syrians; nor is it in the ancient Syriac Version.

"It was received by Jerome; but he says it was rejected by the Greek Christians. It was received by Rufin, by the Third Council of Carthage, and by Augustine, but it was not received by all in his time. It is never quoted by Chrysostom, and probably was not received by him. It is in the catalogue of Dionysius called the Areopagite, about 490. It is in the Alexandrian MS. It was received by Sulpicius Severus about 401; and by J. Damascenus, and by Œcumenius, and by many other authors. Andrew, bishop of Cæsarea, in Cappadocia, at the end of the fifth century, and Arethas, bishop of the same place, in the sixth century, wrote commentaries upon it. But it was not received by Severian, bishop of Gabala; nor, as it seems, by Theodoret. Upon the whole, it appears that this book has been generally received in all ages, though some have doubted of it, and rejected it; particularly the Syrians, and some other Christians in the East.

"Having thus represented the external evidence of the genuineness of the Book of the Revelation, or of its being written by St. John, I should proceed to consider the internal evidence. But I need not enlarge here, but merely take notice of a few things of principal note, which learned men insist upon as arguments that the Revelation has the same author with the gospel and epistles that go under the name of the evangelist and apostle John. Chap. i., ver. 1: 'The revelation of Jesus Christ, which God gave unto him, to show unto his servant things which must shortly come to pass. And he sent and signified it by his angel unto his servant John.'

"Hence it is argued, that John styles himself the *servant of Christ*, in a sense not

mon to all believers, but peculiarly to those who are especially employed by him. So Paul and other apostles call themselves *servants of God and of Christ*. Particularly Rom. i. 1: 'Paul, a servant of Jesus Christ.' James i. 1: 'James, a servant of God and of the Lord Jesus Christ.' 2 Peter i. 1: 'Simon Peter, a servant and an apostle of Jesus Christ.' Jude i. 1: 'Jude, a servant of Jesus Christ.' So Moses is called 'the servant of God,' Num. xii. 7, and Heb. iii. 2; and in like manner many of the prophets. And in this very book, chap. x. 7, is the expression, 'as he has declared unto his servants, the prophets.'

This observation may be of some weight for showing that the writer is an apostle, but it is not decisive; and in the same verse, whence this argument is taken, the phrase is used in a general sense: 'Which God gave unto him, to shew unto his servants.' Verse 2: 'Who saw the record of the word of God, and of the testimony of Jesus Christ, and of all things which he saw.'

Some suppose the writer here refers to the written Gospel of St. John, and should be understood to say that he had already *borne testimony concerning the word of God, and of the Lord Jesus Christ*. But these words may be understood of this very book, the Revelation, and things contained in it. The writer says here, very properly at the beginning, and by way of preface, that he had performed his office in this book, having faithfully recorded in it the word of God which he had received from Jesus Christ. Certainly, if these words did only refer to a written gospel, they would be decisive; but they are allowed to be ambiguous, and other senses have been given of them. By some they have been understood to mean a declaration that the writer had already borne witness to Jesus Christ before magistrates. Moreover, I think that, if St. John had intended to manifest himself in this introduction, he would more plainly have characterised himself in several parts of this book than as done. This observation therefore appears to me to be of small moment for determining who the writer is.

Farther, it is argued, in favour of the genuineness of this book, that 'there are in it many instances of conformity, both of sentiment and expression, between the Revelation and the uncontested writings of St. John.' Our Saviour says to his disciples, John xvi. 33: 'I have overcome the world.' Christian firmness under trials is several times represented by *overcoming, overcoming the world, or overcoming the wicked one*, in John's First Epistle, chap. ii. 13, 14; iv. 4; v. 4, 5. And it is language peculiar to St. John, being in no other books of the New Testament. And our Lord says, Rev. iii. 21: 'I will grant him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am now set down with my Father in his throne.' Compare chap. ii. 7, 11, 17, 26; iii. 5, 12, and xxi. 7.

Concerning the time of writing this book, I need not now say much. It is the general opinion of ancient authors that St. John was banished into Patmos in the time of Domitian in the latter part of his reign, and restored by his successor Nerva. But the book could not be published till after John's release and return to Ephesus in Asia. As Domitian died in 96, and his persecution did not commence till near the end of his reign, the Revelation is to be fitly dated in the year 95 or 96. Mill places the Revelation in the year of the death of Domitian 96, and the last year of the emperor Domitian. At first he supposed that the Revelation was written at Patmos; but afterwards he altered his mind, and thought it was not written till after his return to Ephesus. He builds his opinion upon the words of Revelation i. 9.

If so, I apprehend it might not be published before the year 97; or, at the soonest, the end of 96. Basnage places the Revelation in 96. Le Clerc, likewise, who readily admits the genuineness of this book, speaks of it in the same year. Mr. Lowman supposes that John had his visions in the Isle of Patmos, in 95; but Mr. Wetstein favours the opinion of those who have argued that the Revelation was written before the Jewish war. He so says that, if the Revelation was written before that war, it is likely that the events at that time should be foretold in it; to which I answer, that though some interpreters have referred some things in this book to those times, I cannot say whether they have done it or not, because I do not understand the Revelation. But, to me, it seems that though the book was written before the destruction of Jerusalem, there was no necessity that it should be foretold here; because our blessed Lord had, in his own preaching, frequently and very plainly and intelligibly concerning the calamities coming upon the Jewish people in general, and the city and temple of Jerusalem in particular; and his plain predictions and prophetic prefigurations of those events were recorded by no less than three historians and prophets before the war in Judea broke out.

“Grotius, who places this book in the reign of Claudius, was of opinion that the visions of this book were seen at different times, and afterwards joined together in one book, in the same way as the visions and prophecies of some of the prophets of the Old Testament.

“Concerning this opinion it is not proper for me to dispute; though there appears not any foundation for it in the book itself, as Vitringa has observed. But that the Book of the Revelation in its present form, sent as an epistle to the seven churches of Asia, chap. i. 4, was not composed and published before the reign of Domitian, appears to me very probable, from the general and almost universally concurring testimony of the ancients, and from some things in the book itself.

“I shall now transcribe a part of L'Enfant's and Beausobre's Preface to the Revelation, at the same time referring to Vitringa, who has many like thoughts:

“Having quoted Irenæus, Origen, Eusebius, and various other writers, placing St. John's banishment at Patmos in the latter part of the reign of Domitian, and saying, that he there saw the Revelation, they say: ‘To these incontestable witnesses it is needless to add a long list of others of all ages, and of the same sentiment, to whom the authority of Epiphanius is by no means comparable.’ And they go on: ‘We must add to so constant a tradition other reasons which farther show that the Revelation was not written till after Claudius and Nero. It appears from the book itself that there had been already churches for a considerable space of time in Asia; forasmuch as St. John, in the name of Christ, reproves faults that happen not but after a while. The church of Ephesus *had left her first love*. That of Sardis *had a name to live, but was dead*. The church of Laodicea was fallen into lukewarmness and indifference. But the church of Ephesus, for instance, was not founded by St. Paul before the last years of Claudius. When in 61 or 62, St. Paul wrote to them from Rome, instead of reproving their want of love, he commends their love and faith, chap. i. 13. It appears from the Revelation that the Nicolaitans made a sect when this book was written, since they are expressly named; whereas they were only foretold and described in general terms by St. Peter, in his Second Epistle, written after the year 60, and in St. Jude, about the time of the destruction of Jerusalem by Vespasian. It is evident from many places of the Revelation that there had been an open persecution in the provinces; St. John himself had been banished to the Isle of Patmos for the testimony of Jesus. The church of Ephesus, or its bishops, is commended for their labour and patience, which seems to imply persecution. This is still more clear in the words directed to the church of Smyrna, chap. ii. 9: *I know thy works and tribulation*. For the original word always denotes persecution in the scriptures of the New Testament, as it is also explained in the following verse. In the thirteenth verse of the same chapter mention is made of a martyr named Antipas, put to death at Pergamus. Though ancient ecclesiastical history gives us no information concerning this Antipas, it is nevertheless certain that, according to all the rules of language, what is here said must be understood literally. All that has been now observed concerning the persecution, of which mention is made in the first chapters of the Revelation, cannot relate to the time of Claudius, who did not persecute the Christians; nor to the time of Nero, whose persecution did not reach the provinces; and therefore it must relate to Domitian, according to ecclesiastical tradition.’

“The visions therefore here recorded, and the publication of them in this book, must be assigned, as far as I can see, to the years of Christ 95, and 96, or 97.”

The reasoning of Dr. Lardner, relative to the *date* of this book, is by no means satisfactory to many other critics, who consider it to have been written *before* the destruction of Jerusalem; and in this opinion they are supported by the most respectable testimonies among the ancients, though the contrary was the more general opinion. *Epiphanius* says, that John was banished to Patmos by *Claudius Cæsar*; this would bring back the date to about A. D. 50. *Andreas* (bishop of Cæsarea, in Cappadocia, about A. D. 500), in his comment on this book, chap. vi. 16, says: “John received this Revelation under the reign of *Vespasian*. This date also might place it *before* the final overthrow of the Jewish state; though *Vespasian* reigned to A. D. 79. The *inscription* to this Book, in the *Syriac Version*, first published by *De Dieu*, in 1627, and afterwards in the London Polyglot, is the following: “The Revelation which God made to John the Evangelist, in the island of Patmos, to which he was banished by *Nero Cæsar*.” This places it before the year of our Lord 69, and consequently *before* the destruction of Jerusalem. Of this opinion are many eminent writers, and among them *Hentenius*, *Harduin*, *Grotius*, *Lightfoot*, *Hammond*, *Sir Isaac Newton*, *Bishop Newton*, *Wetstein*, and others.

If the *date* could be settled, it would be of the utmost consequence to the right interpretation of the book; but, amidst so many conflicting opinions, this is almost hopeless. Dr. Lardner has given several proofs, from *internal* evidence, that the Revelation is the work of St. John; as there are found in it the same forms of expression which are found in his gospel and epistles, and which are peculiar to this apostle. *Wetstein* gives a collection, which the reader may examine at his leisure. *E. g.* compare

Rev. i. 1.	with	John xii. 33; xviii. 37; xxi. 19.	Rev. iii. 10.	with	John xii. 27.
5.		1 John i. 7.	21.		1 John ii. 13, 14; iv. 4; v. 5.
7.		John xix. 37.	vi. 12.		John i. 29.
9.		1 John v. 10.	ix. 5.		John xviii. 26; iii. 17.
ii. 10.		John xx. 27.	xii. 9.		John xii. 31.
17.		John vi. 32.	xix. 13.		John i. 1.
iii. 4.		John vi. 66.	xxi. 6.		John vii. 37.
7, 9.		John xv. 20; xvii. 6; 1 John ii. 5.	xxii. 8, 10.		John vii. 51, 52, 55; xiv. 23, 24.
9.		John xi. 27.			

Dr. Lardner has considered several of these, with the addition of other *resemblances*, in his account of *Dionysius*, bishop of Alexandria, in A. D. 247, in the third volume of his works, pages 121—126. This mode of proof, as it applies to most of the above references, is not entirely satisfactory.

Dionysius argues that the *style* of the Revelation is totally different from that of John in his acknowledged writings; and it seems strange to me that this should be contested by any man of learning. Nothing more *simple* and *unadorned* than the *narrative* of St. John in the GOSPEL; nothing more *plain* and *natural* than his EPISTLES; but the REVELATION, on the contrary, is *figurative*, *rhetorical*, *laboured*, and *elevated* to the highest degree. All that can be said here on this subject is, that if the Spirit of God choose to inspire the *words* and *style*, as well as the *matter*, of his communications, he may choose what *variety* he pleases; and speak at different times, and in *divers manners*, to the same person. This, however, is his usual way.

For other matters relative to this subject I must refer to the following *preface*, and to the others quoted above.

P R E F A C E

T O

T H E R E V E L A T I O N

O F

S T . J O H N T H E D I V I N E .

AMONG the interpreters of the *Apocalypse*, both in ancient and modern times, we find a vast diversity of opinions, but they may be all reduced to *four* principal hypotheses, or modes of interpretation :

1. The *Apocalypse* contains a prophetic description of the destruction of Jerusalem, of the Jewish war, and the civil wars of the Romans.

2. It contains predictions of the persecutions of the Christians under the Heathen emperors of Rome, and of the happy days of the Church under the Christian emperors, from Constantine downwards.

3. It contains prophecies concerning the tyrannical and oppressive conduct of the Roman Pontiffs, the true Antichrist ; and foretels the final destruction of Popery.

4. It is a prophetic declaration of the schism and heresies of Martin Luther, those called Reformers, and their successors ; and the final destruction of the Protestant religion.

The first opinion has been defended by professor Wetstein, and other learned men on the continent.

The second is the opinion of the primitive Fathers in general, both Greek and Latin.

The third was first broached by the Abbé *Joachim*, who flourished in the thirteenth century, was espoused by most of the Franciscans, and has been and still is the general opinion of the protestants.

The fourth seems to have been invented by popish writers, merely by way of retaliation ; and has been illustrated and defended at large by a Mr. *Walmsley* (I believe), titular Dean of Wells, in a work called the *History of the Church*, under the feigned name of *Signior Pastorini*.

In this work he endeavours to turn every thing against Luther and the protestants, which they interpreted of the pope and popery ; and attempts to show, from a computation of the Apocalyptical numbers, that the total destruction of protestantism in the world will take place in 1825 ! But this is not the first prophecy that has been invented for the sake of an event, the accomplishment of which was earnestly desired ; and as a stimulus to excite

neral attention, and promote united exertion, when the time of the pretended prophecy is fulfilled. But 1825 is past by, and 1832 is come, and the protestant church is still full vigour, while the Romish church is fast declining.

The full title of the book which I quote is the following :

“The General History of the Christian Church from her birth to her final triumphant state in Heaven, chiefly deduced from the Apocalypse of St. John the Apostle. By SIG. STORINI.

‘Blessed is he that readeth and heareth the words of this prophecy.’—APOCALYPSE, Ch. i. ver. 3.
 Printed in the Year M.DCC.LXXI.” 8vo. No place nor printer’s name mentioned.

The place where he foretels the final destruction of protestantism is in p. 249 and 262. The Catholic College of *Maynooth*, in Ireland, have lately published a new edition of a work! in which the author kindly predicts the approaching overthrow of the whole protestant system, both in church and state; and in the mean time gives them, most condescendingly, *Abaddon* or the *devil* for their king!

Who the writer of the Apocalypse was, learned men are not agreed. This was a *question*, well in ancient as in modern times. We have already seen that many have attributed it to the *apostle John*; others, to a person called *John the presbyter*, who they say was an hesian, and totally different from John the apostle. And lastly, some have attributed it to *Cerinthus*, a contemporary of John the apostle. This hypothesis, however, seems utterly supportable; as there is no probability that the Christian church would have so generally received a work which came from the hands of a man at all times reputed a very dangerous heretic; nor can the doctrines it contains ever comport with a Cerinthian creed.

Whether it was written by *John the apostle*, *John the presbyter*, or some other person, is of little importance if the question of its *inspiration* be fully established. If written by an *apostle* it is *canonical*; and should be received, without hesitation, as a work divinely inspired. Every apostle acted under the inspiration of the Holy Spirit. John was an apostle, and consequently inspired; therefore, whatever he wrote was written by divine inspiration. If, therefore, the *authenticity* of the work be established, *i. e.* that it was written by John the apostle, all the rest necessarily follow.

As I have scarcely any opinion to give concerning this book on which I could wish any of my readers to rely, I shall not enter into any discussion relative to the author, or the nature of his several visions and prophecies; but for general information refer to Dr. Harnier, Michaelis, and others.

Various attempts have been made by learned men to fix the *plan* of this work; but even these few agree. I shall produce some of the chief of these: and first, that of *Wetstein*, which is the most singular of the whole.

He supposes the Book of the Apocalypse to have been written a considerable time before the destruction of Jerusalem. The events described from the fourth chapter to the sixth he supposes to refer to the Jewish war, and to the civil commotions which took place in Judea while Otho, Vitellius, and Vespasian were contending for the empire. These contentions and destructive wars occupied the space of about three years and a half, during which Professor Wetstein thinks the principal events took place which are recorded in this book. On these subjects he speaks particularly in his notes, at the end of which he subjoins what he calls his *Ανακεφαλαιωσις*, or Synopsis of the whole work, which I proceed now to lay before the reader.

“This prophecy, which predicts the calamities which God should send on the enemies of the Gospel, is divided into two parts. The first is contained in the *closed book*; the second, in the *open book*.”

- I. The first concerns the *earth and the third part, i. e.* Judea and the Jewish nation.
- II. The second concerns *many peoples, and nations, and tongues, and kings*, chap. x. 11, *i. e.* The Roman Empire.
 1. The *book written within and without, and sealed with seven seals*, chap. v. 1, is the bill of divorce sent from God to the Jewish nation.
 2. The *crowned conqueror on the white horse armed with a bow*, chap. vi. 2, is Artabanus, king of the Parthians, who slaughtered multitudes of the Jews in Babylon.
 3. The *red horse*, ver. 4. The Sicarii and robbers in Judea, in the time of the proconsuls Felix and Festus.
 4. The *black horse*, ver. 5. The famine under Claudius.
 5. The *pale horse*, ver. 8. The plague which followed the robberies and the famine.
 6. The *souls of those who were slain*, ver. 9. The Christians in Judea, who were persecuted, and were now about to be avenged.
 7. The *great earthquake*, ver. 12. The commotions which preceded the Jewish rebellion.
 8. The *servants of God from every tribe, sealed in their foreheads*, chap. vii. 3. The Christians taken under the protection of God, and warned by the prophets to flee immediately from the land.
 9. The *silence for half an hour*, chap. viii. 1. The short truce granted at the solicitation of king Agrippa. Then follows the rebellion itself.
 1. The *trees are burnt*, ver. 7. The fields and villages, and unfortified places of Judea, which first felt the bad effects of the sedition.
 2. The *burning mountain cast into the sea which in consequence became blood*, ver. 8. and
 3. The *burning star falling into the rivers, and making the waters bitter*, chap. viii. 10.
 11. The slaughter of the Jews at Cæsarea and Scythopolis.
 4. The *eclipsing of the sun, moon, and stars*, ver. 12. The anarchy of the Jewish commonwealth.
 5. The *locusts like scorpions hurting men*, chap. ix. 3. The expedition of Cestius Gallus, prefect of Syria.
 6. The *army with arms of divers colours*, ver. 16, 17. The armies under Vespasian in Judea. About this time Nero and Galba died; after which followed the civil war, signified by the *sounding of the seventh trumpet*, chap. x. 7, 11, xi. 15.
 1. The *two prophetic witnesses, two olive trees, two candlesticks*, chap. xi. 3, 4. Teachers in the church, predicting the destruction of the Jewish temple and commonwealth.
 2. The *death of the witnesses*, ver. 7. Their flight, and the flight of the church of Jerusalem, to Pella, in Arabia.
 3. The *resurrection of the witnesses, after three days and a half*, ver. 11. The predictions began to be fulfilled at a time in which their accomplishment was deemed impossible; and the doctrine of Christ begins to prevail over Judea, and over the whole earth.
 4. The *tenth part of the city fell in the same hour, and seven thousand names of men slain*, ver. 13. Jerusalem seized by the Idumeans; and many of the priests and nobles, with Annas, the high-priest, signified by *names of men, i. e. men of name*, slain by the zealots.
 5. The *woman clothed with the sun, the moon under her feet, and a crown of twelve stars on her head*, chap. xii. 1. The Christian church.
 6. The *great red dragon seen in heaven, with seven heads, seven diadems, and ten horns*, ver. 6. The six first Cæsars, who were all made princes at Rome, governing the armies and the Roman people with great authority; especially Nero, the last of them, who, having killed his mother, cruelly vexed the Christians, and afterwards turned his wrath against the rebellious Jews.
 7. The *seven-headed beast from the sea, having ten horns surrounded with diadems*, chap.

xiii. 1. Galba, Otho, and Vitellius, who were shortly to reign, and who were proclaimed emperors by the army.

8. This *beast, having a mouth like a lion, the body like a leopard, the feet like a bear,* ver. 2. Avaricious Galba; rash, unchaste, and inconstant Otho; Vitellius, cruel and sluggish, with the German army.

9. *One head, i. e. the seventh, cut off,* ver. 3. Galba.

10. *He who leadeth into captivity shall be led into captivity; he who killeth with the sword shall be killed with the sword,* ver. 10. Otho, who subdued the murderers of Galba, and slew himself with a dagger; Vitellius, who bound Sabinus with chains, and was himself afterwards bound.

11. *Another beast rising out of the earth, with two horns,* ver. 11. Vespasian and his two sons, Titus and Domitian, elected emperors at the same time in Judea.

12. *The number of the wild beast 666, the number of a man, TEITAN, Titan or Titus;* 300. E, 5. I, 10. T, 300. A, 1. N, 50, making in the whole 666. [But some very respectable MSS. have 616 for the number; if the N be taken away from Teitan, then the letters in Teita make exactly the sum 616.]

13. *A man sitting upon a cloud, with a crown of gold upon his head, and a sickle in his hand,* chap. xiv. 14. Otho and his army, about to prevent supplies for the army of Vitellius.

14. *An angel of fire commanding another angel to gather the vintage; the wine-press trodden, whence the blood flows out 1600 furlongs.* The followers of Vitellius laying all waste with fire; and the Bebriaci conquering the followers of Otho with great slaughter.

Then follow the seven plagues:

1. *The grievous sore,* chap. xvi. 2. The diseases of the soldiers of Vitellius through temperance.

2. *The sea turned into blood,* ver 3. The fleet of Vitellius beaten, and the maritime towns taken from them by the Flavii.

3. *The rivers turned into blood,* verse 4. The slaughter of the adherents of Vitellius, at Remona and elsewhere near rivers.

4. *The scorching of the sun,* ver. 8. The diseases of the Vitellii increasing, and their exhausted bodies impatient of the heat.

5. *The seat of the beast darkened,* ver. 10. All Rome in commotion through the torpor of Vitellius.

6. *Euphrates dried up, and a way made for the kings of the East; and the three unclean spirits like frogs.* The Flavii besieging Rome with a treble army; one part of which was on the bank of the Tiber.

7. *The shame of him who is found asleep and naked.* Vitellius, ver. 15. *Armageddon,* chap. xviii. 16. The Prætorian camps.

8. *The fall of Babylon,* ver. 19. The sacking of Rome.

9. *The whore,* chap. xvii. 1. Rome.

10. *The seven kings,* ver. 10. CÆSAR, AUGUSTUS, TIBERIUS, CALIGULA, CLAUDIUS, NERO, GALBA.

11. *The eighth, which is of the seven,* ver. 11. Otho, destined by adoption to be the son and successor of Galba.

12. *The ten horns,* ver. 12—16. The leaders of the Flavian factions.

13. *The merchants of the earth,* chap. xviii. 11.; i. e. of Rome, which was then the metropolis of the whole world.

14. *The beast and the false prophet,* chap. xix. 20. Vespasian and his family, contrary to all expectation, becoming extinct in Domitian, as the first family of the Cæsars, and of the three princes, Galba, Otho, and Vitellius.

7. The *millennium, or a thousand years*, chap. xx. 2. Taken from Ps. xc. 4, a time appointed by God, including the space of *forty* years, from the death of Domitian to the Jewish war under Adrian.

8. *Gog and Magog, going out over the earth*, ver. 8. Barchochebas, the false Messiah with an immense army of the Jews, coming forth suddenly from their caves and desolating and tormenting the Christians, and carrying on a destructive war with the Romans.

9. The *New Jerusalem*, chap. xxi. 1, 2. The Jews being brought so low as to be incapable of injuring no longer; the whole world resting after being expiated by wars; and the doctrine of Christ propagated and prevailing every where with incredible celerity."

Wetstein contends (and he is supported by very great men among the ancients and moderns) that "the Book of the Revelation was written before the Jewish war, and the civil wars in Italy; that the important events which took place at that time, the greatest that ever happened since the foundation of the world, were worthy enough of the Divine notice as the affairs of his church were so intimately connected with them; that his method of exposition proves the whole book to be a well-connected certain series of events; but the common method of interpretation, founded on the hypothesis that the book was written after the destruction of Jerusalem, is utterly destitute of certainty, and leaves every commentator at the luxuriance of his own fancy, as is sufficiently evident from what has been done already on this book; some interpreters leading the reader now to *Thebes*, now to *Athens*, and now to *Constantine the Great*; *Arius*, *Luther*, *Cicero*, the *Jesuits*; the *Albigenses*; the *Bohemians*; *Chemnitius*; *Elizabeth*, queen of England; *Cecil*, her treasurer; and who not?" See Wetstein's Gr. Test., Vol. II., p. 889.

Those who consider the Apocalypse as a *prophecy* and *scenical* exhibition of what will happen to the Christian church to the end of the world, lay this down as a proposition, which comprises the subject of the whole book: *The contest of Christ with his enemies; and his final victory and triumph over them*. See 1 Cor. xv. 25; Matt. xxiv.; Mark xiii.; Luke xxi. But what is but briefly hinted in the above scriptures, is detailed at large in the Apocalypse, and represented by various images, nearly in the following order:

1. The *decrees* of the Divine Providence, concerning what is to come, are declared by the *Angel* to *John*.

2. The *manner* in which these decrees shall be executed is painted in the most *striking* colours.

3. Then follow *thanksgivings* to God, the ruler and governor of all things, for the *manifestations* of his power, wisdom, and goodness.

After the *Exordium*, and the *Seven Epistles* to the seven churches of Asia Minor, whose angels or bishops the book seems to be dedicated (chap. i., ii., iii.), the scene of *visions* is opened in heaven, full of majesty; and John receives a promise of a *revelation* relative to the future state of the church, chap. iv., v.

The enemies of the church of Christ which the Christians had then most to fear were the *Jews*, the *Heathens*, and the *false teachers*. All these are overcome by Christ, and over them he triumphs gloriously. First of all, punishments are threatened to the enemies of the kingdom of Christ, and the preservation of his own followers in their greatest trials determined; and these determinations are accompanied with the praises and thanksgivings of all the heavenly inhabitants, and of all good men, chap. vi.—x.

The transactions of the Christian religion are next recorded, chap. xi.—xiv. 5. The *Christians* are persecuted,

1. By the *Jews*; but they were not only preserved, but they increase and prosper.

2. By the *Heathens*; but in vain do these strive to overthrow the kingdom of Christ, which is no longer confined within the limits of Judea, but spreads among the *Gentiles*.

diffuses itself over the whole Roman empire, destroying idolatry, and rooting out superstition, in every quarter, chap. xii., xiii. 1—10.

3. *False teachers* and *impostors* of various kinds, under the name of Christians, but enemies of the cross of Christ, more intent on promoting the interests of idolatry or false worship than the cause of true religion, chap. xiii. 11—18, exert their influence to corrupt and destroy the church; but, notwithstanding, Christianity becomes more extended, and true believers more confirmed in their holy faith, chap. xiv. 1—5. Then new punishments are decreed against the enemies of Christ, both Jews and heathens: the calamities coming upon the Jewish nation before its final overthrow are pointed out, chap. xiv., xv. Next follows a prediction of the calamities which shall take place during the Jewish war; and the civil wars of the Romans during the contentions of Otho and Vitellius, chap. xvi. 1—16, who are to suffer most grievous punishments for their cruelties against the Christians, chap. xvii. The Jewish state being now finally overthrown, chap. xviii., the heavenly inhabitants give praise to God for his justice and goodness; Christ is congratulated for his victory over his enemies, and the more extensive progress of his religion, chap. xix. 1—10.

Opposition is, however, not yet totally ended: idolatry again lifts up its head, and new errors are propagated; but over these also Christ shows himself to be conqueror, chap. xix. 11—21. Finally, Satan, who had long reigned by the worship of false gods, errors, superstitions, and wickedness, is deprived of all power and influence; and the concerns of Christianity go on gloriously, chap. xx. 1—6. But towards the end of the world new enemies arise, and threaten destruction to the followers of Christ; but in vain is their rage, God appears in behalf of his servants, and inflicts the most grievous punishments upon their adversaries, chap. xx. 6—10. The last judgment ensues, ver. 11—15, all the wicked are punished, and the enemies of the truth are chained so as to be able to injure the godly no more; the genuine Christians who had persevered unto death are brought to eternal glory; and, freed from all adversities, spend a life that shall never end, in blessedness that knows no bounds, chap. xxi. and xxii. See *Rosenmüller*.

Eichhorn takes a different view of the *plan* of this book; though in substance not differing much from that above. According to this writer the whole is represented in the form of a *drama*, the parts of which are the following: I. The *title*, chap. i. 1—3. II. The *prologue*, chap. i. 4; iv. 22.; in which it is stated that the argument of the drama refers to the Christians; epistles being sent to the churches, which, in the symbolic style, are represented by the number *seven*. Next follows the *drama* itself, the parts of which are:

The *prolusio*, or *prelude*, chap. iv. 1; viii. 5; in which the scenery is prepared and adorned. *Act the first*, chap. viii. 6; xii. 17. Jerusalem is taken, and Judaism vanquished by Christianity.

Act the second, chap. xii. 18; xx. 10. Rome is conquered, and heathenism destroyed the Christian religion.

Act the third, chap. xx. 11; xxii. 5. The New Jerusalem descends from heaven; or the happiness of the life to come, and which is to endure for ever, is particularly described, chap. xxii. 6—11. Taken in this sense *Eichhorn* supposes the work to be most exquisitely finished, and its author to have had a truly poetic mind, polished by the highest cultivation; to have been accurately acquainted with the history of all times and nations, and to have enriched himself with their choicest spoils.

My readers will naturally expect that I should either give a decided preference to some one of the opinions stated above, or produce one of my own; I can do neither, nor can I pretend to explain the book: I do not understand it; and in the things which concern so sublime and awful a subject, I dare not, as my predecessors, indulge in *conjectures*. I have read elaborate works on the subject, and each seemed right till another was examined. I

am satisfied that no *certain* mode of interpreting the prophecies of this book has yet been found out, and I will not add another monument to the littleness or folly of the human mind by endeavouring to strike out a new course. I repeat it, I do not understand the book; and I am satisfied that not one who has written on the subject knows any thing more of it than myself. I should, perhaps, except *J. E. Clarke*, who has written on the *number of the beast*. His interpretation amounts nearly to demonstration; but that is but a small part of the difficulties of the Apocalypse: that interpretation, as the most probable ever yet offered to the public, shall be inserted in its proper place; as also his illustration of the *xiith*, *xiiiith*, and *xvith* chapters. As to other matters, I must leave them to God, or to those events which shall point out the prophecy; and *then*, and probably *not till then*, will the sense of these visions be explained.

A conjecture concerning the *design* of the book may be safely indulged; thus then it has struck me, that *the Book of the Apocalypse may be considered as a PROPHET continued in the church of God, uttering predictions relative to all times, which have their successive fulfilment as ages roll on; and thus it stands in the Christian church in the place of the SUCCESSION of PROPHETS in the Jewish church; and by this especial economy PROPHECY is STILL CONTINUED, is ALWAYS SPEAKING; and yet a succession of prophets rendered unnecessary.* If this be so, we cannot too much admire the wisdom of the contrivance which still continues the voice and testimony of prophecy, by means of a very short book without the assistance of any extraordinary messenger, or any succession of such messengers whose testimony would at all times be liable to suspicion, and be the subject of infidel and malevolent criticism, howsoever unexceptionable to ingenuous minds the credentials of such might appear.

On this ground it is reasonable to suppose that several prophecies contained in this book have been already fulfilled, and that therefore it is the business of the commentator to point such out. It may be so; but as it is impossible for me to *prove* that my *conjecture* is right, I dare not enter into proceedings upon it, and must refer to Bishop Newton, and such writers as have made this their particular study.

After having lived in one of the most eventful eras of the world; after having seen a number of able pens employed in the illustration of this and other prophecies; after having carefully attended to those facts which were supposed to be the incontestable proofs of the fulfilment of such and such *visions, seals, trumpets, thunders, and vials* of the Apocalypse: after seeing the issue of that most terrible struggle which the *French nation*, the *French republic*, the *French consulate*, and the *French empire*, have made to regain and preserve their liberties, which, like arguing in a circle, have terminated where they began, without one political or religious advantage to them or to mankind; and after viewing how the prophecies of this book were supposed to apply almost exclusively to these events, the writers and explainers of these prophecies keeping pace in their publications with the rapid succession of military operations, and confidently promising the most glorious issue, in the final destruction of superstition, despotism, arbitrary power, and tyranny of all kinds, nothing of which has been realised; I say, viewing all these things, I feel myself at perfect liberty to state that to my apprehension, all these prophecies have been misapplied and misapprehended; and that the *KEY* to them is not yet intrusted to the sons of men. My readers will therefore excuse me from any exposure of my ignorance or folly by attempting to do what many, with much more wisdom and learning, have attempted, and what every man to the present day has failed in, who has preceded me in expositions of this book. I have no other *mountain* to heap on those already piled up; and if I had, I have not strength to lift it: those who have courage may again make the trial; already we have had a sufficiency of vain efforts.

PREFACE TO THE REVELATION OF ST. JOHN.

Ter sunt conati imponere Pelio Ossam
 Scilicet, atque Ossæ frondosum involvere Olympum :
 Ter Pater extractos disjecit fulmine montes.

VIRG., G. i., 281.

With mountains piled on mountains thrice they strove
 To scale the steepy battlements of Jove ;
 And thrice his lightning and red thunder play'd,
 And their demolished works in ruin laid.

DRYDEN.

I had resolved, for a considerable time, not to meddle with this book, because I foresaw that I could produce nothing satisfactory on it: but when I reflected that the *literal sense* and *phraseology* might be made much plainer by the addition of *philological* and *critical* notes; and that, as the diction appeared in many places to be purely *rabbinical* (a circumstance to which few of its expositors have attended), it might be rendered plainer by examples from the ancient Jewish writers; and that several parts of it spoke *directly* of the work of God in the soul of man, and of the conflicts and consolations of the followers of Christ, particularly in the beginning of the book, I changed my resolution, and have added short notes, principally *philological*, where I thought I understood the meaning.

I had once thought of giving a *catalogue* of the writers and commentators on this book, and had begun a collection of this kind; but the question of *Cui bono? What good end is this likely to serve?* not meeting with a satisfactory answer in my own mind, caused me to throw this collection aside. I shall notice *two* only.

1. The curious and learned work entitled, "A plaine Discovery of the whole Revelation of St. John," written by Sir *John Napier*, inventor of the Logarithms, I have particularly described in the general preface to the Holy Scriptures, prefixed to the Book of Genesis, to which the reader is requested to refer.

2. Another work, not less singular, and very rare, entitled, "The Image of both churches, after the most wonderfull and heavenly Revelation of Sainct John the Evangelist, containing a very fruitfull exposition or *paraphrase* upon the same: wherein it is conferred with the other Scriptures, and most auctourised histories. Compyled by John Bale, an exyle also in thys lyfe for the faithful testimony of Jesu." Printed at London by *Thomas East*, 18mo., *without date*.

The author was at first a Carmelite, but was afterwards converted to the Protestant religion. He has turned the whole of the Apocalypse against the Romish church; and it is truly astonishing to see with what address he directs every image, metaphor, and description, contained in this book, against the corruptions of this church. He was made bishop of Ossory, in Ireland; but was so persecuted by the papists that he narrowly escaped with his life, five of his domestics being murdered by them. On the accession of Mary he was obliged to take refuge in the Low Countries, where it appears he compiled this work. As he was bred up a *papist*, and was also a *priest*, he possessed many advantages in attacking the strongest holds of his adversaries. He knew all their secrets, and he uncovered the whole; he was acquainted with all their rites, ceremonies, and superstitions, and finds all distinctly marked in the Apocalypse, which he believes was written to point out the abominations, and to foretel the final destruction, of this corrupt and intolerant church. I shall make a few references to his work in the course of the following notes. In chap. xvii. 1, the author shows his opinion, and speaks something of himself: *Come hither, I will shew thee the judgment of the great whore, &c.* "Come hither, friende John, I will shew thee in secretnesse the tirrible judgement of the great whore, or counterfaite church of hypocrites. Needs must this whore be Rome, for that she is the great citie which reigneth over the kings of the earth. Evident it is both by Scriptures and Cronicles that in John's dayes Rome had

dominion over all the whole world: and being infected with the abominations of all landes, rightly is shee called Babylon, or citie of Confusion. And like as in the scriptures ofte tymes under the name of Jerusalem is ment the whole kingdom of Juda, so under the name of Rome here may be understood the unyversall worlde, with all their abominations and divillesshnesses, their idolatryes, witchcraftes, sectes, superstitions, papacyes, priest-hoodes, relygions, shavings, anointings, blessings, sensings, processions, and the divil of all such beggeryes. For all the people since Christes assencion, hath this Rome infected with hir pestilent poisons gathered from all idolatrous nations, such time as she held over them the monarchial suppremit. At the wryting of this prophecy felt John of their cruilce, being exiled into Pathmos for the faithfull testimony of Jesu. And so did I, poore creature, with my poore wife and children, at the gatheringe of this present Commentary, flying into Germanye for the same," &c.

'Shall I have the reader's pardon if I say that it is my firm opinion that the expositions of this book have done great disservice to religion: almost every commentator has become a *prophet*; for as soon as he began to explain he began also to prophesy. And what has been the issue? *Disappointment laughed at hope's career*, and superficial thinkers have been led to despise and reject prophecy itself. I shall sum up all that I wish to say farther in the words of GRASERUS: *Mihi tota Apocalypsis valde obscura videtur; et talis, cujus explicatio citra periculum vix queat tentari. Fateor me hactenus in nullius Scripti Biblii lectione minus proficere, quam in hoc obscurissimo Vaticinio.*

THE REVELATION

OF

ST. JOHN THE DIVINE.

Chronological Notes relative to this Book.

of the Constantinopolitan era of the world, or that used by the Byzantine historians, and other eastern writers, 5604.—Year of the Alexandrian era of the world, 5598.—Year of the Antiochian era of the world, 5588.—Year of the world, according to archbishop Usher, 4100.—Year of the world, according to Eusebius, in his Chronicon, 4322.—Year of the minor Jewish era of the world, or that in common use, 3856.—Year of the Greater Rabbinical era of the world, 4455.—Year from the Flood, according to archbishop Usher, and the English Bible, 2444.—Year of the Cali Yuga, or Indian era of the Deluge, 3198.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1036.—Year of the era of Nabonassar, king of Babylon, 845.—Year of the CCXVIIIth Olympiad, 4.—Year from the building of Rome, according to Fabius Pictor, 843.—Year from the building of Rome, according to Frontinus, 847.—Year from the building of Rome, according to the Fasti Capitolini, 848.—Year from the building of Rome, according to Varro, which was that most generally used, 849.—Year of the era of the Seleucidæ, 408.—Year of the Cæsarean era of Antioch, 144.—Year of the Julian era, 141.—Year of the Spanish era, 134.—Year from the birth of Jesus Christ, according to archbishop Usher, 100.—Year of the vulgar era of Christ's nativity, 96.—Year of Pacorus II. king of the Parthians, 6.—Year of the Dionysian period, or Easter Cycle, 97.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 2; or the first embolismic.—Year of the Jewish Cycle of nineteen years, 18; or the year before the seventh embolismic.—Year of the Solar Cycle, 21.—Dominical Letters, it being the Bissextile or Leap-year, CB.—Day of the Jewish Passover, the twenty-fifth of March, which happened in this year on the day before the Jewish Sabbath.—Easter Sunday, the twenty-seventh of March.—Epact, or age of the moon on the 22nd of March (the day of the earliest Easter Sunday possible), 11.—Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 19.—Monthly Epacts, or age of the moon on the Calends of each month respectively (beginning with January), 19, 21, 20, 21, 22, 23, 24, 26, 26, 27, 29, 29.—Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 4.—Year of the emperor Flavius Domitianus Cæsar, the last of those usually styled The Twelve Cæsars, 15: Nerva began his reign in this year.—Roman Consuls, C. Antistius Vetus, and C. Manlius Valens.

CHAPTER I.

In the preface to this Book, and the promise to them who read it, 1—3. John's address to the seven churches of Asia, whose high calling he particularly mentions; and shows the speedy coming of Christ, 4—8. Mentions his exile to Palmos, and the appearance of the Lord Jesus to him, 9—11. Of whom he gives a most glorious description, 12—18. The command to write what he saw, and the explanation of the seven stars and seven golden candlesticks, 19, 20.

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Aug. et Nerva.

THE Revelation of Jesus Christ, ^a which God gave unto him, to shew unto his servants things which ^b must shortly come to pass; and ^c he sent and signified *it* by his angel unto his servant John.

2 ^d Who bare record of the word of God, and of the testimony of Jesus Christ, and

of all things ^e that he saw. 3 ' Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for ^f the time *is* at hand.

4 **J**OHN to the seven churches which are in Asia: Grace *be* unto you, and peace,

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^a John iii. 32. viii. 26. xii. 49.—^b Ch. iv. 1. Ver. 3. ^c Ch. xxii. 16.—^d 1 Cor. i. 6. Ch. vi. 9. xii. 17. Ver. 9.

^e 1 John i. 1.—^f Luke xi. 28. Ch. xxii. 7.—^g Rom. xiii. 11. James v. 8. 1 Pet. iv. 7. Ch. xxii. 10.

NOTES ON CHAP. I.

The Revelation of St. John the divine. To this book the *inscriptions* are various. "The Revelation.—The Revelation of John.—Of John the divine.—Of John the divine and evangelist.—The Revelation of John the apostle and evangelist.—The Revelation of the holy and glorious apostle and evangelist, the beloved virgin John the divine, which he saw in the island of Patmos.—The Revelation of Jesus Christ, given to John the divine." These several inscriptions are worthy of little regard; the first verse contains the *title* of the book.

Verse 1. *The Revelation of Jesus Christ*] The word *Αποκαλυψις*, from which we have our word *Apocalypse*, signifies literally, a *revelation*, or *discovery* of what was *concealed* or *hidden*. It is here said that this *revelation*, or *discovery* of hidden things, was given by God to *Jesus Christ*; that Christ gave it to his *angel*; that this angel showed it to JOHN; and that John sent it to the *churches*. Thus we find it came from God to Christ, from Christ to the angel, from the angel to John, and from John to the church. It is properly, therefore, the *Revelation of God*, sent by these various agents to his *servants* at large; and this is the proper title of the book.

Things which must shortly come to pass] On the mode of interpretation devised by *Welstein*, this is plain; for if the book were written *before* the destruction of Jerusalem, and the prophecies in it relate to that destruction, and the civil wars among the Romans, which lasted but *three* or *four years*, then it might be said the *Revelation* is of things which *must shortly come to pass*. But if we consider the book as referring to the state of the church in all ages, the words here, and those in ver. 3, must be understood of the *commencement* of the events predicted; as if he had said: In a short time the train of these visions will be put in motion;

— *et incipient magni procedere menses.*

"And those times, pregnant with the most stupendous events, will begin to roll on."

Verse 2. *Who bare record of the word of God*] Is there a reference here to the first chapter of John's Gospel, *In the beginning was the Word, and the Word was with God, &c.*? Of this *Word* John did bear record. Or, does the writer mean the *fidelity* with which he noted and related the *word*—doctrines or

prophecies, which he received at this time by revelation from God? This seems more consistent with the latter part of the verse.

Verse 3. *Blessed is he that readeth*] This is to be understood of the happiness or security of the persons who, reading and hearing the prophecies of those things which were to come to pass shortly, took proper measures to escape from the impending evils.

The time is at hand.] Either in which they shall be all fulfilled, or *begin* to be fulfilled. See the note on ver. 1.

These three verses contain the *introduction*; now the *dedication* to the seven churches commences.

Verse 4. *John to the seven churches*] The apostle begins this much in the manner of the Jewish prophets. They often name themselves in the messages which they receive from God to deliver to the people: e. g. "The vision of ISAIAH, the son of Amoz, which he saw concerning Judah and Jerusalem." "The words of JEREMIAH, the son of Hilkiah; to whom the word of the Lord came." "The word of the Lord came expressly unto EZEKIEL, the priest." "The word of the Lord that came unto HOSEA, the son of Beeri." "The word of the Lord that came to JONAH." "The words of AMOS, who was among the herdsmen of Tekoa." "The vision of OBADIAH; thus saith the Lord." "The word of the Lord came unto JONAH." So, "The Revelation of Jesus Christ, which he sent and signified to his servant JOHN." "JOHN to the seven churches," &c.

The *Asia* here mentioned was what is called *Asia Minor*, or the *Lydian* or *Proconsular Asia*; the *seven churches* were those of *Ephesus*, *Smyrna*, *Pergamos*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*. Of these as they occur. We are not to suppose that they were the only Christian churches then in *Asia Minor*; there were several others then in *Phrygia*, *Pamphylia*, *Galatia*, *Pontus*, *Cappadocia*, &c., &c. But these *seven* were those which lay nearest to the apostle, and were more particularly under his care; though the message was sent to the churches in general, and perhaps it concerns the whole Christian world. But the number *seven* may be used here as the *number of perfection*; as the Hebrews use the *seven* names of the *heavens*, the *seven* names of the *earth*, the *seven patriarchs*, *seven suns*, *seven kings*, *seven years*, *seven months*, *seven days*, &c., &c.: in which the rabbins find a great variety of mysteries.

A. M. cir. 4100. from him ^a which is, and
A. D. cir. 96. ^b which was, and which is to
Imp. Flavio come; ^c and from the seven
Domitiano Cæs. Spirits which are before his
Aug. et Nerva. throne;

5 And from Jesus Christ, ^d who is the faithful witness, and the ^e first begotten of the dead, and ^f the prince of the kings of the earth.

^a Exod. iii. 14. Ver. 8.—^b John i. 1.—^c Zech. iii. 9. ^d Ch. iii. 1. iv. 5. v. 6.—^e John viii. 14. 1 Tim. vi. 1. Ch. iii. 14.—^f 1 Cor. xv. 20. Col. i. 18.—^g Eph. i. 20. h. xvii. 14. xix. 16.—^h John xiii. 34. xv. 9. Gal. ii. 20.

Grace be unto you] This form of apostolical benediction we have often seen in the precedingistles.

From him which is, and which was, and which is to me] This phraseology is purely Jewish, and probably taken from the Tetragrammaton, יהוה יְהוּוָה; which is supposed to include in itself all time, past, present, and future. But they often use the phrase which the ^δ *ων, και δ ην, και δ ερχομενος*, of the *ostle*, is a literal translation. So, in *Sohar Chadash*, l. 7, 1: "Rabbi Jose said, By the name Tetragrammaton (i. e. יהוה Yehovah) the higher and lower regions, the heavens, the earth, and all they contain, are perfected; and they are all before him reputed nothing; יהוה יהוה יהוה יהוה *vehu hayah, hu hoveh, vehu yihyeh*; and HE WAS, and HE IS, and HE WILL BE. So, in *Shemoth Rabba*, sect. 3, fol. 105, "The holy blessed God said to Moses, tell them—אני שהייתי, *ani shehayithi, mi hu achshav, veani hu laathid labo*; I WAS, and I AM, and I WILL BE IN FUTURE."

In *Chasad Shimuel*, Rab. Samuel ben David asks: Why are we commanded to use *three hours of t'yer*? Answer: These hours point out the holy blessed God; יהוה יהוה יהוה *shehu hayah, hoveh, yihyeh*; he who WAS, who IS, and who SHALL BE. The MORNING prayer points out him who WAS before the foundation of the world; the NOON DAY prayer points out him who IS; and the EVENING prayer points out him who IS TO COME." This phraseology exceedingly appropriate, and strongly expresses the eternity of God; for we have no other idea of eternity than as *past, or now existing, or yet to exist*; we have any idea of *eternity* but as that duration preceded by some *æternitas a parte ante*, the eternity that is before time, and *æternitas a parte post*, the eternity that shall be when time is no more. At which WAS, is the eternity before time; that which IS, is *time itself*; and that which IS TO COME, is the eternity which shall be when time is no more.

The seven Spirits—before his throne] The ancient Persians, who represented the throne of God as the throne of an eastern monarch, supposed that there were seven ministering angels before this throne, as there were seven ministers attendant on the throne of the Persian monarch. We have an ample proof of this, *Isaiah* xii. 15: *I am Raphael, one of the SEVEN HOLY*

Unto him ^g that loved us, ^h and washed us from our sins in his own blood,

6 And hath ⁱ made us kings and priests unto God and his Father; ^k to him be glory and dominion for ever and ever. Amen.

7 ^l Behold, he cometh with clouds; and

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^h Hebr. ix. 14. 1 John i. 7.—ⁱ 1 Pet. ii. 5, 9. Ch. v. 10. xx. 6.—^k 1 Tim. vi. 16. Hebr. xiii. 21. 1 Pet. iv. 11. v. 11.—^l Dan. vii. 13. Matt. xxiv. 30. xxvi. 64. Acts i. 11.

ANGELS which present the prayers of the saints, and which go in and out before the glory of the Holy One. And in *Jonathan ben Uzziel's Targum*, on Gen. xi. 7: *God said to the SEVEN ANGELS which stand before him, Come now, &c.*

In *Pirkey Eliezer*, 4 and vii: "The angels which were first created minister before him without the veil." Sometimes they represent them as *seven cohorts* or *troops of angels*, under whom are *thirty* inferior orders.

That seven ANGELS are here meant, and not the Holy Spirit, is most evident from the *place, the number, and the tradition*. Those who imagine the *Holy Ghost* to be intended suppose the number *seven* is used to denote his manifold gifts and graces. That these *seven spirits* are *angels*, see chap. iii. 1, iv. 5, and particularly v. 6, where they are called the *seven spirits of God sent forth into all the earth*.

Verse 5. The faithful witness] The true teacher, whose testimony is infallible, and whose sayings must all come to pass.

The first begotten of the dead] See the note on Col. i. 18.

The prince of the kings] *Ὁ ἀρχων*, The chief or head, of all earthly potentates; who has them all under his dominion and control, and can dispose of them as he will.

Unto him that loved us] This should begin a new verse, as it is the commencement of a new subject. Our salvation is attributed to the love of God, who gave his Son; and to the love of Christ, who died for us. See John iii. 16.

Washed us from our sins] The redemption of the soul, with the remission of sins, and purification from unrighteousness, is here, as in all the New Testament, attributed to the *blood of Christ shed on the cross for man*.

Verse 6. Kings and priests] See on 1 Pet. ii. 5, 9. But instead of βασιλευς και ιερευς, *kings and priests*, the most reputable MSS., Versions, and Fathers have βασιλειαν ιερευς, *a kingdom and priests*; i. e. a kingdom of priests, or a royal priesthood. The *regal and sacerdotal dignities* are the two highest that can possibly exist among men; and these two are here mentioned to show the glorious prerogatives and state of the children of God.

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every eye shall see him, and
* they also which pierced him:
and all kindreds of the earth
shall wail because of him. Even

^d companion in tribulation, and
* in the kingdom and patience
of Jesus Christ, was in the
isle that is called Patmos, ^f for
the word of God, and for the testimony of
Jesus Christ.

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so, Amen.

8 ^b I am Alpha and Omega, the beginning
and the ending, saith the Lord, ^c which is,
and which was, and which is to come, the
Almighty.

9 I John, who also am your brother, and

10 ^e I was in the Spirit on ^h the Lord's day,
and heard behind me ^l a great voice, as of a
trumpet,

11 Saying, ^k I am Alpha and Omega, ^l the

^a Zech. xii. 10. John xix. 37.—^b Isai. xli. 4. lxiv. 6.
xlvi. 12. Ver. 17. Ch. ii. 8. xxi. 6. xxii. 13. Ver. 11.
^c Ver. 4. Ch. iv. 8. xi. 17. xvi. 5.—^d Phil. i. 7. iv. 14.
2 Tim. i. 8.—^e Rom. viii. 17. 2 Tim. ii. 12.—^f Ch. vi. 9.

Ver. 2.—^g Acts x. 10. 2 Cor. xii. 2. Ch. iv. 2. vii. 1.
xxi. 10.—^h John xx. 26. Acts xx. 7. 1 Cor. xvi. 2.
ⁱ Ch. iv. 1. x. 8.—^k Ver. 8.—^l Ver. 17.

To him be glory] That is, to Christ; for it is of
him that the prophet speaks, and of none other.

For ever and ever] *Εως των αιωνων των αιωνων*
To ages of ages; or rather, through all indefinite
periods; through all time, and through eternity.

Amen.] A word of affirmation and approbation;
so it shall be, and so it ought to be.

Verse 7. Behold, he cometh with clouds] This
relates to his coming to execute judgment on the
enemies of his religion; perhaps to his coming to
destroy Jerusalem, as he was to be particularly mani-
fested to them that pierced him, which must mean
the incredulous and rebellious Jews.

And all kindreds of the earth] *Πασαι αι φυλαι της
γης*. All the tribes of the land. By this the Jewish
people are most evidently intended, and therefore the
whole verse may be understood as predicting the
destruction of the Jews; and is a presumptive proof
that the Apocalypse was written before the final
overthrow of the Jewish state.

Even so, Amen.] *Ναι, αμην*. Yea, Amen. It is
true, so be it. Our Lord will come and execute judg-
ment on the Jews and Gentiles. This the Jews and
Romans particularly felt.

Verse 8. I am Alpha and Omega] I am from
eternity to eternity. This mode of speech is borrowed
from the Jews, who express the whole compass of
things by *aleph* and *tau*, the first and last letters
of the Hebrew alphabet; but as St. John was writing
in Greek, he accommodates the whole to the Greek
alphabet, of which *A alpha* and *Ω omega* are the first
and last letters. With the rabbins *א* *ת* *א* *א* *א* *א* *א*
mealeph *vead tau*, "from *aleph* to *tau*," expressed the whole of
a matter from the beginning to the end. So in *Yalcut*
Rubeni, fol. 17, 4: *Adam transgressed the whole law*
from aleph to tau; i. e. from the beginning to the end.

Ibid., fol. 48, 4: *Abraham observed the law from*
aleph to tau; i. e. he kept it entirely, from beginning
to end.

Ibid., fol. 128, 3: *When the holy blessed God pro-*
nounced a blessing on the Israelites, he did it from
aleph to tau; i. e. he did it perfectly.

The beginning and the ending] That is, as *aleph* or
alpha is the beginning of the alphabet, so am I the
author and cause of all things; as *tau* or *omega* is

the end or last letter of the alphabet, so am I the end
of all things, the destroyer as well as the establish-
er of all things. This clause is wanting in almost every
MS. and Version of importance. It appears to have
been added first as an explanatory note, and in pro-
cess of time crept into the text. Griesbach has left
it out of the text. It is worthy of remark, that as
the union of *aleph* and *tau* in Hebrew make *eth*,
which the rabbins interpret of the first matter
out of which all things were formed (see on Gen. i.);
so the union of *A alpha* and *Ω omega* in Greek makes
the verb *aw*, *I breathe*, and may very properly be
such a symbolical book point out Him in whom we
live, and move, and have our being; for, having formed
man out of the dust of the earth, he breathed into his
nostrils the breath of life, and he became a living
soul; and it is by the inspiration or inbreathing of
his Spirit that the souls of men are quickened, made
alive from the dead, and fitted for life eternal. He
adds also that he is the Almighty, the all-powerful
framer of the universe, and the inspirer of men.

Verse 9. Your brother] A Christian, begotten of
God, and incorporated in the heavenly family.

Companion in tribulation] Suffering under the
persecution in which you also suffer.

In the kingdom] For we are a kingdom of priests
unto God.

And patience of Jesus] Meekly bearing all in-
dignities, privations, and sufferings, for the sake of
after the example of our Lord and Master.

The isle that is called Patmos] This island is one
of the *Sporades*, and lies in the *Ægean Sea*, between
the island of *Icaria*, and the promontory of *Miletus*.
It is now called *Pactino*, *Patmol*, or *Palmosa*. It has
derived all its celebrity from being the place to which
St. John was banished by one of the Roman Em-
perors; whether *Domitian*, *Claudius*, or *Nero*, is not
agreed on, but it was most probably the latter. The
isle has a convent on a well fortified hill, dedicated
to John the apostle; the inhabitants are said to
amount to about three hundred men, and about
twenty women to one man. It is very barren, pro-
ducing very little grain, but abounding in partridges,
quails, turtles, pigeons, snipes, and rabbits. It has
many good harbours, and is much infested by pirates.

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first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

^a Ver. 20. Exod. xxv. 37. Zech. iv. 2.—^b Ch. ii. 1.
^c Ezek. i. 26. Dan. vii. 13. x. 16. Ch. xiv. 14.

12 And I turned to see the voice that spake with me. And being turned, ^a I saw seven golden candlesticks;

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13 ^b And in the midst of the seven candlesticks ^c one like unto the Son of man, ^d clothed with a garment down to the foot, and ^e girt

^d Dan. x. 5.—^e Ch. xv. 6.

Patmos, its capital and chief harbour, lies in east long. 26° 24', north lat. 37° 24'. The whole island is about thirty miles in circumference.

For the testimony of Jesus Christ.] For preaching Christianity, and converting heathens to the Lord Jesus.

Verse 10. *I was in the Spirit*] That is, I received the Spirit of prophecy, and was under its influence when the first vision was exhibited.

The Lord's day] The first day of the week, observed as the Christian sabbath, because on it Jesus Christ rose from the dead; therefore it was called *the Lord's day*, and has taken place of the Jewish sabbath throughout the Christian world.

And heard behind me a great voice] This voice came unexpectedly and suddenly. He felt himself under the divine afflatus; but did not know what scenes were to be represented.

As of a trumpet] This was calculated to call in every wandering thought, to fix his attention, and solemnize his whole frame. Thus God prepared doses to receive the law. See Exod. xix. 16, 19, &c.

Verse 11. *I am Alpha and Omega, the first and the last*] This whole clause is wanting in ABC, thirty-two others; some editions; the *Syriac, Coptic, Æthiopic, Armenian, Slavonic, Vulgate, Arctas, Andreas*, and *Primasius*. *Griesbach* has left it out of the text.

Saying—What thou seest, write in a book] Carefully note down every thing that is represented to thee. John had the visions from heaven; but he described them in his own language and manner.

Send it unto the seven churches] The names of which immediately follow. *In Asia*. This is wanting in the principal MSS. and *Versions*. *Griesbach* has left it out of the text.

Ephesus] This was a city of Ionia, in Asia Minor, situated at the mouth of the river *Cayster*, on the shore of the *Ægean Sea*, about fifty miles south of *Smyrna*. See *preface* to the *Epistle to the Ephesians*.

Smyrna] Now called also *Ismir*, is the largest and chief city of Asia Minor. It is situated about one hundred and eighty-three miles west by south of *Constantinople*, on the shore of the *Ægean Sea*. It is supposed to contain about one hundred and forty thousand inhabitants, of whom there are from fifteen to twenty thousand Greeks, six thousand Armenians, five thousand Roman Catholics, one hundred and forty protestants, eleven thousand Jews, and fifteen thousand Turks. It is a beautiful city, but often ravaged by the plague, and seldom two years together free from

earthquakes. In 1758 the city was nearly desolated by the plague; scarcely a sufficient number of the inhabitants survived to gather in the fruits of the earth. In 1688 there was a terrible earthquake here, which overthrew a great number of houses; in one of the shocks, the rock on which the castle stood opened, swallowed up the castle and five thousand persons! On these accounts, nothing but the love of gain, so natural to man, could induce any person to make it his residence; though, in other respects, it can boast of many advantages. In this city the *Turks* have nineteen mosques; the *Greeks*, two churches; the *Armenians*, one; and the *Jews*, eight synagogues; and the *English* and *Dutch* factorics have each a chaplain. *Smyrna* is one hundred miles north of the island of *Rhodes*, long. 27° 25' E., lat. 38° 28' N.

Pergamos] A town of Mysia, situated on the river *Caicus*. It was the royal residence of *Eumenes*, and the kings of the race of the *Attali*. It was anciently famous for its library, which contained, according to *Plutarch*, two hundred thousand volumes. It was here that the *membrana Pergamenia*, Pergamenian skins, were invented; from which we derive our word *parchment*. *Pergamos* was the birth-place of *Galen*; and in it *P. Scipio* died. It is now called *Pergamo* and *Bergamo*, and is situated in long. 27° 0' E., lat. 39° 13' N.

Thyatira] Now called *Akissat* and *Ak-kissar*, a city of *Natolia*, in *Asia Minor*, seated on the river *Hermus*, in a plain eighteen miles broad, and is about fifty miles from *Pergamos*; long. 27° 49' E., lat. 38° 15' N. The houses are chiefly built of earth, but the mosques are all of marble. Many remarkable ancient inscriptions have been discovered in this place.

Sardis] Now called *Sardo* and *Sart*, a town of *Asia*, in *Natolia*, about forty miles east from *Smyrna*. It is seated on the side of mount *Tmolus*, and was once the capital of the *Lydian kings*, and here *Cræsus* reigned. It is now a poor, inconsiderable village. Long. 28° 5' E., lat. 37° 51' N.

Philadelphia] A city of *Natolia*, seated at the foot of mount *Tmolus*, by the river *Cogamus*. It was founded by *Attalus Philadelphus*, brother of *Eumenes*, from whom it derived its name. It is now called *Alah-sheker*, and is about forty miles ESE. of *Smyrna*. Long. 28° 15' E., lat. 38° 28' N.

Laodicea.] A town of *Phrygia*, on the river *Lycus*; first called *Diospolia*, or the city of *Jupiter*. It was built by *Antiochus Theos*, and named after his consort *Laodice*. See the note on *Col. ii. 1*. And, for a

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about the paps with a golden girdle.

14 His head and ^a his hairs were white like wool, as white as snow; ^b and his eyes were as a flame of fire;

15 ^c And his feet like unto fine brass, as if

^a Dan. vii. 9.—^b Dan. x. 6. Ch. ii. 18. xix. 12.—^c Ezek. i. 7. Dan. x. 6. Ch. ii. 18.—^d Ezek. xliii. 2. Dan. x. 6. Ch. xiv. 2. xix. 6.—^e Ver. 20. Ch. ii. 1. iii. 1.—^f Isai.

they burned in a furnace; and ^d his voice as the sound of many waters.

16 ^e And he had in his right hand seven stars; ^f and out of his mouth went a sharp two-edged sword: ^g and his countenance was as the sun shineth in his strength.

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xlix. 2. Eph. vi. 17. Hebr. iv. 12. Ch. ii. 12, 16. xix. 15, 21.—^g Acts xxvi. 13. Ch. x. 1.

very recent account of these seven churches, see a letter from the reverend Henry Lindsay, inserted at the end of chap. iii.

Verse 12. *And I turned*] For he had heard the voice behind him. *To see the voice*; i. e. the person from whom the voice came.

Seven golden candlesticks] *Ἑπτα λυχνίας χρυσαί*: *Seven golden lamps*. It is absurd to say, a golden, silver, or brazen candlestick. These seven lamps represented the *seven churches*, in which the *light* of God was continually *shining*, and the *love* of God continually *burning*. And they are here represented as *golden*, to show how *precious* they were in the sight of God. This is a reference to the temple at Jerusalem, where there was a *candlestick* or *chandelier* of *seven branches*; or rather six branches; three springing out on either side, and *one* in the centre. See Exod. xxxvii. 17—23. This reference to the temple seems to intimate that the temple of Jerusalem was a type of the whole Christian church.

Verse 13. *Like unto the Son of man*] This seems a reference to Dan. vii. 13. This was our blessed Lord himself, ver. 18.

Clothed with a garment down to the foot] This is a description of the *high-priest*, in his sacerdotal robes. See these described at large in the notes on Exod. xxviii. 4, &c., Jesus is our high-priest, even in heaven. He is still discharging the sacerdotal functions before the throne of God.

Golden girdle.] The emblem both of *regal* and *sacerdotal* dignity.

Verse 14. *His head and his hairs were white like wool*] This was not only an emblem of his *antiquity*, but it was the evidence of his *glory*; for the *whiteness* or splendour of his head and hair doubtless proceeded from the *rays of light* and *glory* which encircled his head, and darted from it in all directions. The *splendour* around the head was termed by the Romans *nimbus*, and by us a *glory*; and was represented round the heads of gods, deified persons, and saints. It is used in the same way through almost all the nations of the earth.

His eyes were as a flame of fire] To denote his omniscience, and the all-penetrating nature of the divine knowledge.

Verse 15. *His feet like unto fine brass*] An emblem of his *stability* and *permanence*, brass being considered the most durable of all metallic substances or compounds.

The original word, *χαλκοίβανον*, means the famous *aurichalcum*, or factitious metal, which, according to *Suidas*, was *ειδος ηλεκτρον, τιμιωτερον χρυσι*. "a kind of amber, more precious than gold." It seems to have been a composition of gold, silver, and brass, and the same with the *Corinthian brass*, so highly famed and valued; for when Lucius Mummius took and burnt the city of Corinth, many statues of these three metals, being melted, had run together, and formed the composition already mentioned, and which was held in as high estimation as gold. See *Pliny*, Hist. Nat., lib. 34, c. 2; *Florus*, lib. 2, c. 16. It may however mean no more than *copper* melted with *lapis calaminaris*, which converts it into *brass*; and the flame that proceeds from the metal during this operation is one of the most intensely and unsufferably *vivid* that can be imagined. I have often seen several furnaces employed in this operation, and the flames bursting up through the earth (for these furnaces are under ground) always called to remembrance this description given by St. John: His feet of fine brass, as if they burned in a furnace; the propriety and accuracy of which none could doubt and every one must feel who has viewed this most dazzling operation.

His voice as the sound of many waters.] The same description we find in Ezek. xliii. 2: *The glory of the God of Israel came from the way of the east*; and his voice was like the noise of many waters: and the earth shined with his glory.

Verse 16. *In his right hand seven stars*] The *stars* are afterwards interpreted as representing the *seven angels*, messengers, or bishops of the *seven churches*. Their being in the *right hand* of Christ shows that they are under his special care and most powerful protection. See below.

Out of his mouth went a sharp two-edged sword] This is no doubt intended to point out the *judgments* about to be pronounced by Christ against the rebellious *Jews* and persecuting *Romans*; God's judgments were just now going to fall upon both. The *sharp two-edged sword* may represent the *word of God* in general, according to that saying of the apostle. Heb. iv. 12: *The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, &c.* And the *word of God* is termed the *sword of the Spirit*, Eph. vi. 17.

And his countenance was as the sun shineth in his strength.] His face was like the disk of the sun in

1. M. cir. 4100. 17 And ^awhen I saw him, I
 A. D. cir. 96. fell at his feet as dead. And
 Imp. Flavio he laid his right hand upon
 Domitiano Cæs. ^bme, saying unto me, Fear not;
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^b and the things which are, ⁱ and
 the things which shall be here-
 after;

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I am the first and the last :
 18 ^dI am he that liveth, and was dead ; and,
 behold, ^eI am alive for evermore, Amen ;
 and ^fhave the keys of hell and of death.
 19 Write ^gthe things which thou hast seen,

20 The mystery ^k of the seven
 stars which thou sawest in my right hand, and
^lthe seven golden candlesticks. The seven
 stars are ^mthe angels of the seven churches :
 and ⁿthe seven candlesticks which thou sawest
 are the seven churches.

^a Ezek. i. 28. — ^b Dan. viii. 18. x. 10. — ^c Isai. xli. 4.
 iv. 6. xlviii. 12. Ch. ii. 8. xxii. 13. Ver. 11. — ^d Rom.
 i. 9. — ^e Ch. iv. 9. v. 14. — ^f Ps. lxxviii. 20. Ch. xx. 1.

^g Ver. 12, &c. — ^h Ch. ii. 1, &c. — ⁱ Ch. iv. 1, &c. — ^k Ver.
 16. — ^l Ver. 12. — ^m Mal. ii. 7. Ch. ii. 1, &c. — ⁿ Zech.
 iv. 2. Matt. v. 15. Phil. ii. 15.

the brightest summer's day, when there were no
 clouds to abate the splendour of his rays. A similar
 form of expression is found in Judges, v. 31 : *Let
 em that love him be as the sun when he goeth forth
 in his might.* And a similar description may be
 found, *Midrash in Yalcut Simeoni*, part I., fol. 55, 4 :
 When Moses and Aaron came and stood before
 haorah, they appeared like the *ministering angels* ;
 and their stature, like the cedars of Lebanon ;
 וְרֵי פְרִיָּהִם כְּרִיז חֲמָה vegalgilley eyneyhem
 וְרֵי פְרִיָּהִם כְּרִיז חֲמָה and the pupils of their
 eyes were like the wheels of the sun ; and their beards
 were as the grape of the palm-trees ; וְרֵי פְרִיָּהִם כְּרִיז
 חֲמָה ziv penehyem keziv chammah, and the splendour
 of their faces was as the splendour of the sun.”
 Verse 17. *I fell at his feet as dead.*] The appearance
 of the glory of the Lord had the same effect upon
 Ezeiel, chap. i. 28 ; and the appearance of Gabriel
 had the same effect on Daniel, chap. viii. 17. The
 visible splendour of such majesty was more than the
 world could bear, and he fell down deprived of his
 senses, but was soon enabled to behold the vision
 as a communication of strength from our Lord's right
 hand.

hell, nor the place of *separate spirits*, but merely as the
grave ; and the *key* we find to be merely the emblem
 of *power and authority*. Christ can both *save and
 destroy*, can *kill* and *make alive*. Death is still under
 his dominion, and he can recall the dead whensoever
 he pleases. He is the resurrection and the life.

Verse 19. *Write the things which thou hast seen.*
 These visions and prophecies are for general instruc-
 tion, and therefore every circumstance must be faith-
 fully recorded. What he *had seen* was to be written ;
 what he *was about to see*, relative to the seven churches,
 must be also written ; and what he *was to see after-
 wards*, concerning other churches and states, was to
 be recorded likewise.

Verse 20. *The mystery*] That is, the *allegorical*
 explanation, of the *seven stars* is the *seven angels* or
 ministers of the churches ; and the allegorical mean-
 ing of the *seven golden lamps* is the *seven churches*
 themselves.

Verse 18. *I am he that liveth, and was dead*] I am
 Jesus the Saviour, who, though the fountain of life,
 we died for mankind ; and being raised from the
 dead I shall die no more, the great sacrifice being
 consummated. *And have the keys of death and the
 grave*, so that I can destroy the living and raise the
 dead. The *key* here signifies the *power and authority*
 over life, death, and the grave. This is also a rab-
 binical form of speech. In the Jerusalem *Targum*,
 Gen. xxx. 22, are these words : “ There are four
 keys in the hand of God which he never trusts to
 give or seraph. 1. The *key of the rain* ; 2. The
key of provision ; 3. The *key of the grave* ; and 4.
 the *key of the barren womb.*”

1. In the *seven stars* there may be an allusion to
 the *seals* of different *offices* under potentates, each of
 which had its *own particular seal*, which verified all
 instruments from that office ; and as these seals were
 frequently set in *rings* which were worn on the
 fingers, there may be an allusion to those *brilliant*
set in rings, and worn εἰς τῆς δεξιᾶς, upon the *right
 hand*. In Jer. xxii. 24, Coniah is represented as a
signet on the right hand of the Lord ; and that such
 signets were in *rings* see Gen. xxxviii. 18, 25 ;
 Exod. xxviii. 11 ; Dan. vi. 17 ; Hag. ii. 23. On close
 examination we shall find that all the *symbols* in
 this book have their foundation either in *nature*,
fact, custom, or general opinion. One of the cutchery
 seals of the late *Tippoo Saib*, with which he stamped
 all the commissions of that office, lies now before me ;
 it is cut on *silver*, in the *Taaluck* character, and the
 piece of silver is set in a large *gold ring*, heavy, but
 roughly manufactured.

In *Sanhedrin*, fol. 113, 1, it is said : “ When the
 son of the woman of Sarepta died, Elijah requested
 that to him might be given the *key of the resurrection
 of the dead*. They said to him, there are *three keys*
 which are not given into the hand of the apostle, the
key of life, the *key of the rain*, and the *key of the re-
 surrection of the dead.*” From these examples it is evi-
 dent that we should understand ἡδης, *hades*, here, not as

2. The *churches* are represented by these lamps,
 they hold the *oil* and the *fire*, and dispense the *light*.
 A lamp is *not light in itself*, it is only the *instrument*
 of dispensing light, and it must receive both *oil* and
fire before it can dispense any ; so no church has in
 itself either *grace* or *glory*, it must receive all from
 Christ its head, else it can dispense neither light nor
 life.

3. The ministers of the gospel are *signets* or *seals* of Jesus Christ; he uses them to *stamp* his truth, to *accredit* it, and give it *currency*. But as a seal can mark nothing of itself unless applied by a proper hand, so the ministers of Christ can do no good, *seal no truth, impress no soul*, unless the great owner condescend to use them.

4. How careful should the church be that it have the *oil* and the *light*, that it continue to *burn* and send forth divine knowledge! In vain does any church pretend to be a church of Christ if it dispense no light; if souls are not enlightened, quickened, and converted in it. If Jesus walk in it, its light will shine both *clearly* and *strongly*, and sinners will be converted unto him; and the members of that church will be children of the light, and walk as children of the light and of the day, and there will be no occasion of stumbling in them.

5. How careful should the ministers of Christ be that they *proclaim* nothing as *truth*, and *accredit* nothing as *truth*, but what comes from their master!

They should also take heed lest, after having preached to others, themselves should be castaways; lest God should say unto them as he said of Coniah, *As I live, saith the Lord, though Coniah, the son of Jehoiakim, were the SIGNET UPON MY RIGHT HAND, yet would I pluck thee thence.*

On the other hand, if they be faithful, their labour shall not be in vain, and their safety shall be great. He that toucheth them toucheth the apple of God's eye, and none shall be able to pluck them out of his hand. They are the angels and ambassadors of the Lord; their persons are sacred; they are the messengers of the churches, and the glory of Christ. Should they lose their lives in the work, it will be only a *speedier* entrance into an eternal glory.

The *rougher* the way, the *shorter* their stay;
The troubles that rise
Shall gloriously *hurry* their souls to the skies.

CHAPTER II.

The Epistle to the church of Ephesus, commending their labour and patience, 1—3. And reprehending their having left their first love, exhorting them to repent, with the promise of the tree of life, 4—7. The Epistle to the church of Smyrna, commending their piety, and promising them support in their tribulation, 8—11. The Epistle to the church of Pergamos, commending their stedfastness in the heavenly doctrine, 12, 13. And reprehending their laxity in ecclesiastical discipline, in tolerating heretical teachers in the church, 14, 15. The apostle exhorts them to repent, with the promise of the white stone and a new name, 16, 17. The Epistle to the church of Thyatira, with a commendation of their charity, faith, and patience, 18, 19. Reprehending their toleration of Jezebel, the false prophetess, who is threatened with grievous punishment, 20—22. Particular exhortations and promises to this church, 24—29.

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UNTO the angel of the church of Ephesus write; These things saith ^a he that holdeth the seven stars in his

right hand, ^b who walketh in the midst of the seven golden candlesticks;

² I know thy works, and thy

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^a Ch. i. 16, 20.—^b Ch. i. 13.

^c Pa. i. 6. Ver. 9, 13, 19. Ch. iii. 1, 8, 15.

NOTES ON CHAP. II.

I must here advertise my readers, 1. That I do not perceive any metaphorical or allegorical meaning in the epistles to these churches. 2. I consider the churches as real; and that their spiritual state is here really and literally pointed out; and that they have no reference to the state of the church of Christ in all ages of the world, as has been imagined; and that the notion of what has been termed the Ephesian state, the Smyrnanian state, the Pergamian state, the Thyatirian state, &c., &c., is unfounded, absurd, and dangerous; and such expositions should not be en-

tained by any who wish to arrive at a sober and rational knowledge of the holy scriptures. 3. I consider the angel of the church as signifying the messenger, the pastor, sent by Christ and his apostles to teach and edify that church. 4. I consider what is spoken to this angel as spoken to the whole church; and that it is not *his* particular state that is described, but the states of the *people* in general under his care.

The Epistle to the church at Ephesus.

Verse 1. *Unto the angel of the church of Ephesus.*

M. cir. 4100. labour, and thy patience, and
 . D. cir. 96. how thou canst not bear them
 npp. Flavio which are evil : and * thou hast
 mitiano Cæs. tried them ^b which say they are
 g. et Nerva.
 ostles, and are not, and hast found them
 rs :
 And hast borne, and hast patience, and

A. M. cir. 4100. for my name's sake hast la-
 A. D. cir. 96. boured, and hast ^c not fainted.
 Imp. Flavio 4 Nevertheless I have some-
 Domitiano Cæs. what against thee, because thou
 Aug. et Nerva. hast left thy first love.
 5 Remember therefore from whence thou
 art fallen ; and repent, and do the first works ;

* John iv. 1.—^b 2 Cor. xi. 13. 2 Pet. ii. 1.

^c Gal. vi. 9. Hebr. xii. 3, 5.

αγγελος, angel, we are to understand the mes-
 senger or person sent by God to preside over this
 church ; and to him the epistle is directed, not as
 stating out his state, but the state of the church
 under his care. Angel of the church here answers
 directly to that officer of the synagogue among the
 Jews called שליח שליח sheliach tribbur, the messenger
 of the church, whose business it was to read, pray,
 and teach in the synagogue. The church at Ephesus
 first addressed, as being the place where John
 first resided ; and the city itself was the metrop-
 olis of that part of Asia. The angel or bishop at
 that time was most probably Timothy, who presided
 at that church before St. John took up his resi-
 dence there, and who is supposed to have con-
 tinued in that office till A. D. 97, and to have been
 martyred a short time before St. John's return from
 banishment.

[Tideth the seven stars] Who particularly pre-
 sides, and guides, and upholds, not only the minis-
 ters of those seven churches, but all the genuine
 ministers of his gospel, in all ages and places.

[Walketh in the midst of the seven golden candle-
 sticks] Is the supreme Bishop and Head, not only
 of those churches, but of all the churches or congre-
 gations of his people throughout the world.

[Verse 2. I know thy works] For the eyes of the
 Lord are throughout the earth, beholding the evil
 as well as the good ; and, being omnipresent, all things are
 continually open and naked before him. It is worthy
 of remark, that whatsoever is praiseworthy in any of
 these churches is first mentioned ; thereby intimating
 that God is more intent on finding out the good than
 on finding out the evil in any person or church ; and that those who
 have fallen or are not making sufficient advances in the
 divine life, should take occasion, from the good which yet
 remains, to encourage them to set out afresh for the
 kingdom of heaven. The fallen or backsliding who have
 any tenderness of conscience left are easily discouraged,
 and apt to think that there is no seed left from which
 a new harvest can be reasonably expected. Let such be
 assured that there is still a seed of godliness remaining,
 and that it requires only watching and strengthening
 of those things which remain, by prompt application to
 the Lord through Christ, in order to bring them back to
 the full enjoyment of all they have lost, and to renew
 them in the spirit of their mind. Ministers continually
 harping on *Ye are dead, ye are dead ; there is
 no Christianity among you, &c., &c.*, are a

contagion in a church, and spread desolation and
 death wheresoever they go. It is far better to say, in
 such cases, " Ye have lost ground, but ye have not
 lost all your ground ; ye might have been much
 farther advanced, but through mercy ye are still in
 the way. The Spirit of God is grieved by you, but it
 is evident he has not forsaken you. Ye have not
 walked in the light as ye should, but your candle-
 stick is not yet removed, and still the light shines.
 Ye have not much zeal, but ye have a little. In
 short, God still strives with you, still loves you, still
 waits to be gracious to you ; take courage, set out
 afresh, come to God through Christ ; believe, love,
 obey, and you will soon find days more blessed than
 you have ever yet experienced." Exhortations and
 encouragements of this kind are sure to produce the
 most blessed effects ; and under such the work of
 God infallibly revives.

[And thy labour] He knew their works in general.
 Though they had left their first love, yet still they
 had so much love as excited them to labour, and
 enabled them to bear persecution patiently, and to
 keep the faith ; for they could not tolerate evil men,
 and they had put fictitious apostles to the test, and
 had found them to be liars, pretending a divine com-
 mission while they had none, and teaching false
 doctrines as if they were the truths of God.

[Verse 3. And hast borne] The same things men-
 tioned in the preceding verse, but in an inverted
 order, the particular reason of which does not ap-
 pear ; perhaps it was intended to show more forcibly
 to this church that there was no good which they
 had done, nor evil which they had suffered, that was
 forgotten before God.

[And hast not fainted.] They must therefore have
 had a considerable portion of this love remaining,
 else they could not have thus acted.

[Verse 4. Nevertheless I have somewhat against
 thee] The clause should be read, according to the
 Greek, thus : *But I have against thee that thou hast
 left thy first love.* They did not retain that strong
 and ardent affection for God and sacred things which
 they had when first brought to the knowledge of the
 truth, and justified by faith in Christ.

[Verse 5. Remember] Consider the state of grace
 in which you once stood ; the happiness, love, and
 joy which you felt when ye received remission
 of sins ; the zeal ye had for God's glory and the
 salvation of mankind ; your willing, obedient spirit,
 your cheerful self-denial, your fervour in private

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* or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of ^b the Nicolaitanes, which I also hate.

7 ^c He that hath an ear, let him hear what the Spirit saith unto the churches; To him

that overcometh will I give ^d to eat of ^e the tree of life, which is in the midst of the paradise of God.

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8 And unto the angel of the church in Smyrna write; These things saith ^f the first and the last, which was dead, and is alive;

9 ^g I know thy works, and tribulation, and

^a Matt. xxi. 41, 43. — ^b Ver. 15. — ^c Matt. xi. 15. xlii. 9, 43. Ver. xi. 17, 29. Ch. iii. 6, 13, 22. xiii. 9.

^d Ch. xxii. 2, 14. — ^e Gen. ii. 9. — ^f Ch. i. 8, 17, 18. ^g Ver. 2.

prayer, your detachment from the world, and your heavenly-mindedness. Remember—consider, all these.

Whence thou art fallen] Fallen from all those blessed dispositions and gracious feelings already mentioned. Or, remember what a loss you have sustained; for so *ἐκπτώρις* is frequently used by the best Greek writers.

Repent] Be deeply humbled before God for having so carelessly guarded the divine treasure.

Do the first works] Resume your former zeal and diligence; watch, fast, pray, reprove sin, carefully attend all the ordinances of God, walk as in his sight, and rest not till you have recovered all your lost ground, and got back the evidence of your acceptance with your Maker.

I will come unto thee quickly] In the way of judgment.

And will remove thy candlestick] Take away my ordinances, remove your ministers, and send you a famine of the word. As there is here an allusion to the candlestick in the tabernacle and temple, which could not be removed without suspending the whole Levitical service, so the threatening here intimates that, if they did not repent, &c., he would unchurch them; they should no longer have a pastor, no longer have the word and sacraments, and no longer have the presence of the Lord Jesus.

Verse 6. *The deeds of the Nicolaitanes*] These were, as is commonly supposed, a sect of the *Gnostics*, who taught the most impure doctrines, and followed the most impure practices. They are also supposed to have derived their origin from Nicolas, one of the seven deacons mentioned Acts vi. 5, where see the note. The *Nicolaitanes* taught the community of wives, that adultery and fornication were things indifferent, that eating meats offered to idols was quite lawful; and mixed several pagan rites with the Christian ceremonies. Augustine, Irenæus, Clemens Alexandrinus, and Tertullian, have spoken largely concerning them. See more in my preface to 2 Peter, where are several particulars concerning these heretics.

Verse 7. *He that hath an ear*] Let every intelligent person, and every Christian man, attend carefully to what the Holy Spirit, in this and the following epistles, says to the churches. See the note on Matt. xi. 15, where the same form of speech occurs.

To him that overcometh] To him who continues

steadfast in the faith, and uncorrupt in his life; who faithfully confesses Jesus, and neither imbibes the doctrines nor is led away by the error of the wicked; will I give to eat of the tree of life. As he who conquered his enemies had, generally, not only great honour, but also a reward; so here a great reward is promised *τῷ νικῶντι, to the conqueror*: and as in the Grecian games, to which there may be an allusion, the conqueror was crowned with the leaves of some tree; here it is promised, that they should eat of the fruit of the tree of life, which is in the midst of the paradise of God; that is, that they should have a happy and glorious immortality. There is also here an allusion to Gen. ii. 9, where it is said, God made the tree of life to grow out of the midst of the garden; and it is very likely that by eating the fruit of this tree the immortality of Adam was secured, and so this it was made dependant. When Adam transgressed, he was expelled from this garden, and no more permitted to eat of the tree of life; hence he became necessarily mortal. This tree, in all its sacramental effects, is secured and restored to man by the incarnation, death, and resurrection of Christ. The tree of life is frequently spoken of by the rabbins; and by it they generally mean the immortality of the soul, and a final state of blessedness. See many examples in *Schoettgen*. They talk also of a celestial and terrestrial paradise. The former, they say, "is for the reception of the souls of the just perfect; and differs as much from the earthly paradise as light from darkness."

The Epistle to the church at Smyrna.

Verse 8. *Unto the angel*] This was probably the famous Polycarp. See below.

These things saith the first and the last] He who is eternal; from whom all things come, and to whom all things must return. Which was dead, for the redemption of the world; and is alive, to die no more for ever, his glorified humanity being enthroned at the Father's right hand.

Verse 9. *I know thy works*] As he had spoken to the preceding church, so he speaks to this: I know all that ye have done, and all that ye have suffered. The tribulation here mentioned must mean persecution, either from the Jews, the heathens, or from the heretics, who, because of their flesh-pampering doctrine, might have had many partisans at Smyrna.

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poverty, (but thou art ^a rich,) and I know the blasphemy of ^b them which say they are Jews and are not, ^c but *are* the syna-

gogue of Satan.

10 ^d Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: ^e be thou faithful unto death, and I will give thee ^f a crown of life.

^a Lake xii. 21. 1 Tim. vi. 18. James ii. 5. — ^b Rom. ii. 17, 23, 29. ix. 6. — ^c Ch. iii. 9. — ^d Matt. x. 22. — ^e Matt. xxiv. 13. — ^f James i. 12. Ch. iii. 11. — ^g Ver. 7. Ch.

And poverty] Stripped probably of all their temporal possessions, because of their attachment to the gospel.

But thou art rich] Rich in faith, and heir of the kingdom of Christ.

The blasphemy of them which say they are Jews] There were persons there who professed Judaism, and had a synagogue in the place, and professed to worship the true God; but they had no genuine religion, and they served the devil rather than God. They applied a sacred name to an unholy thing: and this is one meaning of the word *blasphemy* in this book.

Verse 10. *Fear none of those things which thou shalt suffer*] This may be addressed particularly to Polycarp, if he was at that time the bishop of this church. He had much to suffer; and was at last burnt alive at Smyrna, about the year of our Lord 166. We have a very ancient account of his martyrdom, which has been translated by Cave, and is worthy of the reader's perusal. That account states that the Jews were particularly active in this martyrdom, and brought the faggots, &c., by which he was consumed. Such persons must indeed have been of the *synagogue of Satan*.

Ten days] As the *days* in this book are what is commonly called *prophetic days*, each answering to a year, the *ten years* of tribulation may denote *ten years of persecution*; and this was precisely the duration of the persecution under Diocletian, during which all the Asiatic churches were grievously afflicted. Others understand the expression as implying *frequency and abundance*, as it does in other parts of scripture. Gen. xxxi. 7, 41: *Thou hast changed my wages TEN TIMES*; i. e. thou hast frequently changed my wages. Numb. xiv. 22: *Those men have tempted me now these TEN TIMES*; i. e. they have frequently and grievously tempted and sinned against me. Nch. iv. 12: *The Jews that dwell by hem came and said unto us TEN TIMES*, i. e. they were frequently coming and informing us, that our adversaries intended to attack us. Job xix. 3: *These TEN TIMES have ye reproached me*; i. e. ye have loaded me with continual reproaches. Dan. i. 20: *In all matters*

11 ^a He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of ^b the second death.

12 And to the angel of the church in Pergamos write; These things saith ⁱ he which hath the sharp sword with two edges;

13 ^k I know thy works, and where thou dwellest, *even* ^l where Satan's seat *is*: and thou holdest fast my name, and hast not

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xiii. 19. — ^m Ch. xx. 14. xxi. 8. — ⁿ Ch. i. 16. — ^o Ver. 2. ^p Ver. 9.

of wisdom, he found them TEN TIMES better than all the magicians; i. e. the king frequently consulted Daniel and his companions, and found them *more abundantly informed and wise* than all his counsellors.

Some think the *shortness* of the affliction is here intended, and that the ten days are to be understood as in Terence, *Heaut.*, Act v., scen. 1, ver. 36, *Decem dierum vix mi est familia*. "I have enjoyed my family but a *short* time."

Be thou faithful unto death] Be firm, hold fast the faith, confess Christ to the last, and at all hazards, and thou shalt have a *crown of life*—thou shalt be crowned with life, have an eternal happy existence, though thou suffer a temporal death. It is said of Polycarp that when brought before the judge, and commanded to abjure and blaspheme Christ, he firmly answered, "Eighty and six years have I served him, and he never did me wrong, how then can I blaspheme my king who hath saved me?" He was then adjudged to the flames, and suffered cheerfully for Christ his Lord and master.

Verse 11. *He that overcometh*] The conqueror who has stood firm in every trial, and vanquished all his adversaries.

Shall not be hurt of the second death.] That is, an eternal separation from God and the glory of his power; as what we commonly mean by *final perdition*. This is another rabbinical mode of speech in very frequent use, and by it they understand the punishment of hell in a future life.

The Epistle to the Church at Pergamos.

Verse 12. *The angel of the church in Pergamos*] See the description of this place, chap. i. 2.

Which hath the sharp sword] See on chap. i. 16. *The sword of the Spirit, which is the word of God*, cuts every way; it convinces of sin, righteousness, and judgment; pierces between the joints and the marrow, divides between the soul and spirit, dissects the whole mind, and exhibits a regular anatomy of the soul. It not only reproves and exposes sin, but it slays the ungodly, pointing out and determining the punishment they shall endure. Jesus has the

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denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan

15 So hast thou also them that hold the doctrine ^d of the Nicolaitanes, which thing I hate.

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dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of ^a Balaam, who taught Balac to cast a stumbling-block before the children of Israel, ^b to eat things sacrificed unto idols, ^c and to commit fornication.

16 Repent; or else I will come unto thee quickly, ^e and will fight against them with the sword of my mouth.

17 ^f He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white

^a Numb. xxiv. 14. xxv. 1. xxxi. 16. 2 Pet. ii. 15. Jude 11.—^b Ver. 20. Acts xv. 29. 1 Cor. viii. 9, 10. x. 19, 20.

^c 1 Cor. vi. 13, &c.—^d Ver. 6.—^e Isai. xi. 4. 2 Thes. ii. 8. Ch. i. 16. xix. 15, 21.—^f Ver. 7, 11.

sword with the two edges, because he is the Saviour of sinners, and the Judge of quick and dead.

Verse 13. *Where Satan's seat is*] 'Οπου ὁ θρονος του Σατανα' *Where Satan has his throne*—where he reigns as king, and is universally obeyed. It was a maxim among the Jews, that where the law of God was not studied, there Satan dwelt; but he was obliged to leave the place where a synagogue or academy was established.

Thou holdest fast my name] Notwithstanding that the profession of *Christianity* exposed this church to the bitterest persecution, they held fast the name of *Christian*, which they had received from Jesus Christ, and did not deny his faith; for when brought to the trial they openly professed themselves disciples and followers of their Lord and master.

Antipas was my faithful martyr] Who this *Antipas* was we cannot tell. We only know that he was a *Christian*, and probably bore some office in the church, and became illustrious by his martyrdom in the cause of Christ. There is a work extant called *The Acts of Antipas*, which makes him bishop of Pergamos, and states that he was put to death by being inclosed in a burning brazen bull. But this story confutes itself, as the Romans, under whose government Pergamos then was, never put any person to death in this way. It is supposed that he was murdered by some mob, who chose this way to vindicate the honour of their god *Æsculapius*, in opposition to the claims of our Lord Jesus.

Verse 14. *I have a few things against thee*] Their good deeds are first carefully sought out and commended; what was *wrong* in them is touched with a gentle but effectual hand.

The followers of Balaam, the Nicolaitanes, and the Gnostics, were probably all the same kind of persons; but see on ver. 6. What the doctrine of Balaam was, see the notes on Numb. xxiv., xxv., and xxxi. It appears that there were some then in the church at Pergamos who held eating things offered to idols in honour of those idols, and fornication, indifferent things. They associated with idolaters in the heathen temples, and partook with them in their religious festivals.

Verse 15. *The doctrine of the Nicolaitanes*] See on ver. 6.

Verse 16. *Will fight against them with the sword of my mouth.*] See on ver. 12. He now speaks for their edification and salvation; but if they do not repent, he will shortly declare those judgments which shall unavoidably fall upon them.

Verse 17. *The hidden manna*] It was a constant tradition of the Jews that the ark of the covenant, the tables of stone, Aaron's rod, the holy anointing oil, and the pot of manna, were *hidden* by king Josiah when Jerusalem was taken by the Chaldeans; and that these shall all be restored in the days of the Messiah. This *manna* was *hidden*, but Christ promises to give it to him that is conqueror. Jesus is the ark, the oil, the rod, the testimony, and the manna. He who is partaker of his grace has all those things in their spiritual meaning and perfection.

And will give him a white stone] I. It is supposed that by the white stone is meant *pardon* or *acquittance*, and the evidence of it; and that there is an allusion here to the custom observed by judges in ancient times, who were accustomed to give their suffrages by *white* and *black* pebbles; those who gave the former were for *absolving* the culprit, those who gave the latter were for his *condemnation*. This is mentioned by Ovid, *Metam.*, lib. xv., ver. 41:

Mos erat antiquus, niveis atrisque lapillis,
His damnare reos, illis absolvere culpa.
Nunc quoque sic lata est sententia tristia.

"A custom was of old, and still remains,
Which life or death by suffrages ordains:
White stones and *black* within an *urn* are cast.
The *first* *absolve*, but *fate* is in the *last*."

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II. Others suppose there is an allusion here to conquerors in the public games, who were not only conducted with great pomp into the city to which they belonged, but had a *white stone* given to them, with their name inscribed on it; which badge entitled them, during their whole life, to be maintained at the public expense. See *Pind.*, *Olymp.* vii. 159. and the *Scholia* there; and see the collections in *Wetstein*.

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stone, and in the stone ^a a new name written, which no man knoweth saving he that receiveth it.

Thyatira write; These things saith the Son of God, ^b who hath his eyes like unto a flame of fire, and his feet are like fine brass;

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8 And unto the angel of the church in

^a Ch. iii. 12. xix. 12.

^b Ch. i. 14, 15.

¹ Rosenmüller's note. These were called *tesserae* among the Romans, and of these there were several kinds.

² *Tesserae convivales*, which answered exactly to cards of invitation, or tickets of admission to a public feast or banquet; when the person invited produced his *tessera* he was admitted. The mention of the *hidden manna* here may seem to intimate that there is a reference to these *convivial tesserae*, whether given to the victor in the public games, entitling him to be fed at the public expense, or to a particular friend, inviting him to a family meal or to a public banquet.

³ There were *tesserae* inscribed with different kinds of things, such as provisions, garments, gold or silver vessels, horses, mares, slaves, &c. These were sometimes thrown by the Roman emperors among a crowd in the theatres, and he that could snatch it; and on producing it he received that, the name which was inscribed on it. But from *Dio Cassius* it appears that those *tesserae* were small wooden balls, whereas the *tesserae* in general were square, whence they had their name, as having *four sides, angles, or corners*. *Illi tesserae, vel tesserae, vocabant figuram unius quadratam, quæ quatuor angulos haberet*; and these were made of stone, marble, bone, or ivory, iron, brass, or other metal. See *Pitiscus*.

⁴ *Tessera frumentaria*, or tickets to receive grain for the public distributions of corn; the name of the person who was to receive, and the *quantum* of grain, being both inscribed on this badge or ticket. Those who did not need this public provision for themselves were permitted to sell their ticket, and the *bearer* was entitled to the quantum of grain mentioned on it.

⁵ But the most remarkable of these instruments were the *tesserae hospitales*, which were given as pledges of *friendship and alliance*, and on which some device was engraved, as a testimony that a compact of friendship had been made between the parties. A small oblong square piece of wood, bone, silver, or ivory, was taken and divided into two equal parts, on which each of the parties wrote his own name, and then interchanged it with the other. This was carefully preserved, and handed down even to posterity in the same family; and by producing this when they travelled, it gave a mutual claim to the owners of kind reception and hospitable entertainment at each other's houses.

It is to this custom that *Plautus* refers in his *Ænulus*, Act v., scen. 2, ver. 80, in the interview between *Agorastocles*, and his unknown uncle *Hanno*.

HANNO.—O mi popularis, salve!
AGORASTOCLES.— — Et tu edepol, quisquis es. Et si quid opus est, quæso, dic atque impera, Popularitatis causa.

HAN.— — Habeo gratiam.
Verum ego hic hospitium habeo: Antidamæ filium Quæro; conmonstra, si novisti, Agorastoclem. Ecquem adolescentem tu hic novisti Agorastoclem?

AGOR.—Siquidem tu Antidamarchi quæris adoptatitium,
Ego sum ipsus, quem tu quæris.

HAN.— — Hem! quid ego audio?
AGOR.—Antidamæ gnatum me esse.

HAN.— — si ita est, *tesseram*
Conferre si vis hospitalem, eccam adtuli.

AGOR.—Agedum huc ostende; est par probe: nam habeo domi.

HAN.—O mi hospes, salve multum! nam mihi tuus pater,
Pater tuus ergo, hospes Antidamas fuit.

Hæc mihi *hospitalis tessera* cum illo fuit.
AGOR.—Ergo hic apud me hospitium tibi præbebitur.

Nam haud repudio hospitium, neque Carthaginem: Inde sum oriundus.

HAN.— — Di dent tibi omnes quæ velis.

HANNO.—Hail, my countryman!
AGORASTOCLES.—I hail thee also, in the name of Pollux, whosoever thou art. And if thou have need of any thing, speak, I beseech thee; and thou shalt obtain what thou askest, for civility's sake.

HANNO.—I thank thee, but I have a lodging here; I seek the son of Antidamas. Tell me if thou knowest Agorastocles. Dost thou know in this place the young Agorastocles?

AGORASTOCLES.—If thou seek the adopted son of Antidamarchus, I am the person whom thou seekest.

HANNO.—Ha! What do I hear?
AGORASTOCLES.—Thou hearest that *I am* the son of Antidamas.

HANNO.—If it be so, compare, if thou pleasest, the *hospitable tessera*; here it is, I have brought it with me.

AGORASTOCLES.—Come then, reach it hither: it is the exact counterpart; I have the other at home.

HANNO.—O my friend, I am very glad to see thee, for thy father was my friend; therefore Antidamas thy father was my guest. I divided *this hospitable tessera* with him.

AGORASTOCLES.—Therefore, a lodging shall be provided for thee with me; I reverence hospitality, and I love Carthage where I was born.

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19 ^a I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more

than the first.

20 Notwithstanding I have a few things

against thee, because thou sufferest that woman ^b Jezebel, which calleth herself a prophetess, to teach and to seduce my servants ^c to commit fornication, and to eat things sacrificed unto idols.

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^a Ver. 2.—^b 1 Kings xvi. 31. xxi. 25. 2 Kings ix. 7.

^c Exod. xxxiv. 15. Acts xv. 20, 29. 1 Cor. x. 19, 20. Ver. 14.

HANNO.—May all the gods grant thee whatsoever thou wishest!

The *tessera*, taken in this sense, seems to have been a kind of *tally*; and the two parts were compared together to ascertain the truth. Now it is very probable that St. John may allude to this; for on this mode of interpretation every part of the verse is consistent. 1. The word *ψηφος* does not necessarily signify a *stone* of any kind, but a *suffrage*, sentence, decisive vote; and in this place seems answerable to the *tessera*. The *tessera* which Hanno had, he tells us in his *Punic* language, was inscribed with the image or name of his god. "Sigillum hospitii mei est tabula sculpta, cuius sculptura est Deus meus." This is the interpretation of the *Punic* words at the beginning of the above 5th Act of the *Pœnulus*, as given by *Bochart*. 2. The person who held it had a right to entertainment in the house of him who originally gave it; for it was in reference to this that the *friendly contract* was made. 3. The names of the contracting persons, or some *device*, were written on the *tessera*, which commemorated the friendly contract; and as the *parts* were *interchanged*, none could know that *name* or *device*, or the *reason* of the contract, but he who received it. 4. This, when produced, gave the bearer a right to the offices of hospitality; he was accommodated with food, lodging, &c., as far as these were necessary; and to this the *eating of the hidden manna* may refer.

But what does this mean in the language of Christ?

1. That the person is taken into an intimate state of friendship with him. 2. That this contract is witnessed to the party by some especial token, sign, or seal, to which he may have recourse to support his claim, and identify his person. This is probably what is elsewhere called the *earnest of the Spirit*; see the note on Eph. i. 14, and the places there referred to. He then who has received and retains the witness of the Spirit that he is *adopted* into the *heavenly family*, may humbly claim, in virtue of it, his support of the bread and water of life; the *hidden manna*—every grace of the Spirit of God; and the *tree of life*—immortality, or the final glorification of his body and soul throughout eternity. 3. By this state of grace into which he is brought he acquires a *new name*, the name of *child of God*; the earnest of the Spirit, the *tessera*, which he has received, shows him this new name. 4. And this name of child of God no man can know or understand, but he who has received the *tessera* or divine witness. 5. As his Friend and

Redeemer may be found every where, because he fills the heavens and the earth, every where he may, on retaining this *tessera*, claim direction, succour, support, grace, and glory; and therefore the privileges of him who overcometh are the greatest and most glorious that can be imagined.

For a further account of the *tessera* of the ancients, as well as for engravings of several, see *Grævi Thesaur.*; *Pitisci Lexic.*; and *Poleni Supplement*; and the authors to whom these writers refer.

The Epistle to the Church at Thyatira.

Verse 18. *These things saith the Son of God*] See the notes on chap. i. 14, 15.

Verse 19. *I know thy works*] And of these he first sets forth their *charity*, τὴν ἀγάπην, their *love*, to God and each other; and particularly to the *poor* and *distressed*: and hence followed their *faith*, τὴν πίστιν, their *fidelity*, to the grace they had received; and *service*, τὴν διακονίαν, and ministrations; properly pious and benevolent service to widows, orphans, and the poor in general.

And thy patience] τὴν ὑπομονὴν σου Thy *perseverance* under *afflictions* and *persecutions*, and thy *continuance* in well doing. I put *faith* before *service* according to the general consent of the best MSS. and Versions.

Thy works] The continued labour of love, and thorough obedience.

The last to be more than the first.] They not only retained what they had received at first, but *grew* in *grace*, and in the knowledge and love of Jesus Christ. This is a rare thing in most Christian churches: they generally lose the power of religion, and rest in the forms of worship; and it requires a powerful *revival* to bring them to such a state that their *last works* shall be more than their first.

Verse 20. *That woman Jezebel*] There is an allusion here to the history of Ahab and Jezebel, as given in 2 Kings ix., x.; and although we do not know who this Jezebel was, yet from the allusion we may take it for granted she was a woman of power and influence in Thyatira, who corrupted the true religion, and harassed the followers of God in that city, as Jezebel did in Israel. Instead of *that woman Jezebel*, τὴν γυναῖκα Ἰεζαβὴλ, many excellent MSS. and almost all the ancient Versions, read τὴν γυναῖκα σου Ἰεζαβὴλ, THY WIFE *Jezebel*; which intimates, indeed asserts, that this bad woman was the wife of the bishop of the church, and his criminality in suffering her was therefore the greater. This reading Griesbach has

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21 And I gave her space ^a to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death;

and all the churches shall know that ^b I am he which searcheth the reins and hearts; and ^c I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of

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^a Rom. ii. 4. Ch. ix. 20.—^b 1 Sam. xvi. 7. 1 Chron. xxviii. 9. xxix. 17. 2 Chron. vi. 30. Ps. vii. 9. Jer. xi. 20. xvii. 10. xx. 12. John ii. 24, 25. Acts i. 24. Rom. viii. 27.

^c Ps. lxxii. 12. Matt. xvi. 27. Rom. ii. 6. xiv. 12. 2 Cor. v. 10. Gal. vi. 5. Ch. xx. 12.

received into the text. She called herself a prophetess, i. e., set up for a teacher; taught the Christians that fornication, and eating things offered to idols, were matters of indifference, and thus they were seduced from the truth. But it is probable that by *fornication* here is meant *idolatry* merely, which is often its meaning in the scriptures. It is too gross to suppose that the wife of the bishop of this church could teach fornication literally. The messenger or bishop of this church, probably her *husband*, suffered this: he had power to have cast her and her party out of the church, or, as his *wife*, to have restrained her; but he did not do it, and thus she had every opportunity of seducing the faithful. This is what Christ had *against* the messenger of this church.

Verse 21. *I gave her space to repent*] "This alludes to the history of Jezebel. God first sent Elijah to Ahab to pronounce a severe judgment upon him; upon which Ahab showed tokens of repentance, and so God put off his punishment. By these means the like punishment pronounced against Jezebel was also put off. Thus God gave *her* time to repent, which she did not, but instead of that seduced *her sons* to the same sins. See 1 Kings xxi. According to the Mosaical law, the punishment of idolatrous seducers was not to be delayed at all, but God sometimes showed mercy; and now much more under the Christian dispensation, though that mercy is often abused, and thus produces the contrary effect, as in the case of this Jezebel. See Eccles. viii. 11.

Verse 22. *Behold, I will cast her into a bed*] "This again alludes to the same history. Ahaziah, son of Ahab and Jezebel, by his mother's ill instruction and example, followed her ways. God punished him by making him fall down, as is supposed, from the top of the terrace over his house, and so to be bed-ridden for a long time under great anguish, designing thereby to give him time to repent; but when, instead of that, he sent to consult Baalzebub, Elijah was sent to pronounce a final doom against his impenitence. Thus the *son of Jezebel*, who had committed idolatry with and by her advice, was long *cast into the bed of affliction*, and, not repenting, died: in the same manner his brother Jehoram succeeded likewise. All this while Jezebel had *time* and warning enough to *repent*; and though she did not prevail with Jehoram to continue in the idolatrous worship of Baal, yet she persisted in her own way, notwithstanding God's warn-

ings. The sacred writer, therefore, here threatens the *Gnostic Jezebel* to make that wherein she delighteth, as adulterers in the bed of lust, to be the very place, occasion, and instrument, of her greatest torment. So in Isaiah, the *bed* is made a symbol of *tribulation*, and *anguish* of body and mind. See Isai. xxviii. 20; Job xxxiii. 19.

Verse 23. *And I will kill her children with death*] "That is, I will certainly destroy her offspring and memory, and thereby ruin her designs. Jezebel's two sons, being both kings, were both slain; and after that, all the seventy sons of Ahab (2 Kings x. 1); in all which the hand of God was very visible. In the same manner God predicts the destruction of the heretics and heresies referred to; see ver. 16. It should seem by the expression, *I am he which searcheth the reins and the hearts*, that these heretics lurked about, and sowed their pernicious doctrines *secretly*. But our Saviour tells them that it was in vain, for he had power to bring their deeds to light, having that divine power of searching into the wills and affections of men; and hereby he would show both them and us that he is, according to his title, *The Son of God*; and hath such *eyes* to pry into their actions that, like a *fire*, they will search into every thing, and burn up the chaff which cannot stand his trial; so that the *depths of Satan*, mentioned in the next verse, to which this alludes (Christ assuming here this title purposely), shall avail nothing to those who think by their secret craft to undermine the Christian religion; he will not only bring to light but baffle all their evil intentions. See chap. xvii. 9.

Verse 24. *But unto you I say, and unto the rest*] "But unto the rest, &c. This is the reading of the Complutensian, and seems preferable to the common one, as it evidently shows that the rest of the epistle wholly concerns the faithful, who have not received the former doctrine of error. *I will put upon you none other burden* is a commendation of the sound part of the church, that they have no need of any new exhortation or charge to be given them, no new advice, but to persevere as usual. See Rom. xv. 14, 15. The expression of *burden* is taken from the history of Ahab, 2 Kings ix. 25: *The Lord laid this burden on him*; a word often used by the prophets to signify a prophecy threatening heavy things to be suffered. See on Isai. xliii. 1, and Numb. iv. 19." See Dodd's Notes.

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Satan, as they speak; ^a I will put upon you none other burden.

25 But ^b that which ye have already, hold fast till I come.

26 And he that overcometh, and keepeth ^c my works unto the end, ^d to him will I give power over the nations:

^a Acts xv. 28.—^b Ch. iii. 11.—^c John vi. 29. 1 John iii. 23.—^d Matt. xix. 28. Luke xxii. 29, 30. 1 Cor. vi. 3. Ch.

It is worthy of remark that the Gnostics called their doctrine *the depths of God*, and *the depths of Bythos*, intimating that they contained the most profound secrets of divine wisdom. Christ here calls them the *depths of Satan*, being master-pieces of his subtlety. Perhaps they thought them to be of God, while all the time they were deceived by the devil.

Verse 25. *That which ye have*] That is, the pure doctrine of the gospel, *hold fast till I come*—till I come to execute the judgments which I have threatened.

Verse 26. *Power over the nations*] Every witness of Christ has power to confute and confound all the false doctrines and maxims of the nations of the world, for Christianity shall at last rule over all; the kingdom of Christ will come, and the kingdoms of this world become the kingdoms of our God and of his Christ.

Verse 27. *He shall rule them with a rod of iron*] He shall restrain vice by the *strictest administration of justice*; and those who finally despise the word and rebel shall be *broken* and destroyed, so as never more to be able to make head against the truth. This seems to refer to the *heathen world*; and perhaps Constantine the Great may be intended, who,

27 ^a And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him ^b the morning star.

29 ^c He that hath an ear, let him hear what the Spirit saith unto the churches.

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iii. 21. xx. 4.—^b Ps. ii. 8, 9. xlix. 14. Dan. vii. 22. Q. xix. 15. xii. 5.—^c 2 Pet. i. 19. Ch. xxii. 16.—^d Ver. 7.

when he overcame Licinius, became the instrument in God's hand of destroying *idolatry* over the whole Roman empire; and it was so effectually *broken* as to be ever after like the fragments of an *earthen vessel*, of no use in themselves, and incapable of being ever united to any good purpose.

Verse 28. *And I will give him the morning star*] He shall have the brightest and most glorious empire, next to that of Christ himself. And it is certain that the Roman empire under Constantine the Great was the brightest emblem of the latter day glory which has ever yet been exhibited to the world. It is well known that *sun*, *moon*, and *stars* are emblems, in prophetic language, of *empires*, *kingdoms*, and *states*. And as the *morning star* is that which immediately precedes the rising of the sun, it probably here intends an empire which should usher in the universal sway of the kingdom of Christ.

Ever since the time of Constantine the light of true religion has been increasingly diffused, and is shining more and more unto the perfect day.

Verse 29. *He that hath an ear*] Let every Christian pay the strictest regard to these predictions of Christ; and let them have a suitable influence on his heart and life.

CHAPTER III.

The Epistle to the church of Sardis, 1—6. The Epistle to the church of Philadelphia, 7—13. The Epistle to the church of Laodicea, 14—22.

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AND unto the angel of the church in Sardis write; These things saith he ^a that hath the seven Spirits of God,

and the seven stars; ^b I know thy works, that thou hast a name that thou livest, ^c and art dead.

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^a Ch. i. 4, 16. iv. 5. v. 6.—^b Ch. ii. 2.

^c Eph. ii. 1, 5. 1 Tim. v. 6.

NOTES ON CHAP. III.

Epistle to the Church at Sardis.

Verse 1. *The seven Spirits of God*] See the note on chap. i. 4, 16, &c.

Thou hast a name that thou livest] Ye have the reputation of Christians, and consequently of being alive to God, through the quickening influence of the divine Spirit; but ye *are dead*—ye have not the life of God in your souls, ye have not walked con-

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2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect

before God.

3 Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

^a 1 Tim. vi. 20. 2 Tim. i. 13. Ver. 11.—^b Ver. 19. ^c Matt. xxiv. 42, 43. xxv. 13. Mark xiii. 33. Luke xii. 39, 40. 1 Thess. v. 2, 6. 2 Pet. iii. 10. Ch. xvi. 15.—^d Acts i. 15.—^e Jude 23.—^f Ch. iv. 4. vi. 11. vii. 9, 13.—^g Ch.

sistently and steadily before God, and his Spirit has been grieved with you, and he has withdrawn much of his light and power.

Verse 2. *Be watchful*] Ye have lost ground by carelessness and inattention. Awake, and keep awake!

Strengthen the things which remain] The convictions and good desires, with any measure of the fear of God and of a tender conscience, which, although still subsisting, are about to perish, because the Holy Spirit, who is the author of them, being repeatedly grieved, is about finally to depart.

Thy works perfect] Πειληρωμενα *Filled up*. They performed duties of all kinds, but no duty completely. They were constantly beginning, but never brought any thing to a proper end. Their resolutions were languid, their strength feeble, and their light dim. They probably maintained their reputation *before men*, but their works were not perfect *before God*.

Verse 3. *Remember*] Enter into a serious consideration of your state.

How thou hast received] With what joy, zeal, and gladness ye heard the gospel of Christ when first preached to you.

Hold fast] Those good desires and heavenly influences which still remain.

And repent] Be humbled before God, because ye have not been workers together with him, but have received much of his grace in vain.

If therefore thou shalt not watch] If you do not consider your ways, watching against sin, and for opportunities to receive and do good,

I will come on thee as a thief] As the thief comes when he is not expected, so will I come upon you if ye be not watchful, and cut you off from life and hope.

Verse 4. *Thou hast a few names even in Sardis*] A few persons, names being put for those who bore them. And as the members of the church were all enrolled, or their names entered in a book, when admitted into the church or when baptized, names are here put for the people themselves. See ver. 5.

Have not defiled their garments] Their souls. The Hebrews considered holiness as the *garb* of the soul.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

xix. 8.—^b Exod. xxxii. 32. Ps. lxxix. 28.—^c Phil. iv. 3. Ch. xiii. 8. xvii. 8. xx. 12. xxi. 27.—^d Matt. x. 32. Luke xii. 8.

and evil actions as *stains* or *spots* on this garb. So in *Shabbath*, fol. 152, 2: "A certain king gave royal garments to his servants: those who were prudent folded them up, and laid them by in a chest; those who were foolish put them on, and performed their daily labour in them. After some time the king asked for those royal robes; the wise brought theirs white and clean, the foolish brought theirs spotted with dirt. With the former the king was well pleased; with the latter he was angry. Concerning the former he said: Let those garments be laid up in my wardrobe, and let the persons go home in peace. Of the latter he said: Let the garments be put into the hands of the fuller, and cast those who wore them into prison." This parable is spoken on these words of Ecclesiastes, chap. xii. 7: *The spirit shall return to God who gave it*.

They shall walk with me in white] They shall be raised to a state of eternal glory, and shall be forever with their Lord.

Verse 5. *I will not blot out his name*] This may be an allusion to the custom of registering the names of those who were admitted into the church in a book kept for that purpose, from which custom our *baptismal registers* in churches are derived. These are properly *books of life*, as there those who were born unto God were registered; as in the latter those who were born in that parish were enrolled. Or there may be allusions to the *white raiment* worn by the priests, and the erasing of the name of any priest out of the sacerdotal list who had either sinned, or was found not to be of the seed of Aaron. In *Middoth*, fol. 37, 2: "The great council of Israel sat and judged the priests. If in a priest any vice was found they stripped off his white garments and clothed him in *black*, in which he wrapped himself, went out, and departed. Him in whom no vice was found they clothed in *white*, and he went and took his part in the ministry among his brother priests."

I will confess his name] I will acknowledge that this person is my true disciple, and a member of my mystical body. In all this there may also be an allusion to the custom of registering citizens. Their names were entered into books, according to their condition, tribes, family, &c.; and when they were dead, or had

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6 ^a He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith ^b he that is holy, ^c he that is true, he that hath ^d the key of David, ^e he that openeth, and no man shutteth; and ^f shutteth, and no man openeth;

8 ^g I know thy works: behold, I have set before thee ^h an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

^a Ch. ii. 7. — ^b Acts iii. 14. — ^c 1 John v. 20. Ver. 14. Ch. i. 5. vi. 10. xix. 11. — ^d Isai. xxii. 22. Luke i. 32. Ch. i. 18. — ^e Matt. xvii. 19. — ^f Job xii. 14. — ^g Ver. 1. ^h 1 Cor. xvi. 19. 2 Cor. ii. 12. — ⁱ Ch. ii. 9. — ^k Isai. xlix.

by unconstitutional acts forfeited their right of citizenship, the name was *blotted out*, or erased from the registers. See the note on Exod. xxxii. 32.

Verse 6. *He that hath an ear*] The usual caution and counsel carefully to attend to the things spoken to the members of that church, in which every reader is more or less interested.

Epistle to the Church at Philadelphia.

Verse 7. *He that is holy*] In whom holiness essentially dwells, and from whom all holiness is derived.

He that is true] He who is the fountain of truth; who cannot lie nor be imposed on; from whom all truth proceeds; and whose veracity in his *Revelation* is unimpeachable.

He that hath the key of David] See this metaphor explained, Matt. xvi. 19. *Key* is the emblem of authority and knowledge; *the key of David* is the regal right or authority of David. David could *shut* or *open* the kingdom of Israel to whom he pleased. He was not bound to leave the kingdom even to his eldest son. He could choose whom he pleased to succeed him. The kingdom of the gospel, and the kingdom of heaven, are at the disposal of Christ. He can *shut* against whom he will; he can *open* to whom he pleases. If he *shuts*, no man can *open*; if he *opens*, no man can *shut*. His determinations all stand fast, and none can reverse them. This expression is an allusion to Isai. xxii. 22, where the prophet promises to Eliakim, under the symbol of the key of the house of David, the government of the whole nation; i. e. all the power of the king, to be executed by him as his deputy; but the words, as here applied to Christ, show that *He* is absolute.

Verse 8. *I have set before thee an open door*] I have opened to thee a door to proclaim and diffuse my word; and, notwithstanding there are many adversaries to the spread of my gospel, yet none of them shall be able to prevent it.

Thou hast a little strength] Very little political

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9 Behold, I will make ⁱ them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold,

I ^k will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, ^l I also will keep thee from the hour of temptation, which shall come upon ^m all the world, to try them that dwell ⁿ upon the earth.

11 Behold, ^o I come quickly: ^p hold that fast which thou hast, that no man take ^q thy crown.

23. ix. 14. — ^l 2 Pet. ii. 9. — ^m Luke ii. 1. — ⁿ Isai. xlix. 17. — ^o Phil. iv. 5. Ch. i. 3. xxii. 7, 12, 20. — ^p Ver. 1. Ch. ii. 25. — ^q Ch. ii. 10.

authority or influence; yet thou *hast kept my word*—*hast kept the true doctrine; and hast not denied my name*, by taking shelter in heathenism when Christianity was persecuted. The *little strength* may refer either to the smallness of the numbers, or to the littleness of their grace.

Verse 9. *I will make them*] Show them to be, of *the synagogue of Satan, who say they are Jews*, pretending thereby to be of the synagogue of God, and consequently his true and peculiar children.

I will make them to come and worship] I will so dispose of matters in the course of my providence, that the Jews shall be obliged to seek unto the Christians for toleration, support, and protection, which they shall be obliged to sue for in the most *humble and abject* manner.

To know that I have loved thee.] That the love which was formerly fixed on the Jews is now removed, and transferred to the Gentiles.

Verse 10. *The word of my patience*] The doctrine which has exposed you to so much trouble and persecution, and required so much patience and magnanimity to bear up under its attendant trials.

The hour of temptation] A time of sore and peculiar trial which might have proved too much for their strength. He who is faithful to the grace of God is often hidden from trials and difficulties which fall without mitigation on those who have been unfaithful in his covenant. Many understand by the *hour of temptation* the persecution under *Trajan*, which was greater and more extensive than the preceding ones under *Nero* and *Domitian*.

To try them] That is, such persecutions will be the means of trying and proving those who profess Christianity, and showing who were sound and thorough Christians and who were not.

Verse 11. *Behold, I come quickly*] These things will shortly take place; and I am coming with *rewards* and *rewards* to my faithful followers, and with *judgments* to my adversaries.

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12 Him that overcometh will I make ^a a pillar in the temple of my God, and he shall go no more out: and ^b I will write

the Laodiceans write; ^c These things saith the Amen, ^b the faithful and true witness, ⁱ the beginning of the creation of God:

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upon him the name of my God, and the name of the city of my God, which is ^c new Jerusalem, which cometh down out of heaven from my God: ^d and I will write upon him my new name.

15 ^k I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

13 ^e He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church ^f of

17 Because thou sayest, ^l I am rich, and in-

^a 1 Kings vii. 21. Gal. ii. 9.—^b Ch. ii. 17. xiv. 1. xxii. 4. Gal. iv. 26. Hebr. xii. 22. Ch. xxi. 2, 10.—^c Ch. xxii. 4. Ch. ii. 7.—^d Or, in Laodicea.—^e Isai. lxxv. 16.—^f Ch.

i. 5. xix. 11. xxii. 6. Ver. 7.—^g Col. i. 15.—^h Ver. 1. Hos. xii. 8. 1 Cor. iv. 8.

Take thy crown.] God has provided mansions for you; let none through your fall occupy those seats of blessedness.

neither heathens nor Christians—neither good nor evil—neither led away by false doctrine, nor thoroughly addicted to that which is true. In a word, they were listless and indifferent, and seemed to care little whether heathenism or Christianity prevailed. Though they felt little zeal either for the salvation of their own souls or that of others, yet they had such a general conviction of the truth and importance of Christianity, that they could not readily give it up.

Verse 12. *A pillar in the temple*] There is probably an allusion here to the *two pillars* in the temple of Jerusalem, called *Jachin* and *Boaz*, stability and strength. The church is the temple; CHRIST is the foundation on which it is built; and his ministers are the pillars by which, under him, it is adorned and supported. St. Paul has the same allusions, Gal. ii. 9.

I would thou wert cold or hot.] That is, ye should be decided; adopt some part or other, and be in earnest in your attachment to it. If ever the words of Mr. Erskine, in his Gospel Sonnets, were true, they were true of this church:

I will write upon him the name of my God] That is, I will make him a priest unto myself. The priest had written on his forehead קודש ליהוה *kodesh laihovah*, "Holiness to the Lord."

"To good and evil equal bent,
I'm both a devil and a saint."

And the name of the city of my God] As the high-priest had on his breast-plate the names of the twelve tribes engraved, and these constituted the city or church of God; Christ here promises that in place of them the twelve apostles, representing the Christian church, shall be written, which is called the *New Jerusalem*, and which God has adopted in place of the twelve Jewish tribes.

They were too good to go to hell, too bad to go to heaven. Like Ephraim and Judah, Hos. vi. 4: *O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it passeth away.* They had good dispositions which were captivated by evil ones, and they had evil dispositions which in their turn yielded to those that were good; and the divine justice and mercy seem puzzled to know what to do to or with them. This was the state of the Laodicean church; and our Lord expresses here in this apparent wish, the same that is expressed by *Epictetus*, Ench., chap. 36: *Ἐνα σὶ δεῖ ἀνθρώπων, ἡ ἀγαθόν, ἡ κακόν, εἶναι.* "Thou oughtest to be one kind of man, either a good man or a bad man."

My new name.] The Saviour of ALL; the light that lightens the GENTILES; the CHRIST; the Anointed One; the only GOVERNOR of his church; and the Redeemer of ALL mankind.

Verse 15. *Because thou art lukewarm*] Irresolute and undecided.

There is here an intimation that the Christian church is to endure for ever; and the Christian ministry to last as long as time endures: *He shall go no more out for ever.*

I will spue thee out of my mouth.] He alludes here to the known effect of tepid water upon the stomach; it generally produces a nausea. I will cast thee off. Thou shalt have no interest in me. Though thou hast been near to my heart, yet now I must pluck thee thence, because slothful, careless, and indolent; thou art not in earnest for thy soul.

Epistle to the Church of the Laodiceans.

Verse 14. *These things saith the Amen*] That is, He who is true or faithful; from אמן *aman*, he was true; immediately interpreted, *The faithful and true witness.* See chap. i. 5.

Verse 17. *I am rich*] Thou supposest thyself to be in a safe state, perfectly sure of final salvation, be-

The beginning of the creation of God] That is, the head and governor of all creatures; the king of the creation. See on Col. i. 15. By his titles, here, he prepares them for the humiliating and awful truths which he was about to declare, and the authority on which the declaration was founded.

Verse 15. *Thou art neither cold nor hot*] Ye are

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creased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind,

and naked:

18 I counsel thee ^a to buy of me gold tried in the fire, that thou mayest be rich; and ^b white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 ^c As many as I love, I rebuke and chasten:

^a Isai. lv. 1. Matt. xiii. 44. xxv. 9.—^b 2 Cor. v. 3. Ch. vii. 13. xvi. 15. xix. 8.—^c Job v. 17. Prov. iii. 11, 12. Hebr. xii. 5, 6. James i. 12.—^d Cant. v. 2.—^e Luke xii. 37.

cause thou hast begun well, and laid the right foundation. It was this most deceitful conviction that cut the nerves of their spiritual diligence; they rested in what they had already received, and seemed to think that *once in grace* must be *still in grace*.

Thou art wretched] Ταλαιπωρος Most wretched. "The word signifies," according to Mintert, "being worn out and fatigued with grievous labours, as they who labour in a stone quarry, or are condemned to the mines." So, instead of being children of God, as they supposed, and infallible heirs of the kingdom, they were, in the sight of God, in the condition of the most abject slaves.

And miserable] Ὁ εὐειχὸς Most deplorable, to be pitted by all men.

And poor] Having no *spiritual riches*, no holiness of heart. *Rich* and *poor* are sometimes used by the rabbins to express the *righteous* and the *wicked*.

And blind] The eyes of thy understanding being darkened, so that thou dost not see thy state.

And naked] Without the image of God, not clothed with holiness and purity. A more deplorable state in spiritual things can scarcely be imagined than that of this church. And it is the true picture of many churches, and of innumerable individuals.

Verse 18. *I counsel thee*] O fallen and deceived soul, hear Jesus! Thy case is not *hopeless*. *Buy of me*.

Gold tried in the fire] Come and receive from me, without money and without price, *faith* that shall stand in every trial: so *gold tried in the fire* is here understood. But it may mean pure and undefiled religion, or that *grace* or *divine influence* which produces it, which is more valuable to the soul than the purest gold to the body. They had before *imaginary riches*; this alone can make them *truly* rich.

White raiment] Holiness of heart and life.

Anoint thine eyes] Pray for, that ye may receive, the enlightening influences of my Spirit, that ye may be convinced of your true state, and see where your help lies.

Verse 19. *As many as I love*] So it was the love

be zealous therefore, and repent.

20 Behold, ^d I stand at the door, and knock: ^e if any man hear my voice, and open the door, ^f I will come in to him, and will sup with him, and he with me.

21 To him that overcometh ^g will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 ^h He that hath an ear, let him hear what the Spirit saith unto the churches.

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^f John xiv. 23.—^g Matt. xix. 28. Luke xxii. 30. 1 Cor. vi. 2. 2 Tim. ii. 12. Ch. ii. 26, 27.—^h Ch. ii. 7.

be still had to them that induced him thus to repent and thus to counsel them.

Be zealous] Be in earnest, to get your souls saved. They had no zeal; this was their bane. He now stirs them up to diligence in the use of the means of grace, and repentance for their past sins and remissness.

Verse 20. *Behold, I stand at the door, and knock*] There are many sayings of this kind among the ancient rabbins; thus in *Shir Hashirim Rabba*, fol. 25, 1: "God said to the Israelites, My children, open to me one *door* of repentance, even so wide as the eye of a needle, and I will open to you *doors* through which calves and horned cattle may pass."

In *Sohar Levit.*, fol. 8, col. 32, it is said: "If a man *conceal* his sin, and do not open it before the holy King, although he ask mercy, yet the *door* of repentance shall not be *opened* to him. But if he *open* it before the holy blessed God, God spares him, and mercy prevails over wrath; and when he laments, although *all the doors* were *shut*, yet they shall be *opened* to him, and his prayer shall be heard."

Christ stands—waits long, at the *door* of the sinner's heart; he *knocks*—uses judgments, mercies, reproofs, exhortations, &c., to induce sinners to repent and turn to him; he lifts up his *voice*—calls loudly by his word, ministers, and Spirit.

If any man hear] If the sinner will seriously consider his state, and attend to the voice of his Lord.

And open the door] This must be his *own act*, receiving power for this purpose from his offended Lord, who will not *break open* the door; he will make no *forcible entry*.

I will come in to him] I will manifest myself to him, heal all his backslidings, pardon all his iniquities, and love him freely.

Will sup with him] Hold communion with him, feed him with the bread of life.

And he with me.] I will bring him at last to dwell with me in everlasting glory.

Verse 21. *To sit with me in my throne*] In every case it is to him that *overcometh*, to the *conqueror*, that the final promise is made. He that *conquers* not is not *crowned*, therefore every promise is here

nade to him that is *faithful unto death*. Here is a most remarkable expression: Jesus has conquered, and is set down with the FATHER upon the Father's throne; he who conquers through Christ sits down with Christ upon his throne: but Christ's throne and the throne of the Father is the same; and it is on his *same throne* that those who are faithful unto death are finally to sit! How astonishing is this state of exaltation! The dignity and grandeur of it who can conceive?

This is the worst of the seven churches, and yet the most eminent of all the promises are made to it, knowing that the worst may repent, finally conquer, and attain even to the highest state of glory.

Verse 22. *He that hath an ear, let him hear*] Mr. Wesley has a very judicious note on the conclusion of this chapter, and particularly on this last verse, *He that hath an ear, &c.* "This (counsel) stands in three former letters before the promise, in the *fourth* after it; clearly dividing the seven into two parts, the first containing *three*, the last *four*, letters. The titles given our Lord in the *three former* letters peculiarly respect his power after his resurrection and ascension, particularly over his church; those in the *fourth latter*, his divine glory and unity with the Father and the Holy Spirit. Again, this word being used before the promises in the *three former letters* includes the false apostles at Ephesus, the false Jews at Smyrna, and the partakers with the heathens at Pergamos, from having any share therein. In the *fourth letter*, being placed after them, it leaves the promises immediately joined with Christ's address to the angel of the church, to show that the fulfilling of these was near; whereas the others reach beyond the end of the world. It should be observed that the *overcoming* or *victory* (to which alone these *peculiar promises* are annexed) is not the ordinary victory obtained by *every believer*, but a special victory obtained over great and peculiar temptations, by those that are strong in faith."

The latest account we have of the state of the seven Asiatic churches is in a letter from the Rev. Henry Lindsay, chaplain to the British embassy at Constantinople, to a member of the *British and Foreign Bible Society*, by which society Mr. Lindsay has been solicited to distribute some copies of the New Testament in modern Greek among the Christians in Asia Minor. The following is his communication, dated

"Constantinople, January 10, 1816.

When I last wrote to you, I was on the point of setting out on a short excursion into Asia Minor. Telling hastily, as I was constrained to do from the circumstances of my situation, the information I had procured was necessarily superficial and unsatisfactory. As, however, I distributed the few books of the society which I was able to carry with me, I thought it necessary to give some account of the course

1. The regular intercourse of England with Asia will enable you to procure as accurate intelligence of its present state as any I can pretend to

offer. From the conversations I had with the Greek bishop and his clergy, as well as various well-informed individuals, I am led to suppose that, if the population of Smyrna be estimated at *one hundred and forty thousand* inhabitants, there are from *fifteen to twenty thousand* Greeks, *six thousand* Armenians, *five thousand* Catholics, *one hundred and forty* Protestants, and *eleven thousand* Jews.

"2. After Smyrna, the first place I visited was EPHEBUS, or rather (as the site is not quite the same) Aiasalick, which consists of about fifteen poor cottages. I found there but *three* Christians, two brothers who keep a small shop, and a gardener. They are all three Greeks, and their ignorance is lamentable indeed. In that place, which was blessed so long with an apostle's labours, and those of his zealous assistants, are Christians who have not so much as heard of that apostle, or seem only to recognize the name of Paul as one in the calendar of their saints. One of them I found able to read a little, and left with him the New Testament, in ancient and modern Greek, which he expressed a strong desire to read, and promised me he would not only study it himself, but lend it to his friends in the neighbouring villages.

"3. My next object was to see LAODICEA; in the road to this is Guzel-hisar, a large town, with one church, and about *seven hundred* Christians. In conversing with the priests here, I found them so little acquainted with the Bible, or even the New Testament in an entire form, that they had no distinct knowledge of the books it contained beyond the four gospels, but mentioned them indiscriminately with various idle legends and lives of saints. I have sent thither three copies of the modern Greek Testament since my return. About three miles from Laodicea is Denizli, which has been styled (but I am inclined to think erroneously) the ancient Colosse; it is a considerable town, with about *four hundred* Christians, Greeks, and Armenians, each of whom has a church. I regret however to say that here also the most extravagant tales of miracles, and fabulous accounts of angels, saints, and relics, had so usurped the place of the scriptures as to render it very difficult to separate in their minds divine truths from human inventions. I felt that here that unhappy time was come when men should 'turn away their ears from the truth, and be turned unto fables.' I had with me some copies of the gospels in ancient Greek which I distributed here, as in some other places through which I had passed. Eski-hisar, close to which are the remains of ancient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill; unhappily neither could read at all; the copy therefore of the New Testament, which I intended for this church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse. The prayers of the Mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed in its utter rejection as a church.

"4. I left it for PHILADELPHIA, now Alah-shehr. It was gratifying to find at last some surviving fruits of

early zeal; and here, at least, whatever may be the loss of the *spirit* of Christianity, there is still the *form* of a Christian church; this has been kept from the 'hour of temptation,' which came upon all the Christian world. There are here about *one thousand* Christians, chiefly Greeks, who for the most part speak only Turkish; there are twenty-five places of public worship, five of which are large regular churches; to these there is a resident bishop, with twenty inferior clergy. A copy of the modern Greek Testament was received by the bishop with great thankfulness.

"5. I quitted Alah-shehr, deeply disappointed at the statement I received there of the church of **SARDIS**. I trusted that in its utmost trials it would not have been suffered to perish utterly, and I heard with surprise that not a vestige of it remained. With what satisfaction then did I find on the plains of Sardis a small church establishment; the few Christians who dwell around modern Sart were anxious to settle there and erect a church, as they were in the habit of meeting at each other's houses for the exercise of religion. From this design they were prohibited by Kar Osman Oglu, the Turkish governor of the district; and in consequence, about five years ago they built a church upon the plain, within view of ancient Sardis, and there they maintain a priest. The place has gradually risen into a little village, now called Tatar-keny; thither the few Christians of Sart, who amount to *seven*, and those in its immediate vicinity, resort for public worship, and form together a congregation of about forty. There appears then still a remnant, 'a few names even in Sardis,' which have been preserved. I cannot repeat the expressions of gratitude with which they received a copy of the New Testament in a language with which they were familiar. Several crowded about the priest to hear it on the spot, and I left them thus engaged.

"6. Ak-hisar, the ancient **THYATIRA**, is said to contain about *thirty thousand* inhabitants, of whom *three*

thousand are Christians, all Greeks except about *two hundred* Armenians. There is, however, but one Greek church and one Armenian. The superior of the Greek church to whom I presented the Roman Testament esteemed it so great a treasure that he earnestly pressed me, if possible, to spare another, that one might be secured to the church and free from accidents, while the other went round among the people for their private reading. I have, therefore, since my return hither, sent him four copies.

"7. The church of **PERGAMOS**, in respect to numbers, may be said to flourish still in Bergamo. The town is less than Ak-hisar, but the number of Christians is about as great, the proportion of Armenians to Greeks nearly the same, and each nation also has one church. The bishop of the district, who occasionally resides there, was at that time absent, and I experienced with deep regret that the resident clergy were totally incapable of estimating the gift I intended them; I therefore delivered the Testament to the lay vicar of the bishop at his urgent request; he having assured me that the bishop would highly prize so valuable an acquisition to the church. He seemed much pleased that the benighted state of his nation had excited the attention of strangers.

"Thus, Sir, I have left at least one copy of the adulterated word of God at each of the seven Asiatic churches of the Apocalypse, and I trust they are not utterly thrown away; but whoever may plant it, it is God only who can give the increase, and from his goodness we may hope they will in due time bring forth fruit, 'some thirty, some sixty, and some a hundred fold.'

"HENRY LINDSAT."

In my note on Acts xix. 24 I have given an account of the celebrated temple of Diana at **Ephesus**, to which building, called one of the *seven wonders* of the world, St. Paul is supposed to allude in his epistle to this church, particularly at chap. iii. 18, where I have again given the measurement of this temple.

CHAPTER IV.

John sees the throne of God in heaven surrounded by twenty-four elders; and four living creatures, full of eyes; which all join in giving glory to the Almighty, 1—11.

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Aug. et Nerva.

AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said,

^b Come up hither, ^c and I will shew thee

things which must be hereafter.

2 And immediately ^d I was in the Spirit: and, behold, ^e a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a

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^a Ch. i. 10. — ^b Ch. xi. 12. — ^c Ch. i. 19. xxii. 6. — ^d Ch. i. 10. xvii. 3. xxi. 10.

^e [Isai. vi. 1. Jer. xvii. 12. Ezek. i. 26. x. 1. Dan. vi. 22.]

NOTES ON CHAP. IV.

Verse 1. *A door was opened in heaven*] This appears to have been a visible aperture in the sky over his head.

Verse 2. *I was in the Spirit*] Rapt up in ecstasy.

Verse 3. *And he that sat*] There is here no description of the Divine Being, so as to point out any

A. M. cir. 4100. jasper and a sardine stone :
A. D. cir. 96. * and *there was* a rainbow
Imp. Flavio round about the throne, in
Domitiano Cæs. sight like unto an emerald.
Aug. et Nerva.

4 ^b And round about the throne *were* four and twenty seats : and upon the seats I saw four and twenty elders sitting, ^c clothed in white raiment ; ^d and they had on their heads crowns of gold.

5 And out of the throne proceeded * lightnings and thunderings and voices : ^f and *there were* seven lamps of fire burning before the throne, which are ^g the seven Spirits of God.

6 And before the throne *there was* ^b a sea of glass, like unto crystal : ^f and in the midst of the throne, and round about the throne, *were* four beasts, full of eyes before ^h and behind.

7 ¹ And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them ^m six wings about *him* ; and *they were* full of eyes ⁿ within : and ^o they rest not day and

^a Ezek. i. 28. — ^b Ch. xi. 16. — ^c Ch. iii. 4, 5. vi. 11. ii. 9, 13, 14. xix. 14. — ^d Ver. 10. — ^e Ch. viii. 5. xvi. 18. Erod. xxxvii. 23. 2 Chron. iv. 20. Ezek. i. 13. Zech. iv. 2.

^f Ch. i. 4. iii. 1. v. 6. — ^g Exod. xxxviii. 8. Ch. xv. 2. ^h Ezek. i. 5. — ⁱ Ver. 8. — ^j Numb. ii. 2, &c. Ezek. i. 10. x. 14. ^k Isai. vi. 2. — ^l Ver. 6. — ^m Gr. *they have no rest.*

imilitude, shape, or dimensions. The description rather aims to point out the surrounding *glory* and *fulgence* than the *person* of the Almighty King. See similar description Numb. xxiv. 10, &c., and the notes there.

Verse 4. *Four and twenty elders*] Perhaps this is a reference to the smaller *Sanhedrin* at Jerusalem, which was composed of twenty-three elders ; or to the *princes of the twenty-four courses* of the Jewish priests which ministered at the tabernacle and the temple, at first appointed by David.

Clothed in white raiment] The garments of the priests.

On their heads crowns of gold.] An emblem of their *dignity*. The Jewish writers represent human souls as being created first ; and before they enter the body, each is taken by an angel into Paradise, where it sees the righteous sitting in glory with crowns upon their heads. *Rab. Tanchum*, fol. 39, 4.

Verse 5. *Seven lamps of fire*] Seven angels, the attendants and ministers of the Supreme King. See chap. i. 4, and the note there.

Verse 6. *Four beasts*] *Τεσσαρα ζῶα* Four living creatures or four animals. The word *beast* is very improperly used here and elsewhere in this description. *Wiclif* first used it, and translators in general have followed him in this uncouth rendering. A *voice* before the throne of God in heaven sounds loudly.

Verse 7. *The first beast was like a lion*] It is supposed that there is a reference here to the *four standards* or *ensigns* of the *four divisions* of the tribes of the Israelitish camp, as they are described by Jewish writers.

The first living creature was like a *lion* ; this was, say the rabbins, the standard of *JUDAH* on the *east*, with the two tribes of *Issachar* and *Zabulon*. The second, like a *calf* or *ox*, which was the emblem of *PHRAIM* who pitched on the *west*, with the two tribes of *Manasseh* and *Benjamin*. The third, with the *face* of a *man*, which, according to the rabbins,

was the standard of *REUBEN* who pitched on the *south*, with the two tribes of *Simeon* and *Gad*. The fourth, which was like a *flying* (spread) *eagle*, was, according to the same writers, the emblem on the ensign of *DAN* who pitched on the *north*, with the two tribes of *Asher* and *Naphtali*. This traditional description agrees with the *four faces* of the cherub in Ezekiel's vision. See my *notes* and *diagrams* on Numb. ii.

Christian tradition has given these creatures as emblems of the *four evangelists*. To *John* is attributed the *EAGLE* ; to *Luke* the *OX*, to *Mark* the *LION*, and to *Matthew* the *MAN*, or *angel* in *human* form. As the former represented the *whole Jewish church* or *congregation*, so the latter is intended to represent the *whole Christian church*.

Verse 8. *The four beasts had each of them six wings*] I have already observed, in the *preface* to this book, that the *phraseology* is *rabbinical* ; I might have added, and the *imagery* also. We have almost a counterpart of this description in *Pirkey Elieser*, chap. 4. I shall give the substance of this from *Schoettgen*. "Four troops of ministering angels praise the holy blessed God : the first is *Michael*, at the right hand ; the next is *Gabriel*, at the left ; the third is *Uriel*, before ; and the fourth is *Raphael*, behind him. The *shechinah* of the holy blessed God is *in the midst*, and he himself *sits upon a throne* high and elevated, hanging in the air ; and his magnificence is as *amber*, חשמהל (chashmal), *in the midst of the fire*. Ezek. i. 4. On his head is placed a *crown* and a *diadem*, with the incommunicable name (יהוה *Yehovah*) inscribed on the front of it. His *eyes* go throughout the whole earth ; a part of them is *fire*, and a part of them *hail*. At his right hand stands *Life*, and at his left hand *Death* ; and he has a fiery sceptre in his hand. Before him is the *veil* spread, that *veil* which is between the *temple* and the *holy of holies* ; and *seven angels* minister before him within that *veil* : the veil and his footstool are like *fire* and *lightning* ; and *under the throne of glory* there is a

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night, saying, ^a Holy, holy,
holy, ^b Lord God Almighty,
^c which was, and is, and is to
come.

9 And when those beasts give glory and
honour and thanks to him that sat on the
throne, ^d who liveth for ever and ever,

10 ^e The four and twenty elders fall down

^a Isai. vi. 3. — ^b Ch. i. 8. — ^c Ch. i. 4. — ^d Ch. i. 18. v. 14.
xv. 7. — ^e Ch. v. 8, 14.

shining like fire and *sapphire*, and *about his throne*
are *justice* and *judgment*.

“The place of the throne are the *seven clouds of glory*; and the *chariot wheels*, and the *cherub*, and the *living creatures* which give glory before his face. The throne is in similitude like *sapphire*; and at the four feet of it are *four living creatures*, each of which has *four faces* and *four wings*. When God speaks from the *east*, then it is from between the two cherubim with the *face* of a *MAN*; when he speaks from the *south*, then it is from between the two cherubim with the *face* of a *LION*; when from the *west*, then it is from between the two cherubim with the face of an *OX*; and when from the *north*, then it is from between the two cherubim with the *face* of an *EAGLE*.

“And the *living creatures* stand before the throne of glory; and they stand in fear, in trembling, in horror, and in great agitation; and from this agitation a *stream of fire* flows before them. Of the two *seraphim* one stands at the right hand of the holy blessed God, and one stands at the left; and each has *six wings*: with *two they cover their face* lest they should see the face of the *shechinah*; with *two they cover their feet* lest they should find out the footstool of the *shechinah*; and with *two they fly*, and sanctify his great name. And they answer each other, saying, *Holy, holy, holy, Lord God of hosts*; the whole earth is full of his glory. And the *living creatures* stand near his glory, yet they do not know the place of his glory; but whosoever his glory is,

before him that sat on the throne,
'and worship him that liveth for
ever and ever, ^g and cast their
crowns before the throne, saying,

11 ^h Thou art worthy, O Lord, to receive
glory and honour and power: ⁱ for thou
hast created all things, and for thy pleasure
they are and were created.

A. M. cir. 4100.
A. D. cir. 96.
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^f Ver. 9. — ^g Ver. 4. — ^h Ch. v. 12. — ⁱ Gen. i. 1. Aca
xvii. 24. Eph. iii. 9. Col. i. 16. Ch. x. 6.

they cry out and say, *Blessed be the glory of the Lord
in his place.*”

In *Shemoth Rabba*, sect. 23, fol. 122, 4, Rabbi Alia says: “There are *four* which have principality in this world: among *intellectual creatures*, MAN; among *birds*, the *EAGLE*; among *cattle*, the *OX*; and among *wild beasts*, the *LION*: each of these has a kingdom and a certain magnificence, and they are placed *under the throne of glory*, Ezek. i. 10, to show that no creature is to exalt itself in this world, and that the kingdom of God is over all.” These creatures may be considered the representatives of the whole creation.

Verse 10. *Cast their crowns before the throne*. Acknowledge the infinite supremacy of God, and that they have derived their being and their blessings from him alone. This is an allusion to the custom of prostrations in the east, and to the homage of petty kings acknowledging the supremacy of the emperor.

Verse 11. *Thou art worthy, O Lord, to receive*. Thus all creation acknowledges the supremacy of God; and we learn from this song that he made all things for his pleasure; and through the same mode he preserves. Hence it is most evident, that he hateth nothing that he has made, and could have made no intelligent creature with the design to make it eternally miserable. It is strange that a contrary supposition has ever entered into the heart of man; and it is high time that the benevolent nature of the Supreme God should be fully vindicated from aspersions of this kind.

CHAPTER V.

The book sealed with seven seals, which no being in heaven or earth could open, 1—3. Is at last opened by the Lion of the tribe of Judah, 4—8. He receives the praises of the four living creatures and the twenty-four elders, 9, 10. And afterwards of an innumerable multitude, who acknowledge that they were redeemed to God by his blood, 11, 12. And then, of the whole creation, who ascribe blessing, honour, glory, and power, to God and the Lamb for ever, 13, 14.

l. cir. 4100.
D. cir. 96.
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Domitiano Cæs.
et Nerva.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

AND I saw in the right hand of him that sat on the throne a book written within and on the back side,

sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

And no man either in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

sek. ii. 9, 10.—^b Isai. xxix. 11. Dan. xii. 4. 13.—^d Gen. xlix. 9, 10. Hebr. vii. 14.—^e Isai. xi. Rom. xv. 12. Ch. xxii. 16.—^f Ver. 1. Ch. vi. 1.

^a Isai. liii. 7. John i. 29, 36. 1 Pet. i. 19. Ch. xiii. 8. Ver. 9, 12.—^b Zech. iii. 9. iv. 10.—^c Ch. iv. 5.—^k Ch. iv. 2.

NOTES ON CHAP. V.

verse 1. *A book written within and on the back side*] is, the book was full of solemn contents *within*, and *sealed*; and on the *back side* was a *superscription* indicating its contents. It was a *labelled* or one written on each side of the skin, which is not usual.

sealed with seven seals.] As *seven* is a number of perfection, it may mean that the book was so sealed that the seals could neither be *counterfeited* nor *broken*; i. e. the matter of the book was *so obscure and enigmatical*, and the work it enjoined and the things it predicted so difficult and stupendous, that no man could neither be known nor performed by his own wisdom or power.

verse 2. *A strong angel*] One of the *chief* of the *angelic* host.

proclaiming] As the *herald* of God.

open the book, and to loose the seals] To loose the seals that he may open the book. Who can tell this book contains? Who can open its mystery? The book may mean the purposes and the will of God relative to his government of the world and the church; but we, whose habitation is in the dust, know nothing of such things. We are, therefore, determined to *guess*.

verse 3. *And no man*] Οὐδείς No person or being. *in heaven*] Among all the angels of God.

neither in the earth] No human being.

neither under the earth] No disembodied spirit, nor any demon. Neither angels, men, nor devils, can open the decrees of God.

neither to look thereon.] None can look into it unless it be opened, and none can open it unless the seals be unloosed.

verse 4. *I wept much*] Because the world and the church were likely to be deprived of the knowledge of the contents of the book.

verse 5. *The Lion of the tribe of Juda*] Jesus Christ, who sprang from this tribe, as his genealogy

proves; see on Matt. i. and Luke iii. There is an allusion here to Gen. xlix. 9, *Judah is a lion's whelp*; the *lion* was the emblem of this tribe, and was supposed to have been embroidered on its ensigns.

The Root of David] See Isai. xi. 1. Christ was the *root* of David as to his *divine nature*; he was a *branch out of the stem of Jesse* as to his *human nature*.

Hath prevailed] By the merit of his incarnation, passion, and death.

To open the book] To explain and execute all the purposes and decrees of God, in relation to the government of the world and the church.

Verse 6. *Stood a Lamb*] Christ, so called because he was a sacrificial offering; ἀρνίον signifies a *little* or *delicate* lamb.

As it had been slain] As if now in the act of being offered. This is very remarkable; so important is the sacrificial offering of Christ in the sight of God that he is still represented as being in the very act of pouring out his blood for the offences of man. This gives great advantage to faith; when any soul comes to the throne of grace, he finds a sacrifice there provided for him to offer to God. Thus all succeeding generations find they have the *continual sacrifice* ready, and the newly-shed blood to offer.

Seven horns] As *horn* is the emblem of *power*, and *seven* the number of *perfection*, the *seven horns* may denote the all-prevailing and infinite *might* of Jesus Christ. He can support all his *friends*; he can destroy all his *enemies*; and he can save to the uttermost all that come unto God through him.

Seven eyes] To denote his infinite knowledge and wisdom: but as these *seven eyes* are said to be the *seven Spirits of God*, they seem to denote rather his *providence*, in which he often employs the ministry of *angels*; therefore, these are said to be *sent forth into all the earth*. See on chap. i. 4.

Verse 7. *He came and took the book*] This verse may be properly explained by John, chap. i. 18. *No man hath seen God at any time; the only-begotten*

verse 13. *Every creature*] All parts of the creation, animate and inanimate, are represented here, that figure of speech called *prosopopœia* or *onification*, as giving praise to the Lord Jesus, and use by him *all things were created*. We find the whole creation gives precisely the *same praise*, in the *same terms*, to Jesus Christ, who is undoubtedly meant here by the *Lamb just slain*, as give to God who *sits upon the throne*. Now if Jesus Christ were not properly God this would be *stry*, as it would be giving to the *creature* what belongs to the *Creator*.

verse 14. *The four beasts said, Amen.*] Acknowledged that what was attributed to Christ was his

the four and twenty elders] The word *εκοσιτεσς*; *twenty-four*, is wanting in the most eminent and Versions.

fell down and worshipped] *Επεσαν και προσεκυρω* Fell down on their knees, and then *prostrated selves* before the throne. This is the Eastern mode of *adoration*: first, the person worshipping kneels on his knees; and then, bowing down,

touched the earth with his forehead. This latter act was *prostration*.

Him that liveth for ever] This clause is wanting in ABC, thirty-seven others, *Syriac, Arabic, Coptic, Æthiopic*, some copies of the *Slavonic, Itala, and Vulgate*; and in *Andreas, and Arethas*, ancient commentators on this book. It is also wanting in some editions, and is undoubtedly spurious. Griesbach has left this and the above *twenty-four* out of the text.

Now follow the least intelligible parts of this mysterious book, on which so much has been written, and so much in vain. It is natural for man to desire to be wise; and the more difficult the subject the more it is studied; and the hope of finding out something by which the world and the church might be profited, has caused the most eminently learned men to employ their talents and consume their time on these abstruse prophecies. But of what use has all this learned and well-meant labour been to mankind? Can *hypothesis* explain *prophecy*, and *conjecture* find a *basis* on which *faith* can rest? And what have we better in all attempts hitherto made to explain the mysteries of this book?

CHAPTER VI.

at followed on the opening of the seven seals. The opening of the first seal; the white horse, 1, 2. The opening of the second seal; the red horse, 3, 4. The opening of the third seal; the black horse and the famine, 5, 6. The opening of the fourth seal; the pale horse, 7, 8. The opening of the fifth seal; the souls of men under the altar, 9—11. The opening of the sixth seal; the earthquake, the darkening of the sun and moon, and falling of the stars, 12—14. The terrible consternation of the kings and great men of the earth, 15—17.

AND I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the beasts, saying, Come and see.

2 And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

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v. 5, 6, 7.—^b Ch. iv. 7.—^c Zech. vi. 3. Ch. xiv. 11.

^d Ps. xiv. 4, 5. LXX.—^e Zech. vi. 11. Ch. xiv. 14.

NOTES ON CHAP. VI.

verse 1. *When the Lamb opened one of the seals*] worthy of remark that the opening of the seals is merely a declaration of what God will do, but the exhibition of a purpose then accomplished; whenever the seal is opened, the sentence is to be *executed*. It is supposed that, from v. vi. to xi. inclusive, the calamities which should befall the enemies of Christianity, and particularly the Jews, are pointed out under various images; as the preservation of the Christians under those images.

one of the four beasts] Probably that with the form of a *lion*. See chap. iv. 7. *me and see.*] Attend to what is about to be

exhibited. It is very likely that all was exhibited before his eyes as in a *scene*; and he saw every act represented which was to take place, and all the *persons* and *things* which were to be the chief *actors*.

Verse 2. *A white horse*] Supposed to represent the *gospel system*, and pointing out its excellence, swiftness, and purity.

He that sat on him] Supposed to represent *Jesus Christ*.

A bow] The *preaching of the gospel*, darting conviction into the hearts of sinners.

A crown] The emblem of the *kingdom* which Christ was to establish on earth.

Conquering, and to conquer.] Overcoming and confounding the *Jews* first, and then the *Gentiles*;

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3 And when he had opened the second seal, ^a I heard the second beast say, Come and see.

4 ^b And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, ^c I heard the third beast say, Come and see. And I beheld, and lo, ^d a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, ^e A measure of wheat for a

^a Ch. iv. 7.—^b Zech. vi. 2.—^c Ch. iv. 7.—^d Zech. vi. 2.—^e The word *chaenix* signifieth a measure containing one wine quart, and the twelfth part of a quart.—^f Ch. ix. 4.

spreading more and more the doctrine and influence of the cross over the face of the earth.

Verse 3. *The second beast*] That which had the face of an ox.

Verse 4. *Another horse—red*] The emblem of war; perhaps also of severe persecution, and the martyrdom of the saints.

Him that sat thereon] Some say Christ; others, *Vespasian*; others, the *Roman armies*; others, *Artabanus*, king of the Parthians, &c., &c.

Take peace from the earth] To deprive Judea of all tranquillity.

They should kill one another] This was literally the case with the *Jews*, while besieged by the Romans.

A great sword.] Great influence and success, producing terrible carnage.

Verse 5. *The third beast*] That which had the face of a man.

A black horse] The emblem of *famine*. Some think that which took place under *Claudius*. See Matt. xxiv. 7; the same which was predicted by *Agabus*, Acts xi. 28.

A pair of balances] To show that the *scarcity* would be such, that every person must be put under an allowance.

Verse 6. *A measure of wheat for a penny*] The *chaenix* here mentioned was a measure of *dry* things; and although the *capacity* is not exactly known, yet it is generally agreed that it contained as much as one man could consume in a day; and a *penny*, the Roman *denarius*, was the ordinary pay of a labourer. So it appears that in this *scarcity* each might be able to obtain a bare subsistence by his daily labour; but a man could not, in such cases, provide for a family.

Three measures of barley] This seems to have been the *proportion of value* between the wheat and

penny, and three measures of barley for a penny; and ^f see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, ^g I heard the voice of the fourth beast say, Come and see.

8 ^h And I looked, and behold, a pale horse; and his name that sat on him was Death, and Hell followed with him. And power was given ⁱ unto them over the fourth part of the earth, ^k to kill with sword, and with hunger, ^l and with death, ^m and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under ⁿ the altar ^o the souls of them that

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^r Ch. iv. 7.—^b Zech. vi. 3.—¹ Or, to him.—¹ Ezech. xiv. 21.—² Esdr. xv. 5.—^m Lev. xxvi. 22.—¹ Ch. viii. 3. ix. 13. xiv. 18.—^o Ch. xx. 4.

the barley. Barley was allowed to afford a poor aliment, and was given to the Roman soldiers instead of wheat by way of punishment.

Hurt not the oil and the wine.] Be sparing of these: use them not as delicacies, but for necessity; because neither the *vines* nor the *olives* will be productive.

Verse 7. *The fourth beast*] That which had the face of an eagle.

Verse 8. *A pale horse*] The symbol of *death*. *Pallida mors, pale death*, was a very usual poetic epithet of this symbol there can be no doubt, because it is immediately said, *His name that sat on him was DEATH*.

And Hell followed with him.] The *grave*, or *state of the dead*, received the *slain*. This is a very elegant *prosopopœia* or personification.

Over the fourth part of the earth] One fourth of mankind was to feel the desolating effects of the seal.

To kill with sword] WAR; *with hunger*—FAMINE; *with death*—PESTILENCE; *and with the beasts of the earth*—lions, tigers, hyænas, &c., which would multiply in consequence of the devastations occasioned by war, famine, and pestilence.

Verse 9. *The fifth seal*] There is no animal nor any other being to introduce this seal, nor does there appear to be any new event predicted; but the whole is intended to comfort the followers of God under their persecutions, and to encourage them to bear up under their distresses.

I saw under the altar] A symbolical vision was exhibited in which he saw an altar; and under it the souls of those who had been slain for the word of God—martyred for their attachment to Christianity, and represented as being newly slain as victims to idolatry and superstition. The altar is upon earth, not in heaven.

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were slain ^a for the word of God, and for ^b the testimony which they held :

10 And they cried with a loud voice, saying, ^c How long, O Lord, ^d holy and true, ^e dost thou not judge and avenge our blood on them that dwell on the earth ?

11 And ^f white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, ^h and lo, there was a great earthquake; and ⁱ the sun became black as sackcloth of hair, and the moon became as blood; 13 ^k And the stars of heaven fell unto the earth, even as a fig-tree casteth her ^l un-

timely figs, when she is shaken of a mighty wind.

14 ^m And the heaven departed as a scroll when it is rolled together; and ⁿ every mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, ^o hid themselves in the dens and in the rocks of the mountains;

16 ^p And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 ^q For the great day of his wrath is come; and who shall be able to stand?

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^a Ch. i. 9.—^b 2 Tim. i. 8. Ch. xii. 17. xix. 10.—^c See Gen. i. 12.—^d Ch. iii. 7.—^e Ch. xi. 18. xix. 2.—^f Ch. iii. 5. vii. 9, 14.—^g Hebr. xi. 40. Ch. xiv. 13.—^h Ch. xvi. 18. Joel ii. 10, 31. iii. 15. Matt. xxiv. 29. Acts ii. 20.—ⁱ Ch.

viii. 10. ix. 1.—^j Or, green figs.—^k Ps. cii. 26. Isai. xxxiv. 4. Hebr. i. 12, 13.—^l Jer. iii. 23. iv. 24 Ch. xvi. 20. ^m Isai. ii. 19.—ⁿ Hos. x. 8. Luke xxiii. 30. Ch. ix. 6. ^o Isai. xiii. 6, &c. Zeph. i. 14, &c. Ch. xvi. 14.—^p Ps. lxxvi. 7.

Verse 10. *And they cried with a loud voice*] That is, their *blood*, like that of Abel, cried for vengeance; or we are not to suppose that there was any thing like a vindictive spirit in those happy and holy souls who had shed their blood for the testimony of Jesus. We sometimes say *blood cries for blood*; that is, in the order of divine justice, every murderer, and every murdering persecutor, shall be punished.

O Lord] 'Ο Δεσποτης Sovereign Lord, Supreme ruler; one having and exercising unlimited and uncontrolled authority.

Holy] In thy own nature, hating iniquity;

And true] In all thy promises and threatenings;

Dost thou not judge] The persecutors;

And avenge our blood] Inflict signal punishment;

On them that dwell on the earth?] Probably meaning the persecuting Jews; they dwelt *επι της γης, upon that land*, a form of speech by which Judea is often signified in the New Testament.

Verse 11. *White robes*] The emblems of purity, innocence, and triumph.

They should rest yet for a little season] This is a declaration that, when the cup of the iniquity of the Jews should be full, they should then be punished in a mass. They were determined to proceed farther, and God permits them so to do; reserving the fullness of their punishment till they had filled up the measure of their iniquity. If this book was written before the destruction of Jerusalem, as is most likely, then this destruction is that which was to fall upon the Jews; and the *little time or season* was that which elapsed between their martyrdom, or the date of this book, and the final destruction of Jerusalem by the

Romans, under Vespasian and his son Titus, about A. D. 70. What follows may refer to the destruction of the heathen Roman empire.

Verse 12. *The sixth seal*] This seal also is opened and introduced by Jesus Christ alone.

A great earthquake] A most stupendous change in the civil and religious constitution of the world. If it refer to Constantine the Great, the change that was made by his conversion to Christianity might be very properly represented under the emblem of an *earthquake*, and the other symbols mentioned in this and the following verses.

The *sun*—the ancient *pagan government* of the Roman empire, was totally darkened; and, like a *black hair sackcloth*, was degraded and humbled to the dust.

The *moon*—the *ecclesiastical* state of the same empire, became as *blood*—was totally ruined, their sacred rites abrogated, their priests and religious institutions desecrated, their altars cast down, their temples destroyed, or turned into places for Christian worship.

Verse 13. *The stars of heaven*] The gods and goddesses, demi-gods, and deified heroes, of their poetical and mythological *heaven*, were prostrated indiscriminately, and lay as useless as the figs or fruit of a tree shaken down before ripe by a *tempestuous wind*.

Verse 14. *And the heaven departed as a scroll*] The whole system of pagan and idolatrous worship, with all its spiritual, secular, and superstitious influence, was blasted, shrivelled up, and rendered null and void, as a parchment scroll when exposed to the action of a strong fire.

And every mountain] All the props, supports, and dependencies of the empire, whether *regal allies, tributary kings, dependant colonies, or mercenary troops, were all moved out of their places, so as to stand no longer in the same relation to that empire, and its worship, support, and maintenance, as they formerly did.*

And island] The heathen temples, with their *precincts and enclosures, cut off from the common people, and into which none could come but the privileged, may be here represented by islands, for the same reasons.*

Verse 15. *The kings of the earth, &c.*] All the secular powers who had endeavoured to support the pagan worship by authority, influence, riches, political wisdom, and military skill; with *every bondman—all slaves, who were in life and limb addicted to their masters or owners.*

And every freeman] Those who had been *manumitted*, commonly called *freedmen*, and who were attached, through gratitude, to the families of their liberators. All *hid themselves*—were astonished at the total overthrow of the heathen empire, and the revolution which had then taken place.

Verse 16. *Said to the mountains and rocks*] Expressions which denote the strongest perturbation and alarm. They preferred any kind of death to that which they apprehended from this most awful revolution.

From the face of him that sitteth on the throne] They now saw that all these terrible judgments came from the *Almighty*; and that *Christ*, the author of Christianity, was now judging, condemning, and destroying them for their cruel persecutions of his followers.

Verse 17. *For the great day of his wrath*] The decisive and manifest time in which he will execute judgment on the oppressors of his people.

Who shall be able to stand?] No might can prevail against the might of God. All these things may literally apply to the final destruction of Jerusalem, and to the revolution which took place in the Roman empire under Constantine the Great. Some apply them to the *day of judgment*; but they do not seem to have that awful event in view. These two events were the greatest that have ever taken place in the

world, from the *flood* to the eighteenth century of the Christian era; and may well justify the strong figurative language used above.

Though I do not pretend to say that my remarks on this chapter point out its true signification, yet I find others have applied it in the same way. Dr. *Dodd* observes that the fall of Babylon, Idumea, Judah, Egypt, and Jerusalem, has been described by the prophets in language equally pompous, figurative, and strong. See *Isai. xiii. 10, xxxiv. 4, concerning Babylon and Idumea; Jer. iv. 23, 24, concerning Judah; Ezek. xxxii. 7, concerning Egypt; Joel ii. 10, 31, concerning Jerusalem; and our Lord himself, Matt. xxiv. 29, concerning the same city.* "Now," says he, "it is certain that the fall of any of these cities or kingdoms was not of greater concern or consequence to the world, nor more deserving to be described in pompous figures, than the fall of the *pagan Roman empire*, when the great lights of the heathen world, the *sun, moon, and stars*, the powers civil and ecclesiastical, were all eclipsed and obscured; the heathen emperors and *Cæsars* were slain, the heathen priests and augurs were extirpated, the heathen officers and magistrates were removed, the temples were demolished, and their revenues were devoted to better uses. It is customary with the prophets, after they have described a thing in the most symbolical and figurative manner, to represent the same again in plainer language; and the same method is observed here, *ver. 15, 16, 17: And the kings of the earth, &c.* That is, *Maximin, Galerius, Maxentius, Licinius, &c.*, with all their adherents and followers, were so routed and dispersed that *they hid themselves in dens, &c.*; expressions used to denote the utmost terror and confusion. This is therefore, a triumph of Christ over his heathen enemies, and a triumph after a severe persecution; so that the time and all the circumstances, as well as the series and order of the prophecy, agree perfectly with this interpretation. *Galerius, Maximin, and Licinius*, made even a public confession of their guilt, recalled their decrees and edicts against the Christians, and acknowledged the just judgments of God and of Christ in their own destruction." See *Newton, Lowman, &c.*, and Dr. *Dodd* on this chapter with the works of several more recent authors.

CHAPTER VII.

The four angels holding the four winds of heaven, 1. The angel with the seal of the living God, and sealing the servants of God out of the twelve tribes, whose number amounted to one hundred and forty-four thousand, 2—8. Besides these, there was an innumerable multitude from all nations, who gave glory to God and the Lamb, 9—12. One of the elders shows who these are, and describes their most happy state, 13—17.

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AND after these things I saw four angels standing on the four corners of the earth, ^a holding the four winds

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

of the earth, ^b that the wind should not blow on the earth, nor on the sea, nor on any tree.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

3 Saying, ^c Hurt not the earth, neither the sea, nor the trees, till we have ^d sealed the servants of our God ^e in their foreheads.

9 After this I beheld, and lo, ^b a great multitude, which no man could number, ⁱ of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, ^k clothed with white robes, and palms in their hands;

4 ^f And I heard the number of them which were sealed: *and there were sealed* ^g an hundred *and forty* and four thousand of all the tribes of the children of Israel.

10 And cried with a loud voice, saying, ^l Salvation to our God ^m which sitteth upon the throne, and unto the Lamb.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

^a Dan. vii. 2. — ^b Ch. ix. 4. — ^c Ch. vi. 6. ix. 4. ^d Ezek. ix. 4. Ch. xiv. 1. — ^e Ch. xxii. 4. — ^f Ch. ix. 16. — ^g Ch. xiv. 1. — ^h Rom. xi. 25. — ⁱ Ch. v. 9.

^k Ch. iii. 5, 18. iv. 4. vi. 11. Ver. 14. — ^l Ps. iii. 8. Isai. xliii. 11. Jer. iii. 23. Hos. xiii. 4. Ch. xix. 1. — ^m Ch. v. 13.

NOTES ON CHAP. VII.

Verse 1. *And after these things*] Immediately after the preceding vision.

I saw four angels] Instruments which God employs in the dispensation of his providence; we know not what.

On the four corners of the earth] On the extreme parts of the land of Judea, called *ἡ γῆ, the land* or *earth*, by way of eminence.

Holding the four winds] Preventing evil from every quarter. *Earth—sea, nor on any tree*; keeping the whole of the land free from evil, till the church of Christ should wax strong, and each of his followers have time to prepare for his flight from Jerusalem, previously to its total destruction by the Romans.

Verse 2. *The seal of the living God*] This angel is represented as the chancellor of the supreme King, and as ascending from the east, *ἀπο ἀνατολῆς ἡλίου, from the rising of the sun*. Some understand this of Christ, who is called *ἀνατολή, the east*, Luke i. 78.

Four angels, to whom it was given to hurt] Particular agents employed by divine providence in the management of the affairs of the earth; but whether spiritual or material we know not.

Verse 3. *Till we have sealed the servants of our God*] There is manifestly an allusion to Ezek. ix. 4 etc. By *sealing* we are to understand consecrating the persons in a more especial manner to God, and showing, by this mark of God upon them, that they were under his more immediate protection, and that nothing should hurt them. It was a custom in the East, and indeed in the West too, to stamp with a hot

iron the name of the owner upon the forehead or shoulder of his slave.

It is worthy of remark that not one Christian perished in the siege of Jerusalem; all had left the city, and escaped to Pella. This I have often had occasion to notice.

Verse 4. *I heard the number of them which were sealed*] In the number of 144,000 are included all the Jews converted to Christianity; 12,000 out of each of the twelve tribes: but this must be only a certain for an uncertain number; for it is not to be supposed that just 12,000 were converted out of each of the twelve tribes.

Verses 5—8. *Of the tribe of Juda, &c.*] First, we are to observe that the tribe of Levi is here mentioned, though that tribe had no inheritance in Israel; but they now belonged to the spiritual priesthood. Secondly, That the tribe of Dan, which had an inheritance, is here omitted; as also the tribe of Ephraim. Thirdly, That the tribe of Joseph is here added in the place of Ephraim. Ephraim and Dan, being the principal promoters of idolatry, are left out in this enumeration.

Verse 9. *A great multitude*] This appears to mean the church of Christ among the Gentiles, for it was different from that collected from the twelve tribes; and it is here said to be of all nations, kindreds, people, and tongues.

Clothed with white robes] As emblems of innocence and purity. With palms in their hands, in token of victory gained over the world, the devil, and the flesh.

Verse 10. *Salvation to our God*] That is, God

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11 ^a And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the

throne on their faces, and worshipped God,

12 ^b Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in ^c white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, ^d These are they which came out of great tribulation, and have

^a Ch. iv. 6. — ^b Ch. v. 13, 14. — ^c Ver. 9. — ^d Ch. vi. 9. xvii. 6. — ^e Isai. i. 18. Hebr. ix. 14. 1 John i. 7. Ch. i. 5. See Zech. iii. 3, 4, 5. — ^f Isai. iv. 5, 6. Ch. xxi. 3.

alone is the author of the salvation of man; and this salvation is procured for and given to them through the *Lamb*, as their propitiatory sacrifice.

Verse 11. *All the angels, &c.*] As there is joy in the presence of God among these holy spirits when one sinner repents, no wonder that they take such an interest in the gathering together of such innumerable multitudes who are fully saved from their sins.

Verse 12. *Saying, Amen*] Giving their most cordial and grateful *assent* to the praises attributed to God and the Lamb.

Blessing, and glory, &c.] There are here *seven* different species of praise attributed to God, as in chap. v. 12, where see the note.

Verse 13. *One of the elders answered*] A Hebraism for *spoke*. The question is here asked, that the proposer may have the opportunity of answering it.

Verse 14. *Sir, thou knowest*] That is, I do not know, but thou canst inform me.

Came out of great tribulation] Persecutions of every kind.

And have washed their robes] Have obtained their *pardon* and *purity*, through the *blood of the Lamb*.

Their *white robes* cannot mean the *righteousness of Christ*, for this cannot be washed and made white in his own blood. This *white linen* is said to be the *righteousness of the saints*, chap. xix. 8, and this is the righteousness in which they stand *before the throne*; therefore it is not Christ's righteousness, but it is a righteousness wrought in them by the merit of his blood, and the power of his spirit.

Verse 15. *Therefore*] Because they are washed in the blood of the Lamb, *are they before the throne*—admitted to the immediate presence, *of God*.

And serve him day and night] Without ceasing; being filled with the spirit of prayer, faith, love, and obedience.

^e washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall ^f dwell among them.

16 ^g They shall hunger no more, neither thirst any more: ^h neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne ⁱ shall feed them, and shall lead them unto living fountains of waters; ^j and God shall wipe away all tears from their eyes.

^g Isai. xlix. 10. — ^h Ps. cxxi. 6. Ch. xxi. 4. — ⁱ Ps. lxxviii. 1. xxvi. 8. John x. 11, 14. — ^j Isai. xxxv. 8. Ch. iv. 21.

Shall dwell among them.] He lives in his own church, and in the heart of every true believer.

Verse 16. *They shall hunger no more*] They shall no longer be deprived of their religious ordinances and the blessings attendant on them, as they were when in a state of persecution.

Neither shall the sun light on them] Their *worldly rulers*, being converted to God, became *nurses* fathers to the church.

Nor any heat.] Neither persecution nor affliction of any kind. These the Hebrews express by the term *heat*, *scorching*, &c.

Verse 17. *The Lamb*] The Lord Jesus, entire with his Father in ineffable glory.

Shall feed them] Shall communicate to them *eternal* thing calculated to secure, continue, and increase their happiness.

Living fountains of waters] A *spring* in the Hebrew phraseology is termed *living water*, because constantly boiling up and running on. By the *perpetual fountains* we are to understand *eternal* sources of comfort and happiness, which Jesus Christ will open out of his own infinite plenitude to a glorified souls. These eternal living fountains shall make an infinite *variety* in the enjoyments of a blessed. There will be no *sameness*, and consequently no *cloying* with the perpetual enjoyment of the same things; every moment will open a *new* source of pleasure, instruction, and improvement: they shall make an eternal progression into the fulness of God. And as God is infinite, so his attributes are infinite; and throughout infinity more and more of those attributes will be discovered; and the discovery of each will be a *new fountain* or *source* of pleasure and enjoyment. These sources must be opened through all eternity, and yet, through all eternity there will still remain, in the absolute perfection of the Godhead, an infinity of them to be opened: This is one of the finest images in the Bible.

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God shall wipe away] In the most affectionate and fatherly manner, *all tears from their eyes*—all causes of distress and grief. They shall have pure, unmixed happiness. Reader, this is the happiness of those who are washed from their sins. Art thou washed? Oh, rest not till thou art prepared to appear before God and the Lamb.

If these saints had not met with troubles and distresses, in all likelihood they had not excelled so much in righteousness and true holiness. When all avenues of worldly comfort are shut up, we are obliged to seek our all in God; and there is nothing sought from him that is not found in him.

CHAPTER VIII.

The opening of the seventh seal, 1. The seven angels, with the seven trumpets, 2—6. The first sounds, and there is a shower of hail, fire, and blood, 7. The second sounds, and the burning mountain is cast into the sea, 8, 9. The third sounds, and the great star Wormwood falls from heaven, 10, 11. The fourth sounds, and the sun, moon, and stars are smitten; and a threefold woe is denounced against the inhabitants of the earth, because of the three angels who are yet to sound, 12, 13.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

AND ^a when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

altar, having a golden censer; and there was given unto him much incense, that he should

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^d offer it with ^e the prayers of all saints upon ^f the golden altar which was before the throne.

² And I saw the seven angels which stood before God; ^c and to them were given seven trumpets.

⁴ And ^g the smoke of the incense, which came with the prayers of the saints, ascended

³ And another angel came and stood at the

^a Ch. vi. 1.—^b Tobit xii. 15. Matt. xviii. 10. Luke i. 19.
^c 2 Chron. xxix. 25—28.

^d Or, add it to the prayers.—^e Ch. v. 8.—^f Exod. xxx. 1.
Ch. vi. 9.—^g Ps. cxli. 2. Luke i. 10.

NOTES ON CHAP. VIII.

Verse 1. *The seventh seal*] This is ushered in and opened only by the Lamb.

Silence in heaven] This must be a mere metaphor, silence being put here for the deep and solemn expectation of the stupendous things about to take place, which the opening of this seal had produced. When any thing prodigious or surprising is expected, all is silence, and even the breath is scarcely heard to be drawn.

Half an hour.] As heaven may signify the place in which all these representations were made to St. John, the half hour may be considered as the time luring which no representation was made to him; or time in which God was preparing the august exhibition which follows.

There is here, and in the following verses, a strong allusion to different parts of the temple worship; a resumption that the temple was still standing, and he regular service of God carried on. The silence here refers to this fact—while the priest went in to burn incense in the holy place, all the people continued in silent mental prayer without till the priest returned. See Luke i. 10. The angel mentioned here appears to execute the office of priest, as we shall by and by see.

Verse 2. *The seven angels which stood before God*] Probably the same as those called the seven Spirits

which are before his throne, chap. i. 4., where see the note. There is still an allusion here to the seven ministers of the Persian monarchs. See Tobit, chap. xii. 15.

Verse 3. *Another angel*] About to perform the office of priest.

Having a golden censer] This was a preparation peculiar to the day of expiation. “On other days it was the custom of the priest to take fire from the great altar in a silver censer, but on the day of expiation the high-priest took the fire from the great altar in a golden censer; and when he was come down from the great altar, he took incense from one of the priests, who brought it to him and went with it to the golden altar; and while he offered the incense the people prayed without in silence, which is the silence in heaven for half an hour.” See Sir Isaac Newton.

Much incense, that he should offer it] Judgments of God are now about to be executed; the saints—the genuine Christians, pray much to God for protection. The angelic priest comes with much incense, standing between the living and those consigned to death, and offers his incense to God with the prayers of the saints.

Verse 4. *The smoke of the incense—with the prayers*] Though incense itself be an emblem of the prayers of the saints, Ps. cxli. 2; yet here they are said to ascend,

A. M. cir. 4100. up before God out of the
A. D. cir. 96. angel's hand.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

5 And the angel took the
censer, and filled it with fire

of the altar, and cast it ^a into the earth: and
^b there were voices, and thunderings, and
lightnings, ^c and an earthquake.

6 And the seven angels which had the seven
trumpets prepared themselves to sound.

7 The first angel sounded, ^d and there fol-
lowed hail and fire mingled with blood, and
they were cast ^e upon the earth: and the third
part ^f of trees was burnt up, and all green
grass was burnt up.

8 And the second angel sounded, ^g and as it
were a great mountain burning with fire was
cast into the sea: ^h and the third part of the
sea ⁱ became blood;

9 ^k And the third part of the creatures which
were in the sea, and had life, died; and the
third part of the ships were destroyed.

10 And the third angel sounded, ^l and there

fell a great star from heaven,
burning as it were a lamp, ^m and
it fell upon the third part of
the rivers, and upon the foun-
tains of waters;

11 ⁿ And the name of the star is called
Wormwood: ^o and the third part of the waters
became wormwood; and many men died of
the waters, because they were made bitter.

12 ^p And the fourth angel sounded, and the
third part of the sun was smitten, and the
third part of the moon, and the third part of
the stars; so as the third part of them was
darkened, and the day shone not for a third
part of it, and the night likewise.

13 And I beheld, ^q and heard an angel
flying through the midst of heaven, saying
with a loud voice, ^r Woe, woe, woe to the
inhabiters of the earth, by reason of the
other voices of the trumpet of the three an-
gels, which are yet to sound!

A. M. cir. 4100.
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^a Or, upon. — ^b Ch. xvi. 18. — ^c 2 Sam. xxii. 8. 1 Kings
xix. 11. Acts iv. 31. — ^d Ezek. xxxviii. 22. — ^e Ch. xvi. 2.
^f Isai. ii. 13. Ch. ix. 4. — ^g Jer. li. 25. Amos vii. 4.
^h Ch. xvi. 3. — ⁱ Ezek. xiv. 19. — ^k Ch. xvi. 3. — ^l Isai.

xiv. 12. Ch. ix. 1. — ^m Ch. xvi. 4. — ⁿ Ruth i. 20.
^o Exod. xv. 23. Jer. ix. 15. xxiii. 15. — ^p Isai. xiii. 10.
Amos viii. 9. — ^q Ch. xiv. 6. xix. 17. — ^r Ch. ix. 12. xi. 4.

before God, as well as the incense. It is not said that
the angel presents these prayers. He presents the
incense, and the prayers ascend with it. The ascend-
ing of the incense shows that the prayers and offering
were accepted.

Verse 5. *Cast it into the earth*] That is, upon the
land of Judea; intimating the judgments and desola-
tions which were now coming upon it, and which
appear to be farther opened in the sounding of the
seven trumpets.

There were voices] All these seem to point out
the confusion, commotions, distresses, and miseries,
which were coming upon these people in the wars
which were at hand.

Verse 6. *Prepared themselves to sound.*] Each took
up his trumpet, and stood prepared to blow his blast.
Wars are here indicated; the trumpet was the em-
blem of war.

Verse 7. *Hail and fire mingled with blood*] This
was something like the ninth plague of Egypt. See
Exod. ix. 18—24: "The Lord sent thunder and hail
—and fire mingled with the hail—and the fire ran
along upon the ground." In the hail and fire mingled
with blood, some fruitful imaginations might find gun-
powder and cannon balls, and canister shot and
bombs.

They were cast upon the earth] Εἰς τὴν γῆν Into
that land; viz. Judea, thus often designated.

And the third part of trees] Before this clause
the Codex Alexandrinus, thirty-five others, the Syriac,

Arabic, Æthiopic, Armenian, Slavonic, Vulgate, An-
dreus, Arethas, and some others, have καὶ τὸ τρίτον
τῆς γῆς κατέκαυτο And the third part of the land was
burnt up. This reading, which is undoubtedly genu-
ine, is found also in the Complutensian Polyglot.
Griesbach has received it into the text.

The land was wasted; the trees—the chiefs of the
nation, were destroyed; and the grass—the common
people, slain, or carried into captivity. High and low,
rich and poor, were overwhelmed with one general
destruction. This seems to be the meaning of these
figures.

Many eminent men suppose that the irruption of
the barbarous nations on the Roman empire is here
intended. It is easy to find coincidences when fancy
runs riot. Later writers might find here the irrup-
tion of the Austrians and British, and Prussians,
Russians, and Cossacks, on the French empire!

Verse 8. *A great mountain burning with fire*] Sup-
posed to signify the powerful nations which invaded
the Roman empire. Mountain, in prophetic lan-
guage, signifies a kingdom; Jer. li. 25, 27, 30, 38.
Great disorders, especially when kingdoms are moved
by hostile invasions, are represented by mountains
being cast into the midst of the sea, Ps. xlv. 2. Sea
and collections of waters mean peoples, as is shown in
this book, chap. xvii. 15. Therefore, great commo-
tions in kingdoms and among their inhabitants may
be here intended, but to whom, where, and when
these happened, or are to happen, we know not.

The third part of the sea became blood] Another allusion to the Egyptian plagues, Exod. vii. 20, 21. *Third part* is a rabbinism, expressing a considerable number. "When Rabbi Akiba prayed, wept, rent his garments, put off his shoes, and sat in the dust, the world was struck with a curse; and then the *third part* of the olives, the *third part* of the wheat, and the *third part* of the barley, was smitten." Rab. Mardochæus, in Notitia Karacorum, p. 102.

Verse 9. *The third part of the ships were destroyed.*] These judgments seem to be poured out on some maritime nation, destroying much of its population, and much of its traffic.

Verse 10. *There fell a great star from heaven*] This has given rise to various conjectures. Some say the star means *Attila* and his Huns; others, *Genseric* with his Vandals falling on the city of Rome; others, *Eleazer*, the son of *Annas*, spurning the emperor's victims, and exciting the fury of the zealots; others, *Arius*, infecting the pure Christian doctrine with his

heresy, &c., &c. It certainly cannot mean *all these*; and probably *none* of them. Let the reader judge.

Verse 11. *The star is called Wormwood*] So called from the bitter or distressing effects produced by its influence.

Verse 12. *The third part of the sun—moon—stars, was smitten*] Supposed to mean *Rome*, with her *senates, consuls, &c.*, eclipsed by *Odoacer*, king of the Heruli, and *Theodoric*, king of the Ostrogoths, in the fifth century. But all this is uncertain.

Verse 13. *I—heard an angel flying*] Instead of *αγγελου πετωμενου*, an *angel flying*, almost every MS. and Version of note has *αιτου πετωμενου*, an *eagle flying*. The eagle was the symbol of the Romans, and was always on their ensigns. The *three woes* which are here expressed were probably to be executed by this people, and upon the Jews and their commonwealth. Taken in this sense the symbols appear consistent and appropriate; and the reading *eagle* instead of *angel* is undoubtedly genuine, and Griesbach has received it into the text.

CHAPTER IX.

The fifth angel sounds, and a star falls from heaven to earth, 1. The bottomless pit is opened, and locusts come out upon the earth, 2, 3. Their commission, 4—6. Their form, 7—10. Their government, 11, 12. The sixth angel sounds, and the four angels bound in the Euphrates are loosed, 13—15. The army of horsemen, and their description, 16—19. Though much evil is inflicted upon men for their idolatry, &c., they do not repent, 20, 21.

A. M. cir. 4100.
A. D. cir. 96.
Impp. Flavio
Domitiano Cæs.
Aug. et Nerva.

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.

2 And he opened the bottomless pit; and here arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

A. M. cir. 4100.
A. D. cir. 96.
Impp. Flavio
Domitiano Cæs.
Aug. et Nerva.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

Judges vii. 12.—^e Ver. 10.—^f Ch. vi. 7. 3.—^g Ch. viii. 7.—^h Ch. vii. 3. See Exod. xii. 23. Ezek. ix. 4.

NOTES ON CHAP. IX.

Verse 1. *A star fall from heaven*] An angel encompassed with light suddenly descended, and seemed like a *star* falling from heaven.

The key of the bottomless pit.] Power to inundate the earth with a flood of temporal calamities and moral evils.

Verse 2. *He opened the bottomless pit*] Το *φωσας* πρ *αβυσσων*. *The pit of the bottomless deep.* Some think the angel means *Satan*, and the bottomless pit hell. Some suppose *Mohammed* is meant; and signior *Pastorini* professes to believe that *Luther* is intended!

There arose a smoke] False doctrine, obscuring the true light of heaven.

Verse 3. *Locusts*] Vast hordes of military troops: the description which follows certainly agrees better with the *Saracens* than with any other people or nation, but may also apply to the Romans.

As the scorpions of the earth have power.] Namely, to hurt men by stinging them. Scorpions may signify *archers*; and hence the description has been applied to *Cestius Gallus*, the Roman general, who had many *archers* in his army.

Verse 4. *They should not hurt the grass*] Neither the common people, the men of middling condition,

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their

torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were

like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

* Ch. xi. 7. Ver. 10. — Job iii. 21. Isai. ii. 19. Jer. viii. 3. Ch. vi. 16.

* Joel ii. 4. — Nah. iii. 17. — Dan. vii. 8. — Joel i. 6. † Joel ii. 5, 6, 7.

nor the nobles. However, this appears rather to refer to the prudent counsels of a military chief, not to destroy the crops and herbage of which they might have need in their campaigns.

Which have not the seal of God] All false, hypocritical, and heterodox Christians.

Verse 5. To them it was given] That is, they were permitted.

That they should be tormented five months] Some take these months literally, and apply them to the conduct of the zealots who, from May to September, in the year of the siege, produced dreadful contests among the people; or to the afflictions brought upon the Jews by Cestius Gallus, when he came against Jerusalem, before which he lay one whole summer, or nearly five months.—See Joseph., Bell. Jud., l. ii., c. 19.

Others consider the months as being prophetic months, each day being reckoned for a year; therefore this period must amount to one hundred and fifty years, counting thirty days to each month, as was the general custom of the Asiatics.

Their torment was as the torment of a scorpion] The phraseology here is peculiar, and probably refers to the warlike weapon called a scorpion, several of which, or men armed with them, Cestius Gallus brought with him in his army.

Isidore describes this scorpion thus: *Scorpio est sagitta venenata arcu vel tormentis excussa, quæ, dum ad hominem venerit, virus qua figit infundit; unde et scorpio nomen accepit.* "The scorpion is a poisoned arrow shot from a bow or other instrument, which, when it wounds a man, deposits the poison with which it is covered in the wound; whence it has the name of scorpion." Seneca, in his *Hercules Etæus*, Act. iv., ver. 1218, describes the torment which is occasioned by this species of poisoned arrow:

Heu qualis intus scorpius, quis fervida
Plaga revulsus cancer infixus meas
Urit medullas?

Verse 6. In those days shall men seek death] So distressing shall be their sufferings and torment that they shall long for death in any form, to be rescued from the evils of life. There is a sentiment much

like this in *Maximianus*, Eleg. i., ver. 111, commonly attributed to *Cornelius Gallus*:

Nunc quia longa mihi gravis est et inutilis ætas,
Vivere cum nequeam, sit mihi posse mori?
O quam dura premit miseros conditio vitæ!
Nec mors humano subjacet arbitrio.
Dulce mori miseris; sed mors optata recedit:
At cum tristis erit, præcipitata venit.

"Seeing that long life is both useless and burdensome,

When we can no longer live comfortably, shall we be permitted to die?

O how hard is the condition on which we hold life! For death is not subjected to the will of man.

To die is sweet to the wretched; but wished-for death flees away.

Yet when it is not desired, it comes with the hasty strides."

Job expresses the same sentiment, in the plaintive manner:

Why is light given to the miserable,
And life to the bitter of soul?
Who wait for death, but it is not;
And dig for it more than hid treasures.
They rejoice for it, and are glad,
And exult when they find the grave.

Ch. iii. 20—22

Verse 7. The locusts were like unto horses] This description of the locusts appears to be taken from Joel ii. 4. The whole of this symbolical description of an overwhelming military force agrees very well with the troops of Mohammed. The Arabs are the most expert horsemen in the world; they live so much on horseback that the horse and his rider seem to make but one animal. The Romans also were eminent for their cavalry.

Crowns like gold] Not only alluding to their cost: tiaras or turbans, but to the extent of their conquests and the multitude of powers which they subdued.

Their faces were as the faces of men.] That is, though locusts symbolically, they are really men.

Verse 8. Hair as the hair of women] No razor passes upon their flesh. Their hair long, and their beards unshaven.

A. M. cir. 4100. many horses running to battle.
 A. D. cir. 96. 10 And they had tails like
 Impp. Flavio unto scorpions, and there were
 Domitiano Cæs. stings in their tails : ^a and their
 Aug. et Nerva. power *was* to hurt men five months.

11 ^b And they had a king over them, *which*
is ^c the angel of the bottomless pit, whose
 name in the Hebrew tongue *is* Abaddon,
 but in the Greek tongue hath *his* name
^d Apollyon.

12 ^e One woe is past; *and*, behold, there
 come two woes more hereafter.

13 And the sixth angel sounded, and I heard
 a voice from the four horns of the golden altar
 which is before God,

14 Saying to the sixth angel which had the
 rumpet, Loose the four angels which are
 bound ^f in the great river Euphrates.

A. M. cir. 4100. 15 And the four angels were
 A. D. cir. 96. loosed, which were prepared
 Impp. Flavia ^g for an hour, and a day, and
 Domitiano Cæs. a month, and a year, for to slay
 Aug. et Nerva. the third part of men.

16 And ^h the number of the army ⁱ of the
 horsemen *were* two hundred thousand thou-
 sand : ^k and I heard the number of them.

17 And thus I saw the horses in the vision,
 and them that sat on them, having breast-plates
 of fire, and of jacinth, and brimstone : ^l and
 the heads of the horses *were* as the heads of
 lions ; and out of their mouths issued fire and
 smoke and brimstone.

18 By these three was the third part of men
 killed, by the fire, and by the smoke, and by
 the brimstone, which issued out of their
 mouths.

^a Ver. 5.—^b Eph. ii. 2.—^c Ver. 1.—^d That is to say,
 destroyer.—^e Ch. viii. 13.—^f Ch. xvi. 12.—^g Or, at.

^h Ps. lxxiii. 17. Dan. vii. 10.—ⁱ Ezek. xxxviii. 4.—^k Ch.
 vii. 4.—^l 1 Chron. xii. 8. Isai. v. 28, 29

Their teeth were as the teeth of lions.] They are
 atrocious and cruel.

Verse 9. *They had breast-plates—of iron]* They
 seemed to be invulnerable, for no force availed against
 them.

The sound of their wings] Their hanging weapons
 and military trappings, with the clang of their shields
 and swords when they make their fierce onsets. This
 simile is borrowed from Joel ii. 5—7.

Verse 10. *They had tails like unto scorpions]* This
 may refer to the consequences of their victories.
 They infected the conquered with their pernicious
 doctrines.

Their power was to hurt men five months.] The
 locusts make their principal ravages during the *five*
 summer months. But probably these may be *pro-*
phetic months, as above, in ver. 5—150 years.

Verse 11. *A king over them]* A supreme head ;
 some think Mohammed, some think Vespasian.

The angel of the bottomless pit] The chief envoy
 of Satan.

Abaddon] From אבד *abad*, he destroyed.

Apollyon.] From απο, *intensive*, and ολλωω, *to de-*
stroy. The meaning is the same both in the Hebrew
 and Greek.

Verse 12. *One woe is past]* That is, the woe or
 esolation by the symbolical scorpions.

There come two woes more] In the trumpets of the
 sixth and seventh angels.

Verse 13. *The four horns of the golden altar]* This
 is another not very obscure indication that the Jewish
 temple was yet standing.

Verse 14. *Loose the four angels]* These four angels
 bound—hitherto restrained, in the Euphrates, are by
 some supposed to be the Arabs, the Saracens, the
 Tartars, or the Turks ; by others, Vespasian's four

generals, one in Arabia, one in Africa, one in Alex-
 andria, and one in Palestine.

Verse 15. *For an hour, and a day, and a month,
 and a year]* We have in this place a year resolved
 into its component parts. Twenty-four *hours* consti-
 tute a *day*, seven *days* make a *week*, four *weeks* make
 a *month*, and twelve *months* make a *year*. Probably
 no more is meant than that these four angels were *at*
all times prepared and permitted to inflict evil on the
 people against whom they had received their com-
 mission. There are some who understand these di-
 visions of time as prophetic periods, and to these I
 must refer, not professing to discuss such uncer-
 tainties.

Verse 16. *Two hundred thousand thousand]* Δω
 μυριαδες μυριαδων *Two myriads of myriads* ; that is,
two hundred millions ; an army that was never yet got
 together from the foundation of the world, and could
 not find *forage* in any part of the earth. Perhaps it
 only means *vast numbers, multitudes without number*.
 Such a number might be literally true of the *locusts*.
 Those who will have their particular system sup-
 ported by the images in this most obscure book, tell
 us that the number here means all the soldiers that
 were employed in this war from its commencement
 to its end ! Those who can receive this saying let
 them receive it.

Verse 17. *Breast-plates of fire—jacinth, and brim-*
stone] That is, *red, blue, and yellow* ; the first is the
 colour of *fire*, the second of *jacinth*, and the third of
sulphur.

And the heads of the horses] Is this an allegorical
 description of *great ordnance* ? Cannons, on the
 mouths of which horses' heads were formed, or the
 mouth of the cannon cast in that form ? *Fire, smoke,*
and brimstone, is a good allegorical representation of

A. M. cir. 4100.
A. D. cir. 96.
Impm. Flavio
Domitiano Cæs.
Aug. et Nerva.

19 For their power is in their mouth, and in their tails :
* for their tails were like unto serpents, and had heads, and

with them they do hurt.

20 And the rest of the men which were not killed by these plagues ^b yet repented not of the works of their hands, that they should

^a Isai. ix. 15.—^b Deut. xxxi. 29. —^c Lev. xvii. 7. Deut. xxxii. 17. Ps. cvi. 37. 1 Cor. x. 20.

gunpowder. The Ottomans made great use of heavy artillery in their wars with the Greeks of the lower empire.

Verse 18. *By these threes was the third part of men killed*] That is, By these was great carnage made.

Verse 19. *Their power is in their mouth*] From these the destructive balls are projected; and in their tails, the breech where the charge of gunpowder is lodged.

Their tails were like unto serpents, and had heads] If cannons are intended, the description, though allegorical, is plain enough; for brass ordnance especially are frequently thus ornamented, both at their muzzles and at their breech.

Verse 20. *Yet repented not*] The commission which these horsemen had was against idolaters; and though multitudes of them were destroyed, yet the residue continued their senseless attachment to dumb idols, and therefore heavier judgments might be expected. These things are supposed to refer to the desolation brought upon the Greek church by the Ottomans, who entirely ruined that church and the Greek empire. The church which was then remaining was the Latin or western church, which was not at all corrected by the judgments which fell upon the eastern church, but continued its senseless adoration of angels, saints, relics, &c., and does so to the present day. If,

not worship ^c devils, ^d and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk :

A. M. cir. 4100.
A. D. cir. 96.
Impm. Flavio
Domitiano Cæs.
Aug. et Nerva.

21 Neither repented they of their murders, ^e nor of their sorceries, nor of their fornication, nor of their thefts.

^d Ps. cxv. 4. cxxxiv. 15. Dan. v. 23. — ^e Ch. xii. 15.

therefore, God's wrath be kindled against such, this church has much to fear.

Verse 21. *Neither repented they of their murders*] Their cruelties towards the genuine followers of God, the Albigenes, and Waldenses, and others, against whom they published crusades, and hunted them down, and butchered them in the most shocking manner. The innumerable murders by the horrible acquisition need not be mentioned.

Their sorceries] Those who apply this also to the Romish church understand by it the various tricks, sleights of hand or legerdemain, by which they impose on the common people in causing images of Christ to bleed, and the various pretended miracles wrought at the tombs, &c., of pretended saints, holy wells, and such like.

Fornication] Giving that honour to various creatures which is due only to the Creator.

Their thefts.] Their exactions and impositions on men for indulgences, pardons, &c. These things may be intended, but it is going too far to say that this is the true interpretation. And yet to express any doubt on this subject is with some little else that heresy. If such men can see these things so clearly in such obscure prophecies let them be thankful for their sight, and indulgent to those who still sit in darkness.

CHAPTER X.

The description of a mighty angel with a little book in his hand, 1, 2. The seven thunders, 3, 4. The angel swears that there shall be time no longer, 5—7. John is commanded to take the little book and eat it; he does so, and receives a commission to prophesy to many peoples, 8—11.

A. M. cir. 4100.
A. D. cir. 96.
Impm. Flavio
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AND I saw another mighty angel come down from heaven, clothed with a cloud; ^a and a rainbow was upon his

head, and ^b his face was as it were the sun, and ^c his feet as pillars of fire :

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2 And he had in his hand a

^a Ezek. i. 28.—^b Matt. xvii. 2. Ch. i. 16.

^c Ch. i. 15.

NOTES ON CHAP. X.

Verse 1. *Another mighty angel*] Either Christ or his representative; clothed with a cloud; a symbol of the divine majesty.

A rainbow was upon his head] The token of God's merciful covenant with mankind.

His face was as it were the sun] So intensely glorious that it could not be looked on.

A. M. cir. 4100. little book open: * and he set
A. D. cir. 96. his right foot upon the sea, and
Imp. Flavio his left foot on the earth,
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3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, ^b seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth ^d lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, ^e who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, ^f that there should be time no longer:

7 But ^g in the days of the voice of the seventh

angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And ^h the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, ⁱ Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; ^k and it was in my mouth sweet as honey: and as soon as I had eaten it, ^l my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

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^a Matt. xxviii. 18. — ^b Ch. viii. 5. — ^c Dan. viii. 26. ii. 4, 9. — ^d Exod. vi. 8. Dan. xii. 7. — ^e Neh. ix. 6. & iv. 11. xv. 7. — ^f Dan. xii. 7. Ch. xvi. 17. — ^g Ch.

xi. 15. — ^h Ver. 4. — ⁱ Jer. xv. 16. Ezek. ii. 8. iii. 1, 2, 3. ^k Ezek. iii. 3. — ^l Ezek. ii. 10.

His feet as pillars of fire] To denote the rapidity and energy of his motions, and the stability of his counsels.

Verse 2. *A little book open*] Meaning probably some *design* of God long concealed, but now about to be made manifest. But who knows what it means?

His right foot upon the sea, and his left—on the earth] To show that he had the command of each, and that his power was universal, all things being under his feet.

Verse 3. *Seven thunders*] Seven being a number of perfection, it may here mean many, great, loud, and strong peals of thunder, accompanied with distinct voices; but what was said St. John was not permitted to reveal, ver. 4.

Verse 5. *Lifted up his hand to heaven*] As one making an appeal to the Supreme Being.

Verse 6. *By him that liveth for ever and ever*] The eternal, self-existent Jehovah, the Maker of all things.

That there should be time no longer] That the great counsels relative to the events already predicted should be immediately fulfilled, and that there should be no longer *delay*. This has no reference to the day of judgment.

Verse 7. *The mystery of God should be finished*] What this mystery refers to who knows? Nor have we more knowledge concerning the sounding of the seventh angel. On these points there is little agreement among learned men. Whether it mean the de-

struction of Jerusalem, or the destruction of the papal power, or something else, we know not. And yet with what confidence do men speak of the meaning of these hidden things!

Declared to his servants the prophets.] It is most likely therefore that this trumpet belongs to the *Jewish* state.

Verse 8. *Take the little book which is open*] Learn from this angel what should be published to the world.

Verse 9. *Take it, and eat it up*] Fully comprehend its meaning; study it thoroughly.

Verse 10. *It was in my mouth sweet as honey*] There was in it some pleasing, some unpleasing, intelligence. I read of the consolations and protection of the true worshippers of God, and did *rejoice*; I read of the persecutions of the church, and was *distressed*.

Verse 11. *Thou must prophesy again*] Thou must write, not only for the instruction of the Jews in Palestine, but of those in the different provinces, as well as the heathens and heathen emperors and potentates in general.

The reader will find, on comparing this chapter with Dan. viii. and xii., and Ezek. ii. and iii., that there are several things similar in both; and the writer of the Apocalypse appears to keep these two prophets continually in view. I must once more say that I do not understand these prophecies, therefore I do not take upon me to explain them. I see with

regret how many learned men have mistaken their way here. Commentators, and even some of the *most modern*, have strangely trifled in these solemn things; all trumpets, vials, woes, &c., are perfectly easy to *them*; yet from their descriptions, none get wise either to common sense or to the things that make for their peace.

On the same ground I cannot admit the interpretation that is given of the word *χρονος*, translated *time*, in ver. 6, which some have construed into an artificial

period of 1,111 years, which they term *chronos*; hence we have the *chronos*, *half-chronos*, and *non-chronos*. Bengel has said much on these points, but to very little purpose; the word in the above place seems to signify *delay* simply, and probably refers to the long-suffering of God being ended in reference to Jerusalem; for I all along take for probable that this book was written *previously* to the destruction of that city.

CHAPTER XI.

The command to measure the temple, 1, 2. The two witnesses which should prophesy twelve hundred and sixty days, 3. The description, power, and influence, of these witnesses, 4—6. They shall be slain by the beast which shall arise out of the bottomless pit; and shall arise again after three days and a half, and ascend to heaven, 7—12. After which shall be a great earthquake, 13. The introduction to the third woe, 14. The sounding of the seventh angel, and the four and twenty elders give glory to God, 15—19.

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AND there was given me ^a a reed like unto a rod: and the angel stood, saying, ^b Rise, and measure the temple of God,

and the altar, and them that worship therein.

2 But ^c the court which is without the temple ^d leave out, and measure it not; ^e for it is given unto the Gentiles: and the holy city shall they ^f tread under foot ^g forty and two months.

3 And ^h I will give *power* unto my two ⁱ witnesses, ^k and they shall prophesy ^l a thousand two hundred and threescore days, clothed in sackcloth.

^a Ezek. xl. 3, &c. Zech. ii. 1. Ch. xxi. 15. — ^b Numb. xxiii. 18. — ^c Ezek. xl. 17, 20. — ^d Gr. *cast out*. — ^e Ps. lxxix. 1. Luke xxi. 24. — ^f Dan. viii. 10. 1 Mac. iii. 51. ^g Ch. xiii. 5. — ^h Or, *I will give unto my two witnesses that they may prophesy*. — ⁱ Ch. xx. 4. — ^k Ch. xix. 10.

NOTES ON CHAP. XI.

Verse 1. *And there was given me a reed*] See Ezek. xl. 3, &c.

Measure the temple of God] This must refer to the temple of Jerusalem; and this is another presumptive evidence that it was yet standing.

Verse 2. *But the court—is given unto the Gentiles*] The measuring of the temple probably refers to its approaching *destruction*, and the *termination* of the whole *Levitical service*; and this we find was to be done by the Gentiles (Romans), who were to tread it down forty-two months; *i. e.* just *three years and a half, or twelve hundred and sixty days*. This must be a symbolical period.

Verse 3. *My two witnesses*] This is extremely obscure; the conjectures of interpreters are as unsatisfactory as they are endless on this point.

4 These are the ^m two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, ⁿ fire proceedeth out of their mouth, and devoureth their enemies; ^o and if any man will hurt them, he must in this manner be killed.

6 These ^p have power to shut heaven, that it rain not in the days of their prophecy: and ^q have power over waters to turn them to blood, and to smite the earth with all plagues, ^s as often as they will.

7 And when they ^r shall have finished their

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¹ Ch. xii. 6. — ^m Ps. lii. 8. Jer. xi. 16. Zech. iv. 3, 11, 14. ⁿ 2 Kings i. 10, 12. Jer. i. 10. v. 14. Ezek. xliii. 3. Hos. vii. 17. ^o Num. xvi. 29. — ^p 1 Kings xvii. 1. James v. 16. ^q Exod. vii. 19. — ^r Luke xiii. 32.

Conjecturas conjecturis superstruunt, parum certissimiles, says Rosenmüller: *quorum sententia rarere, meum non est*. I say the same. Those who wish to be amused or bewildered, may have recourse both to ancients and moderns on this subject.

Verse 4. *These are the two olive trees*] Mentioned Zech. iv. 14, which there represent *Zerubbabel*, and *Joshua* the high-priest. The whole account seems taken from Zech. iv. 1—14. Whether the prophet and the apostle mean the same things by these emblems, we know not.

Verse 5. *Fire proceedeth out of their mouth*] This is, they are commissioned to denounce the judgment of God against all who would attempt to prevent them from proceeding in their ministry.

Verse 6. *These have power to shut heaven*] As *Elijah* did, 1 Kings xvii. and xviii.

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testimony, ^a the beast that ascendeth ^b out of the bottomless pit ^c shall make war against them, and shall overcome them,

and kill them.

8 And their dead bodies shall lie in the street of ^d the great city, which spiritually is called Sodom and Egypt, ^e where also our Lord was crucified.

9 ^f And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, ^g and shall not suffer their dead bodies to be put in graves.

10 ^h And they that dwell upon the earth shall rejoice over them, and make merry, ⁱ and shall send gifts one to another; ^k because these two prophets tormented them that dwelt on the earth.

11 ^l And after three days and an half ^m the

spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

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12 And they heard a great voice from heaven saying unto them, Come up hither. ⁿ And they ascended up to heaven ^o in a cloud; ^p and their enemies beheld them.

13 And the same hour ^q was there a great earthquake, ^r and the tenth part of the city fell, and in the earthquake were slain ^s of men seven thousand: and the remnant were affrighted, ^t and gave glory to the God of heaven.

14 ^u The second woe is past; and, behold, the third woe cometh quickly.

15 And ^v the seventh angel sounded: ^w and there were great voices in heaven, saying, ^x The kingdoms of this world are become the kingdoms of our Lord, and of his Christ;

^a Ch. xiii. 1, 11. xvii. 8. — ^b Ch. ix. 2. — ^c Dan. vii. 21. Zech. xiv. 2. — ^d Ch. xiv. 8. xvii. 1, 5. xviii. 10. ^e Hebr. xiii. 12. Ch. xviii. 24. — ^f Ch. xvii. 15. — ^g Ps. lxxix. 3, 3. — ^h Ch. xii. 12. xiii. 8. — ⁱ Esther ix. 19, 22. ^k Ch. xvi. 10. — ^l Ver. 9. — ^m Ezek. xxxvii. 5, 9, 10, 14.

ⁿ Isai. xiv. 13. Ch. xii. 5. — ^o Isai. lx. 8. Acts i. 9. p2 Kings ii. 1, 5, 7. — ^p Ch. vi. 12. — ^q Ch. xvi. 19. ^r Gr. names of men. Ch. iii. 4. — ^s Josh. vii. 19. Ch. xiv. 7. xv. 4. — ^t Ch. viii. 13. ix. 12. xv. 1. — ^v Ch. x. 7. ^w Isai. xxxvii. 13. Ch. xvi. 17. xix. 6. — ^x Ch. xii. 10.

To turn them to blood] As Moses did, Exod. vii. They shall have power to afflict the land with plagues, similar to those which were inflicted on the Egyptians.

Verse 7. The beast that ascendeth out of the bottomless pit] This may be what is called Antichrist; some power that is opposed to genuine Christianity. But what or whence, except from the bottomless pit, i. e. under the influence and appointment of the devil, we cannot tell; nor do we know by what name his power or being should be called. The conjectures concerning the two witnesses and the beast have been sufficiently multiplied. If the whole passage, as some think, refer to the persecution raised by the Jews against the Christians, then some Jewish power or person is the beast from the bottomless pit. If it refer to the early ages of Christianity, then the beast may be one of the persecuting heathen emperors. If it refer to a later age of Christianity, then the beast may be the papal power, and the Albigenses and Waldenses the two witnesses, which were nearly extinguished by the horrible persecution raised up against them by the church of Rome. Whatever may be intended, the earth has not yet covered their blood.

Verse 8. The great city] Some say Rome, which may be spiritually called Sodom for its abominations, Egypt for its tyrannous cruelty, and the place where our Lord was crucified, because of its persecution of the members of Christ; but Jerusalem itself may be intended. All these things I must leave to others.

Verse 9. Shall not suffer their dead bodies to be put in graves.] They shall be treated with the greatest barbarity. Refusal of burial to the dead was allowed

to be the sum of brutality and cruelty. In popish lands they will not suffer a protestant to have Christian burial, or to have a grave in a church-yard! Contemtable wretches!

Verse 10. Shall send gifts] This was a custom in days of public rejoicing. They sent gifts to each other, and gave portions to the poor. See Esther ix. 19, 22.

Verse 11. They stood upon their feet] Were restored to their primitive state.

Verse 12. They ascended up to heaven] Enjoyed a state of great peace and happiness.

Verse 13. A great earthquake] Violent commotions among the persecutors, and revolutions of states.

Slain of men seven thousand] Many perished in those popular commotions.

The remnant were affrighted] Seeing the hand of God's judgments so remarkably stretched out.

Gave glory] Received the pure doctrines of the gospel, and glorified God for his judgments and their conversion.

Verse 14. The second woe is past] That which took place under the sixth trumpet, and has been already described.

The third woe cometh] Is about to be described under the seventh trumpet, which the angel is now prepared to sound.

Of the three woes which were denounced, chap. viii. 13, the first is described, chap. ix. 1—12; the second, chap. ix. 13—21. These woes are supposed by many learned men to refer to the destruction of Jerusalem. The first woe—the seditions among the Jews themselves. The second woe—the besieging of

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^a and he shall reign for ever
and ever.

16 And ^b the four and twenty
elders, which sat before God on
their seats, fell upon their faces, and wor-
shipped God,

17 Saying, We give thee thanks, O Lord
God Almighty, ^c which art, and wast, and art
to come; because thou hast taken to thee thy
great power, ^d and hast reigned.

18 ^e And the nations were angry, and thy
wrath is come, ^f and the time of the dead,

^a Dan. ii. 44. vii. 14, 18, 27. — ^b Ch. iv. 4. v. 8. xix. 4.
^c Ch. i. 4, 8. iv. 8. xvi. 5. — ^d Ch. xix. 6. — ^e Ver. 2, 9.
^f Dan. vii. 9, 10. Ch. vi. 10. — ^g Ch. xix. 5. — ^h Ch. xiii.

the city by the Romans. *The third woe*—the taking
and sacking of the city, and burning the temple.
This was the greatest of all the woes, as in it the
city and temple were destroyed, and nearly a million
of men lost their lives.

Verse 15. *There were great voices in heaven*] All
the heavenly host—angels and redeemed human
spirits, joined together to magnify God, that he had
utterly discomfited his enemies, and rendered his
friends glorious. This will be truly the case when
the kingdoms of this world become the kingdoms of
God and of his Christ. But *when* shall this be?
Some say, What is meant by these words has already
taken place in the destruction of the Jewish state,
and sending the gospel throughout the Gentile world.
Others say that it refers to the Millennium, and to
the consummation of all things.

Verse 16. *The four and twenty elders*] The repre-
sentatives of the universal church of Christ. See
on chap. v. 8—10.

Verse 17. *O Lord God Almighty, which art*] This
gives a proper view of God in his eternity; all *times*
are here comprehended, the *present*, the *past*, and
the *future*. This is the infinitude of God.

Hast taken to thee] Thou hast *exercised* that power
which thou ever hast; and thou hast broken the
power of thy enemies, and exalted thy church.

Verse 18. *The nations were angry*] Were enraged
against thy gospel, and determined to destroy it.

Thy wrath is come] The time to avenge thy ser-
vants and to destroy all thy enemies.

The time of the dead, that they should be judged] The word κρινειν, *to judge*, is often used in the sense
of *to avenge*. The dead, here, may mean those who
were slain for the testimony of Jesus, and the
judging is the *avenging* of their blood.

that they should be judged,
and that thou shouldest give
reward unto thy servants the
prophets, and to the saints,
and them that fear thy name, ^e small and great;
^h and shouldest destroy them which ⁱ destroy
the earth.

19 And ^k the temple of God was opened in
heaven, and there was seen in his temple the
ark of his testament: and ^l there were light-
nings, and voices, and thunderings, and an
earthquake, ^m and great hail.

10. xviii. 6. — ^l Or, *corrupt*. — ^k Ch. xv. 5, 8. — ^l Ch.
viii. 5. xvi. 18. — ^m Ch. xvi. 21.

Give reward unto thy servants] Who have been
faithful unto death.

The prophets] The faithful *teachers* in the church;
the saints—the Christians.

And them that fear thy name] All thy sincere fol-
lowers.

Destroy them which destroy the earth.] All the authors,
fomenters, and encouragers, of bloody wars.

Verse 19. *The temple of God was opened in heaven*] The true worship of God was established and per-
formed in the Christian church; this is the true
temple, that at Jerusalem being destroyed.

*And there were lightnings, and voices, and thunders,
and an earthquake, and great hail.*] These great
commotions were intended to introduce the following
vision; for the 12th chapter is properly a contin-
uation of the 11th, and should be read in strict con-
nexion with it.

I now come to a part of this book that is deemed
of the greatest importance by the Protestant church,
but is peculiarly difficult and obscure. I have
often acknowledged my own incapacity to illustrate
these prophecies. I might have availed myself of
the labours of others, but I know not who is right,
or whether any of the writers on this book have hit
the sense is more than I can assert, and more than
I think. The illustration of the xiiith, xiiiith, and
xviiith chapters, which I have referred to in the pre-
face, drawn up and displayed with great industry
and learning, I shall insert in its place, as by far
the most probable I have yet seen; but I leave the
learned author responsible for his own particular
views of the subject.

CHAPTER XII.

The woman clothed with the sun, and in travail, 1, 2. The great red dragon waiting to devour the child as soon as born, 3, 4. The woman is delivered of a son, who is caught up unto God; and she flees to the wilderness, 5, 6. The war in heaven between Michael and the dragon, 7, 8. The dragon and his angels are overcome and cast down to the earth; whereupon the whole heavenly host give glory to God, 9—11. The dragon, full of wrath at his defeat, persecutes the woman, 12, 13. She flees to the wilderness, whither he attempts to pursue her; and he makes war with her seed, 14—17.

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AND there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet,

and upon her head a crown of twelve stars :
2 And she being with child cried, ^btravailing in birth, and pained to be delivered.
3 And there appeared another ^cwonder in heaven; and behold ^da great red dragon, ^ehaving seven heads and ten horns, ^fand seven crowns upon his heads.
4 And ^ghis tail drew the third part ^hof the stars of heaven, ⁱand did cast them to the earth: and the dragon stood ^kbefore the woman which was ready to be delivered, for to devour her child as soon as it was born.

^a Or, sign. — ^b Isai. lxxvi. 7. Gal. iv. 19. — ^c Or, sign. Ch. xvii. 3. — ^d Ch. xvii. 9, 10. — ^e Ch. xiii. 1. — ^f Ch. x. 10, 19. — ^g Ch. xvii. 18. — ^h Dan. viii. 10. — ⁱ Ver. 2. Exod. i. 16. — ^j Ps. ii. 9. Ch. ii. 27. xix. 15. — ^k Ver. 4.

NOTES ON CHAP. XII.

Before I introduce the comment-mentioned at the close of the preceding chapter, I think it necessary to state that the *phraseology* of the whole chapter is peculiarly *rabbinical*, and shall insert a few selections which may serve to illustrate some of the principal figures.

In *Sohar Exod.*, fol. 47, col. 187, we find a mystical interpretation of Exod. xxi. 22: *If men strive, and hurt a woman with child, so that her fruit depart— she shall be surely punished, as the woman's husband will lay upon him.* "If men strive, i. e. *Michael* and *Sammael*, and hurt a woman with child, i. e. *the Israelitish church*, so that her fruit depart, *hoc fit in exilio*, he shall surely be punished, i. e. *Sammael*. *As the woman's husband*, that is, the holy and blessed God."

Verse 5. *And her child was caught up unto God, and to his throne.*] In *Yalcut Rubeni* are these words: "Rachael, the niece of Methusala, was pregnant, and ready to be delivered in Egypt. They trod upon her, and the child came out of her bowels, and lay under the bed; *Michael* descended, and took him up

5 And she brought forth a man child, ^mwho was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

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6 And ⁿthe woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there ^oa thousand two hundred *and* threescore days.
7 And there was war in heaven: ^pMichael and his angels fought ^qagainst the dragon; and the dragon fought and his angels,
8 And prevailed not; neither was their place found any more in heaven.
9 And ^rthe great dragon was cast out, ^sthat old serpent, called the Devil, and Satan, ^twhich deceiveth the whole world: ^uhe was

^o Ch. xi. 3. — ^p Dan. x. 13, 21. xii. 1. — ^q Ver. 3. Ch. xx. 2. — ^r Luke x. 18. John xii. 31. — ^s Gen. iii. 1, 4. Ch. xx. 2. — ^t Ch. xx. 3. — ^u Ch. ix. 1.

to the throne of glory. On that same night the first-born of Egypt were destroyed."

Verse 7. *There was war in heaven*] In the same treatise, fol. 87, 2, on Exod. xiv. 7, *Pharaoh took six hundred chariots*, we have these words: "There was war among those *above* and among those *below*, והמלחמה בשמים bashshamayim, and there was great war in heaven."

Of *Michael* the rabbins are full. See much in *Schoettgen*, and see the note on Jude, ver. 9.

The dragon—and his angels] The same as *Rab. Sam. ben David*, in *Chasad Shimuel*, calls *מטאל וחיילותיו* *Sammael vechayilothaiv*, "*Sammael and his troops*;" fol. 28, 2.

Verse 9. *That old serpent*] The rabbins speak much of this *being*, sometimes under the notion of *מטאל יצר הרע yetser hara*, *the evil principle*, and sometimes *Sammael*.

He was cast out into the earth, and his angels were cast out with him.] This is very like a saying in the book *Bahir*, in *Sohar Gen.*, fol. 27, col. 107: "*And God cast out Sammael and his troops from the place of their holiness.*"

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cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, ^a Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, ^b which accused them before our God day and night.

11 And ^c they overcame him by the blood of the Lamb, and by the word of their testimony: ^d and they loved not their lives unto the death.

12 Therefore ^e rejoice, ye heavens, and ye that dwell in them. ^f Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, ^g because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted ^h the woman which

brought forth the man *child*.

14 ⁱ And to the woman were given two wings of a great eagle, ^k that she might fly ^l into the wilderness, into her place, where she is nourished ^m for a time, and times, and half a time, from the face of the serpent.

15 And the serpent ⁿ cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, ^o and went to make war with the remnant of her seed, ^p which keep the commandments of God, and have ^q the testimony of Jesus Christ.

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^a Ch. xi. 15. xix. 1.—^b Job i. 9. ii. 5. Zech. iii. 1. ^c Rom. viii. 33, 34, 37. xvi. 20.—^d Luke xiv. 26.—^e Ps. xcvi. 11. Isai. xlix. 13. Ch. xviii. 20.—^f Ch. viii. 13. xi. 10. ^g Ch. x. 6.—^h Ver. 5.—ⁱ Exod. xix. 4. 1 Mac. ii. 29, 30, 31.

^k Ver. 6.—^l Ch. xvii. 3.—^m Dan. vii. 25. xiii. 7.—ⁿ Is. lix. 19.—^o Gen. iii. 15. Ch. xi. 7. xiii. 7.—^p Ch. xii. 12.—^q 1 Cor. ii. 1. 1 John v. 10. Ch. i. 2, 9. vi. 9. x. 10.

Verse 10. *The accuser of our brethren*] There is scarcely any thing more common in the rabbinical writings than *Satan as the accuser of the Israelites*. And the very same word *κατηγορος*, *accuser*, or, as it is in the *Codex Alexandrinus*, *κατηγορ*, is used by them in Hebrew letters, קטגור, *katigor*; e. gr. *Pirkey Eliezer*, c. 46, speaking of the day of expiation: "And the holy blessed God hears their testimony from their accuser, קטגורין מן מינ חקקטגור; and expiates the altar, the priests, and the whole multitude, from the greatest to the least."

In *Shemoth Rabba*, sect. 31, fol. 129, 2, are these words: "If a man observes the precepts, and is a son of the law, and lives a holy life, then *Satan stands and accuses him*."

"Every day, except the day of expiation, *Satan is the accuser of men*."—*Vayikra Rabba*, sect. 21, fol. 164.

"The holy blessed God said to the seventy princes of the world, Have ye seen him *who always accuses my children*?"—*Yalcut Chadash*, fol. 101, 3.

"The devil *stands always as an accuser* before the King of Israel."—*Sohar Levit.*, fol. 43, col. 171. See much more in *Schoettgen*.

NOTES ON CHAP. XII., BY J. E. C.

Verse 1. *There appeared a great wonder in heaven; a woman clothed with the sun.*] That the woman here represents the true church of Christ most commentators are agreed. In other parts of the Apocalypse the pure church of Christ is evidently portrayed by

a woman. In chap. xix., ver. 7, a great multitude are represented as saying, "Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready." In chap. xxi. 9, an angel talks with St. John, saying, "Come hither, I will shew thee the *wife* of the Lamb's wife." That the Christian church is *seen* will appear also from her being *clothed with the sun*, a striking emblem of Jesus Christ, the Sun of righteousness, the light and glory of the church; for the countenance of the Son of God is *as the sun shines in his strength*. The woman has

The moon under her feet.] Bishop Newton understands this of the Jewish typical worship; and indeed the Mosaic system of rites and ceremonies could not have been better represented, for it was the *shadow of good things to come*. The moon is the less light-ruling over the night, and deriving all its illumination from the sun; in like manner the Jewish dispensation was the bright moonlight night of the world, and possessed a portion of the glorious light of the gospel. At the rising of the sun the night is ended, and the lunar light no longer necessary, as the sun which enlightens her shines full upon the earth; exactly in the same way has the whole Jewish system of type and shadows been superseded by the birth, life, crucifixion, death, resurrection, ascension, and intercession of Jesus Christ. Upon the head of the woman is

A crown of twelve stars.] A very significant representation of the *twelve apostles*, who were the founders of the Christian church, and by whom the

gospel was preached in great part of the Roman empire with astonishing success. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Dan. xii. 3.

Verse 2. *And she being with child cried, travailing in birth, &c.*] This, when taken in connexion with the following verses, is a striking figure of the great persecution which the church of Christ should suffer under the heathen Roman emperors, but more especially of that long and most dreadful one under Diocletian. The woman is represented as BEING WITH CHILD, to show that the time would speedily arrive when God's patient forbearance with the heathen would be terminated, and that a deliverer should arise in the Christian world who would execute the divine vengeance upon paganism.

Verse 3. *There appeared another wonder—a great red dragon*] The dragon here is a symbol, not of the Roman empire in general, but of the heathen Roman empire. This great pagan power must have, therefore, been thus represented from the religion which supported. But what is a dragon? An entirely fabulous beast of antiquity, consequently, in this respect, a most proper emblem of the heathen worship, which consisted in paying adoration to numerous imaginary beings, termed gods, goddesses, &c. the very foundation of the heathen religious system mostly built upon fable; and it is very difficult to see many of their superstitions to any authentic origin; and even those which appear to derive their origin from the sacred writings are so disguised as fable as literally to bear no more resemblance to truth than the dragon of the ancients does to an animal with which we are acquainted. But it may be asked why the Spirit of God should represent the heathen Roman empire by a dragon, rather than any other of the fabulous animals with which the mythology of the ancient Romans abounded. The answer is as follows: In the eighth chapter of the book of Daniel, God has represented the kingdom of the Greeks by a he-goat, for no other apparent reason than this, that it was the national military standard of the Grecian monarchy; we may therefore expect the pagan Roman empire is called a DRAGON on similar account. In confirmation of this point it is remarkable that the dragon was the principal standard of the Romans next to the eagle, in the first, third, fourth, and fifth centuries of the Christian era. Of this we have abundant evidence in the writings of both heathens and Christians. Arrian is the earliest writer who has mentioned that dragons were used as military standards among the Romans. In his *Tactics*, c. 51. Hence Schwebelius supposes this standard was introduced after Trajan's conquest of the Daci. See *Vegetius de Re Militari* c. 1. c. 1. p. 191, Argentorati, 1806; and *Grævii Antiq. Roman.*, Tom. X., col. 1529. Vegetius who flourished about A. D. 386, says, lib. ii., *Primum signum totius legionis est aquila, quam fer portat. DRACONES etiam per singulas cohortes draconariis fruntur ad prælium.* "The first standard of the whole legion is the eagle, which the

aquilifer carries. DRAGONS are also borne to battle by the draconarii." As a legion consisted of ten cohorts, there were therefore ten draconarii to one aquilifer; hence, from the great number of draconarii in an army, the word *signarii* or *signiferi*, standard-bearers, came at last to mean the carriers of the dragon-standards only, the others retaining the name of *aquiliferi*.—See *Veget.*, lib. ii., c. 7, and his commentators. The heathen Roman empire is called a RED DRAGON; and accordingly we find from the testimony of ancient writers that the dragon-standards of the Romans were painted red. We read in Ammianus Marcellinus, lib. xvi., c. 12, of PURPUREUM signum draconis, "the purple standard of the dragon." See also *Claudius* in Rufinus, lib. ii., l. 177, 178. *Pitiscus*, in his *Lexicon Antiq. Rom.*, and *Ducange*, in his *Glossarium Mediæ et Infimæ Latinitatis*, sub voc. *Draco*, have considered this subject at great length, especially the latter writer, who has made several quotations from *Claudius*, *Sidonius*, *Prudentius*, and others, in which not only the standard, but also the image of the dragon itself, is stated to be of a red or purple colour. Of what has been said above respecting the dragon, this is then the sum: a huge fabulous beast is shown to St. John, by which some GREAT PAGAN power is symbolically represented; and the RED DRAGON is selected from among the numerous imaginary animals which the fancies of mankind have created to show that this great pagan power is the heathen Roman empire.

Having seven heads] As the dragon is an emblem of the heathen Roman power, its heads must denote heathen forms of government.—See the note on chap. xvii. 10, where the heads of the beast are explained in a similar way. These were exactly seven, and are enumerated by Tacitus (*Annal.*, lib. i., in *principio*) in words to the following effect: "The city of Rome was originally governed by kings. L. Brutus instituted liberty and the consulate. The dictatorship was only occasionally appointed; neither did the decemviral power last above two years; and the consular power of the military tribunes was not of long continuance. Neither had Cinna nor Sylla a long domination; the power of Pompey and Crassus was also soon absorbed in that of Cæsar; and the arms of Lepidus and Antony finally yielded to those of Augustus." From this passage it is evident to every person well acquainted with the Roman history, that the seven forms of government in the heathen Roman world were, 1. The Regal power; 2. The Consulate; 3. The Dictatorship; 4. The Decemvirate; 5. The consular power of the Military Tribunes; 6. The Triumvirate; and 7. The Imperial Government.

It is singular that commentators in general, in their citation of this passage, have taken no notice of the triumvirate, a form of government evidently as distinct from any of the others as kings are from consuls, or consuls from emperors. For the triumvirate consisted in the division of the Roman republic into three parts, each governed by an officer possessed with consular authority in his own province; and all three united together in the regulation of the whole Roman state. Consequently, it differed entirely from

the imperial power, which was the entire conversion of the Roman state from a republic to a monarchy.

And ten horns] That these ten horns signify as many kingdoms is evident from the seventh chapter of Daniel, where the angel, speaking of the fourth beast, says that "the ten horns out of this kingdom are ten kings that shall arise;" and in this view of the passage many commentators are agreed, who also admit that the ten kingdoms are to be met with "amid the broken pieces of the Roman empire." And it is evident that nothing less than the dismemberment of the Roman empire, and its division into ten independent kingdoms, can be intended by the angel's interpretation just quoted. If, therefore, the ten horns of Daniel's fourth beast point out as many kingdoms, for the very same reason must the horns of the dragon have a similar meaning. But the Roman empire was not divided into several independent kingdoms till a considerable time after it became Christian. In what sense then can it be said that the different kingdoms into which the Roman empire was divided by the barbarous nations are horns of the dragon? They were so because it was the Roman monarchy, in its seventh DRACONIC form of government, which was dismembered by the barbarians. For though the Roman empire was not completely dismembered till the fifth century, it is well known that the depression of the heathen idolatry, and the advancement of Christianity to the throne, effected not the least change in the form of government: the Romans continued still to be under subjection to the imperial power; and consequently, when the heathen barbarous nations divided the Roman empire among themselves, they might very properly be denominated horns of the dragon, as it was by means of their incursions that the imperial power, founded by the heathen Cæsars, was abolished. Machiavel and Bishop Lloyd enumerate the horns of the dragon thus: 1. The kingdom of the Huns; 2. The kingdom of the Ostrogoths; 3. The kingdom of the Visigoths; 4. The kingdom of the Franks; 5. The kingdom of the Vandals; 6. The kingdom of the Sueves and Alans; 7. The kingdom of the Burgundians; 8. The kingdom of the Heruli, Rugii, Scyri, and other tribes which composed the Italian kingdom of Odoacer; 9. The kingdom of the Saxons; and 10. The kingdom of the Lombards.

And seven crowns upon his heads.] In the seven Roman forms of government already enumerated, heathenism has been the crowning or dominant religion.

Verse 4. And his tail drew the third part of the stars of heaven] It is not unusual in scripture, as Dr. Mitchell observes, to call the hindmost of an enemy the tail, as in Josh. x. 19: *Ye shall cut off the hindmost of them, which is literally in Hebrew, אחרון ארומ "Ye shall cut off their tail."* See also Deut. xxv. 18. It is also observable that the word *oupa*, in this verse, has been used by the Greeks in the same sense with the Hebrew word אחרון already referred to. Thus *oupa orparov*, which we would translate the rear of an army, is literally the tail of an army. See the Thesaurus of Stephens in loc. The tail of the dragon is therefore the heathen Roman power in its

seventh or last form of government, viz., the imperial power; and is not, as Dr. Mitchell supposes, to be restricted to the last heathen Roman emperors. The heathen imperial power is said to draw the third part of the stars of heaven, by which has generally been understood that the Roman empire subjected the third part of the princes and potentates of the earth. But that this is not a correct statement of the fact is evident from the testimony of ancient history. The Roman empire was always considered and called the empire of the world by ancient writers. See Dionys. Halicarn., Antiq. Rom., lib. i., *prope principium*; Pitiaci Lexicon Antiq. Roman., sub voc. *impenium*; Ovidii Fast., lib. ii., l. 683; Vegetius de Re Militari, lib. i., c. 1, &c., &c. And it is even so named in scripture, for St. Luke, in the second chapter of his gospel, informs us that there went out a decree from Cæsar Augustus that THE WHOLE WORLD should be taxed, by which is evidently meant the Roman empire. The whole mystery of this passage consists in the misapprehension of its symbolical language. In order therefore to understand it, the symbols here used must be examined. By heaven is meant the most eminent or ruling part of any nation. This is evident from the very nature of the symbol, for "heaven is God's throne;" they therefore who are advanced to the supreme authority in any state are very properly said to be taken up into heaven, because they are raised to this eminence by the favour of the Lord, and are ministers of his to do his pleasure. And the calamity which fell upon Nebuchadnezzar was to instruct him in this important truth that the heavens do rule; that is, that all monarchs possess their kingdoms by divine appointment, and that no man is raised to power by what is usually termed the chances of war, but that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." The meaning of heaven being thus ascertained, it cannot be difficult to comprehend the meaning of earth, this being evidently its opposite, that is, every thing in subjection to the heaven or ruling part. Stars have already been shown to denote ministers of religion; and this is more fully evident from chap. i. of this book, where the seven stars which the Son of God holds in his right hand are explained to signify the seven angels [or messengers of the seven churches, by whom must be meant the seven pastors or ministers of these churches. The resemblance of ministers to stars is very striking, for as the stars give light upon the earth, so are ministers the lights of the cause they advocate, and their position in heaven, the symbol of domination, very fitly betokens the spiritual authority of priests or ministers over their flocks. Hence, as the woman, or Christian church, has upon her head a crown of twelve stars, which signifies that she is under the guidance of the twelve apostles, who are the twelve principal lights of the Christian world, so has the dragon also his stars or ministers. The stars therefore which the dragon draws with his tail must represent the whole body of pagan priests, who were the stars or lights of the heathen world. See

in what sense can it be said that the heathen Roman empire, which ruled over the whole known world, only draws a *third part* of the stars of heaven? The answer is: The religious world in the time of St. John was divided into three grand branches, viz., the Christian world, the Jewish world, and the heathen and pagan world: consequently, as a *dragon*, a fabulous animal, is an emblem of a civil power supporting a *religion founded in fable*; it necessarily follows that the *stars* or *ministers* of the Jews and Christians cannot be numbered among those which he draws with his tail, as they were not the advocates of his idolatry, but were ministers of a religion founded by the God of heaven, and consequently formed no part of the pagan world, though they were in subjection in secular matters to the pagan Roman empire. The tail of the dragon therefore draweth after him *the whole heathen world*.

And did cast them to the earth] That is, reduced all the pagan priests under the Roman yoke. The words of the prophecy are very remarkable. It is said the tail of the dragon *draweth* (for so *συρξει* should be translated), but it is added *and HATH CAST them upon the earth*, to show that at the time the Apocalypse was written the world was divided into the three grand religious divisions already referred to; but that the tail of the dragon, or the pagan Roman power under its *last* form of government, had brought the whole heathen world (which was a third part of the religious world in the apostolic age) into subjection previously to the communication of the Revelation to St. John. It is the dragon's *tail* that draws the third part of the stars of heaven, therefore it was during the dominion of his *last* form of government that Christianity was introduced into the world; for in the time of the six preceding draconic forms of government, the world was divided religiously into only two grand branches, Jews and Gentiles. That the sense in which the *third part* is here taken is the one intended in the prophecy is not beyond all controversy, when it is considered that this very division is made in the first and third verses, in which mention is made of the *woman clothed with the sun*—the Christian church, the *moon under her feet*, or Jewish church, and the *dragon*, or heathen power. Thus the *heathen imperial government* is doubly represented, first, by *one* of the seven draconic heads, to show that it was one of those seven heathen forms of government which have been successively at the *head* of the Roman state; and secondly, by the dragon's *tail*, because it was the *tail* of those seven. For a justification of this method of interpretation, see on the angel's double explanation of the heads of the beast, chap. xvii. 9, 10, 16. *And the dragon stood before the woman, &c.*] Constantius Chlorus, the father of Constantine, abandoned the absurdities of paganism, and treated the Christians with great respect. This alarmed the pagan priests, whose interests were so closely connected with the continuance of the ancient superstitions, and who apprehended that to their great detriment the Christian religion would become daily more universal and triumphant throughout the empire.

Under these anxious fears they moved Diocletian to persecute the Christians. Hence began what is termed the *tenth* and last general persecution, which was the most severe of all, and continued nearly ten years (see *Mosheim's Ecclesiastical History of the Third Century*); and as it was the divine pleasure that at this time a great deliverer should be raised up in behalf of his suffering people, the *woman*, or Christian church, is very appropriately represented as overtaken with the pangs of labour, *and ready to be delivered*. Before the death of Constantius, the heathen party, aware that Constantine would follow the example of his father, who so much favoured the Christians, beheld him with a watchful and malignant eye. Many were the snares that, according to Eusebius, were laid for him by Maximin and Galerius; he relates the frequent and dangerous enterprises to which they urged him, with the design that he might lose his life. When Galerius heard of the death of Constantius, and that he had appointed Constantine his successor, he was filled with the most ungovernable rage and indignation, notwithstanding he did not dare to take any steps contrary to the interest of Constantine. The dread of the armies of the West, which were mostly composed of Christians, was a sufficient check to all attempts of that kind. Thus the dragon, or heathen power, stood before the *woman*, or Christian church, to devour her son, or deliverer, as soon as he was born. See Dr. *Mitchell's Exposition of the Revelation*, in loc.

Verse 5. And she brought forth a man child] The Christian church, when her full time came, obtained a *deliverer* who, in the course of the divine providence, was destined

To rule all nations] The heathen Roman empire,

With a rod of iron] A strong figure to denote the *very great restraint* that should be put upon paganism, so that it should not be able longer to persecute the Christian church. The *man child* mentioned in this verse is the *dynasty of Christian emperors*, beginning with Constantine's public acknowledgment of his belief in the divinity of the Christian religion, which happened in the latter part of A. D. 312, after the defeat of the emperor Maxentius.

And her child was caught up unto God, and to his throne.] A succession of Christian emperors was raised up to the church; for the Roman throne, as Bishop Newton observes, is here called the throne of God, because there is no power but of God: *the powers that be are ordained of God*.

Verse 6. And the woman fled into the wilderness] The account of the woman's flying into the wilderness immediately follows that of her child being caught up to the throne of God, to denote the great and *rapid* increase of heresies in the Christian church after the time that Christianity was made the religion of the empire.

Where she hath a place prepared of God] See on ver. 14.

Ver. 7. And there was war in heaven] As *heaven* means here the *throne* of the Roman empire, the war in heaven consequently alludes to the breaking out

of civil commotions among the governors of this empire.

Michael and his angels fought against the dragon] Michael was the man child which the woman brought forth, as is evident from the context, and therefore signifies, as has been shown already, the dynasty of Christian Roman emperors. This dynasty is represented by Michael, because he is "the great prince which standeth for the children of God's people." Dan. xii. 1.

And the dragon fought and his angels] Or ministers. Verse 8. *And prevailed not*] Against the cause of Christianity.

Neither was their place found any more in heaven.] The advocates of the heathen idolatry were prevented from having any further share in the government of the empire. The wonderful success of Constantine over all his enemies, and his final triumph over Licinius, correspond exactly to the symbolical language in this verse.

Verse 9. *And the great dragon was cast out, &c.*] By the terms *Devil* and *Satan* mentioned in this verse, Pareus, Faber, and many other commentators, understand literally the great spiritual enemy of mankind. But this view of the passage cannot be correct, from the circumstance that it is the *dragon* which is thus called. Now, if by the *dragon* be meant the *devil*, then we are necessarily led to this conclusion, that the great apostate spirit is a monster, having seven heads and ten horns; and also that he has a *tail*, with which he drags after him the third part of the stars of heaven. The appellations, *old serpent*, *devil*, and *Satan*, must therefore be understood figuratively. The heathen power is called *that old serpent which deceiveth the whole world*, from its subtlety against the Christians, and its causing the whole Roman world, as far as it was in its power, to embrace the absurdities of paganism. It is called the *devil*, from its continual false accusations and slanders against the true worshippers of God, for the devil is a *liar from the beginning*; and it is also called *Satan*, *ἄγων*, which is a Hebrew word signifying an *adversary*, from its frequent persecutions of the Christian church. The dragon and his angels are said to be *cast out*, which is more than was said in the preceding verse. There mention is made of his being found no longer in *heaven*, or on the throne of the Roman empire, here he is entirely cast out from all offices of trust in the empire; his religion is first only tolerated, and then totally abolished, by the imperial power. This great event was not the work of a reign; it took up many years, for it had to contend with the deep-rooted prejudices of the heathen, who to the very last endeavoured to uphold their declining superstition. Paganism received several mortal strokes in the time of Constantine and his sons Constans and Constantius. It was farther reduced by the great zeal of Jovian, Valentinian, and Valens; and was finally suppressed by the edicts of Gratian, Theodosius I., and his successors. It was not till A. D. 388 that Rome itself, the residence of the emperor, was generally reformed from the absurdities of paganism; but the total suppression of paganism soon

followed the conversion of the metropolitan city, and about A. D. 395 the dragon may be considered, in an eminent sense, to have been *cast into the earth*, that is, into a state of utter subjection to the ruling dynasty of Christian emperors.

Verse 10. *And I heard a loud voice, saying,—Now is come salvation, &c.*] This is a song of triumph of the Christian church over the heathen idolatry, and is very expressive of the great joy of the Christians upon this most stupendous event. The loud voice of triumph is said to be heard in *heaven*, to show that the Christian religion was now exalted to the *heaven* or *throne* of the Roman empire. "It is very remarkable," as Bishop Newton observes, "that Constantine himself, and the Christians of his time, describe his conquests under the image of a *dragon*, as if they had understood that this prophecy had received its accomplishment in him. Constantine himself, in his epistle to Eusebius and other bishops concerning the re-edifying and repairing of the churches, saith that 'liberty being now restored, and that the *dragon* being removed from the administration of public affairs, by the providence of the great God and by my ministry, I esteem the great power of God to have been made manifest to all.' Moreover, a picture of Constantine was set up over the palace gate, with the cross over his head, and under his feet the great enemy of mankind, who persecuted the church by means of impious tyrants, *in the form of a dragon*, transfixed with a dart through the midst of his body, and falling headlong into the depth of the sea." See *Eusebius de Vita Constantini*, lib. ii., c. 46, and lib. iii., c. 3, and *Socratis Hist. Eccles.*, lib. i., c. 9. Constantine added to the other Roman ensigns the *labarum*, or standard of the cross, and constituted it the principal standard of the Christian Roman empire. To this *labarum* Prudentius refers, when speaking of the Christian soldiers, in his first hymn *ἕρπετ' ὀφθαλμοῦ*,

*Cæsaris vexilla linquunt, eligunt signum crucis,
Proque ventosis Draconum, quæ gerebant, palliis,
Proferunt insignis lignum, quod Draconem subdidit.*

"They leave the ensigns of Cæsar; they choose the standard of the cross; and instead of the dragon-flags which they carried, moved about with the wind, they bring forward the illustrious wood that subdued the dragon."

When the apostle saw the woman in *heaven*, well might he call it, in the spirit of prophecy, a *great wonder*.

Verse 11. *And they overcame him by the blood of the Lamb*] Here is given the reason why the followers of Christ prevailed at this time against all their adversaries. It was because they fought against the dragon in the armour of God. *They overcame him by the blood of the Lamb*—by proclaiming salvation to sinners through Christ crucified, and by their continual intercession at the throne of grace for the conversion of the heathen world.

And by the word of their testimony] By constantly testifying against the errors and follies of mankind.

And they loved not their lives unto the death] They

regarded not their present temporal estate, but even gladly delivered up their lives to the fury of their persecutors, and thus sealed the truth of what they spake with their blood.

Verse 12. *Therefore rejoice, ye heavens, and ye that dwell in them.*] Let the Christians, who are now partakers of the present temporal prosperity, and advanced to places of trust in the empire, praise and magnify the Lord who has thus so signally interfered in their behalf. But it is added,

Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you.] By the *inhabitants of the earth* are meant the people in subjection to the Roman empire; and by the *sea*, those parts of the Roman dominions appear to be intended that were reduced to a state of anarchy by the incursions of the barbarous nations. It is not without precedent to liken great hosts of nations combined together to the sea. See Ezek. xxvi. 3. Here then is a woe denounced against the whole Roman world which will be excited by the devil, the father of lies, the heathen party being thus denominated from the method they pursued in their endeavours to destroy the religion of Jesus. See on ver. 15.

Having great wrath, because he knoweth that he hath but a short time.] The Christian religion, the pagan party see with great regret, is rapidly gaining ground every where; and, if not timely checked, must soon have all opposition.

Verse 13. *And when the dragon saw that he was cast unto the earth*] When the heathen party saw that they were no longer supported by the civil power,

He persecuted the woman which brought forth the man child.] The heathens persecuted the Christian church in the behalf of which Divine Providence had raised up a dynasty of Christian Roman emperors.

Verse 14. *And to the woman were given two wings like a great eagle*] *Τῶν ἁετῶν τοῦ μεγάλου* Of the great eagle. The great eagle here mentioned is an emblem of the Roman empire in general, and therefore differs from the *dragon*, which is a symbol of the *HEATHEN ROMAN empire* in particular. The Roman power is alluded an eagle from its legionary standard, which was introduced among the Romans in the second year of the consulate of C. Marius; for before that time minotaurs, wolves, leopards, horses, boars, and eagles were used indifferently, according to the humour of the commander. The Roman eagles were figures in relief of silver or gold, borne on the tops of pikes, the wings being displayed, and frequently a thunderbolt in their talons. Under the eagle, on the pike, were piled bucklers, and sometimes crowns. The two wings of the great eagle refer to the *two and independent divisions* of the Roman empire, which took place January 17, A. D. 395, and were given to the woman, Christianity being the established religion of both empires.

That she might fly into the wilderness, into her place, &c.] The apparent repetition here of what is said in ver. 6 has induced Bishop Newton to consider the former passage as introduced by way of

prolepsis or *anticipation*; for, says he, the woman did not fly into the wilderness till several years after the conversion of Constantine. But that there is no such *prolepsis* as the bishop imagines is evident from the ecclesiastical history of the fourth century; for the woman, or true church, began to flee into the wilderness a considerable time before the division of the great Roman empire into two independent monarchies. The word translated *fed* is not to be taken in that peculiar sense as if the woman, in the commencement of her flight, had been furnished with wings, for the original word is *ἐφύγεν*. The meaning therefore of verses 6 and 14, when taken in connexion with their respective contexts, is that the woman began to make rapid strides towards the desert almost immediately after her elevation to the *heaven or throne* of the Roman empire, and in the *course of her flight* was furnished with the wings of the great eagle *ἵνα πετήται*, that she might fly, into that place prepared of God, where she should be fed a thousand two hundred and threescore days. It is said here that the period for which the woman should be nourished in the wilderness would be *a time, times, and a half*; consequently this period is the same with the *twelve hundred and sixty days* of ver. 6. But in no other sense can they be considered the same than by understanding a *time* to signify a year; *times, two years*; and *half a time, half a year*; i. e. *three years and a half*. And as each prophetic year contains *three hundred and sixty days*, so three years and a half will contain precisely *twelve hundred and sixty days*. The Apocalypse being highly symbolical, it is reasonable to expect that its periods of time will also be represented symbolically, that the prophecy may be homogeneous in all its parts. The Holy Spirit, when speaking of *years* symbolically, has invariably represented them by *days*, commanding, e. gr., the prophet Ezekiel to lie upon his left side *three hundred and ninety days*, that it might be a *sign or symbol* of the house of Israel bearing their iniquity as many years; and *forty days* upon his right side, to represent to the house of Judah in a symbolical manner, that they should bear their iniquity *forty years*. The one thousand two hundred and threescore days, therefore, that the woman is fed in the wilderness, must be understood *symbolically*, and consequently denote as many natural years. The wilderness into which the woman flies is the Greek and Latin worlds, for she is conveyed into her place by means of the two wings of the great eagle. We must not understand the phrase *flying into her place* of her removing from one part of the habitable world into another, but of her speedy declension from a state of great prosperity to a forlorn and desolate condition. The woman is nourished for one thousand two hundred and threescore years *from the face of the serpent*. The empires in the East and West were destined, in the course of the divine providence, to support the Christian religion, at least nominally, while the rest of the world should remain in pagan idolatry or under the influence of the dragon, here called the *serpent* because he deceiveth the whole world. The words of the prophecy are very remarkable. The

Christian church is said to be supported by the eastern and western empires, *two mighty dominations*; and at the same time situated in *the wilderness*, strongly denoting that, though *many* professed Christianity, there were but *very few* who "kept the commandments of God, and had the testimony of Jesus Christ."

Verse 15. *And the serpent cast out of his mouth water as a flood*] The water here evidently means *great multitudes of nations and peoples*; for in chap. xvii. 15, the interpreting angel says, *The waters which thou sawest—are peoples, and multitudes, and nations, and tongues*. This water then, which the dragon cast out of his mouth, must be an inundation of heathen barbarous nations upon the Roman empire; and the purpose which the dragon has in view by this inundation is, that he might cause the woman, or Christian church,

To be carried away of the flood.] Entirely swept away from the face of the earth. Dr. Mosheim, in the commencement of his second chapter upon the fifth century, observes "that the Goths, the Heruli, the Franks, the Huns, and the Vandals, with other fierce and warlike nations, for the most part strangers to Christianity, had invaded the Roman empire, and rent it asunder in the most deplorable manner. Amidst these calamities the Christians were grievous, nay, we may venture to say the principal, sufferers. It is true these savage nations were much more intent upon the acquisition of wealth and dominion than upon the propagation or support of the pagan superstitions, nor did their cruelty and opposition to the Christians arise from any religious principle, or from an enthusiastic desire to ruin the cause of Christianity; it was merely by the *INSTIGATION of the pagans, who remained yet in the empire*, that they were excited to treat with such severity and violence the followers of Christ." Thus the woe which was denounced, ver. 12, against the *inhabiters of the earth and of the sea*, came upon the whole Roman world; for, in consequence of the excitement and malicious misrepresentations of the pagans of the empire, "a transmigration of a great swarm of nations" came upon the Romans, and ceased not their ravages till they had desolated the eastern empire, even as far as the gates of Byzantium, and finally possessed themselves of the western empire. "If," says Dr. Robertson, in the introduction to his History of Charles V., Vol. I., pp. 11, 12, edit. Lond. 1809, "a man was called to fix upon the period in the history of the world, during which the condition of the human race was most calamitous and afflicted, he would, without hesitation, name that which elapsed from the death of Theodosius the

Great to the establishment of the Lombards in Italy, a period of *one hundred and seventy-six years*. The contemporary authors who beheld that scene of desolation, labour and are at a loss for expressions to describe the horror of it. *The scourge of God, the destroyer of nations*, are the dreadful epithets by which they distinguish the most noted of the barbarous leaders; and they compare the ruin which they had brought on the world to the havoc occasioned by earthquakes, conflagrations, or deluges, the most formidable and fatal calamities which the imagination of man can conceive." But the subtle design which the serpent or dragon had in view, when he vomited out of his mouth a flood of waters, was most providentially frustrated; for

Verse 16. *The earth helped the woman*] "Nothing, indeed," as Bishop Newton excellently observes, "was more likely to produce the ruin and utter subversion of the Christian church than the irruptions of so many barbarous nations into the Roman empire. But the event proved contrary to human appearance and expectation: *the earth swallowed up the flood*; the barbarians were rather swallowed up by the Romans, than the Romans by the barbarians; the heathen conquerors, instead of imposing their own, submitted to the religion of the conquered Christians; and they not only embraced the religion, but affected even the laws, the manners, the customs, the language, and the very name, of Romans, so that the victors were in a manner absorbed and lost among the vanquished." See his Dissertations on the Prophecies, in loc.

Verse 17. *And the dragon was wroth with the woman*] The heathen party, foiled in their subtle attempt to destroy Christianity, were greatly enraged, and endeavoured to excite the hatred of the multitude against the religion of Jesus. "They alleged that before the coming of Christ the world was blessed with peace and prosperity; but that since the progress of their religion every where, the gods, filled with indignation to see their worship neglected and their altars abandoned, had visited the earth with those plagues and desolations which increased every day." See Mosheim's Ecclesiastical History, Cent. V., Part 1, and other works on this subject.

Went to make war with the remnant of her seed] The dragon ἀνηλες, departed, i. e. into the wilderness, whither the woman had fled; and in another form commenced a new species of persecution, directed *only against the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ*. See on verse 13 of the following chapter for an illustration of this remarkable passage.

CHAPTER XIII.

The beast rising out of the sea with seven heads, ten horns, and ten crowns, 1. His description, power, blasphemy, cruelty, &c., 2—10. The beast coming out of the earth with ten horns, deceiving the world by his false miracles, and causing every one to receive his mark in their right hand, 11—17. His number, 666, 18.

M. cir. 4100.
D. cir. 96.
Imp. Flavio
Domitiano Cæs.
et Nerva.

AND I stood upon the sand
of the sea, and saw a
beast rise up out of the sea,
having seven heads and ten

horns, and upon his horns ten
crowns, and upon his heads
the name of blasphemy.
And the beast which I saw

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

^a Dan. vii. 3, 7. — ^b Ch. xii. 3. xvii. 3, 9, 12.

^c Or, names. Ch. xvii. 3. — ^d Dan. vii. 6.

NOTES ON CHAP. XIII. BY J. E. C.

verse 1. *And I stood upon the sand of the sea, and a beast rise up out of the sea*] Before we can proceed in the interpretation of this chapter, it will be highly necessary to ascertain the meaning of the prophetic symbol *beast*, as the want of a proper understanding of this term has probably been one reason why so many discordant hypotheses have been published to the world. In this investigation it is impossible to resort to a higher authority than scripture, the Holy Ghost is his own interpreter. What is therefore meant by the term *beast* in any one prophetic vision, the same species of thing must be denoted by the term whenever it is used in a similar manner in any other part of the sacred oracles. Being therefore laid this foundation, the angel's interpretation of the last of Daniel's four beasts need not be produced, an account of which is given in the seventh chapter of this prophet. Daniel being desirous to "know the truth of the fourth beast which was diverse from all the others, exceeding dread- and of the ten horns that were on his head," he thus interprets the vision: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kingdoms that shall arise," &c. In this scripture it is plainly declared that the fourth beast should be the fourth kingdom upon earth; consequently, the four beasts seen by Daniel are four kingdoms: hence the *beast* is the prophetic symbol for a kingdom.

As to the nature of the kingdom which is represented by the term *beast*, we shall obtain no inconceivable light in examining the most proper meaning of the original word חַיָּה *chaiyah*. This Hebrew word is translated in the Septuagint by the Greek word *θηρ*, and both words signify what we term a wild beast; and the latter is the one used by St. John in the Apocalypse. Taking up the Greek word *θηρ* in this sense, it is fully evident, if a power be represented in the prophetic writings under the notion of a wild beast, that the power so represented must partake of the nature of a wild beast. Hence an earthly and violent power is evidently designed. And the comparison is peculiarly appropriate; for as several species of wild beasts carry on perpetual warfare in the animal world, so most governments, influenced by ambition, promote discord and depopulation. And, also, as the carnivorous wild beast increases its strength and magnitude by preying upon feebler animals; so most earthly monarchies are supported up by the sword, and derive their political consequence from the unsuccessful resistance of the con-

tending nations. The kingdom of God, on the other hand, is represented as "a stone cut out of the mountain without hands;" and is never likened to a *beast*, because it is not raised up by the sword as all other secular powers are, but sanctifies the persons under its subjection; in which last particular it essentially differs from all other dominations.

This beast is said to *rise up out of the sea*, in which particular it corresponds with the four beasts of Daniel; the *sea* is therefore the symbol of a great multitude of nations, as has already been proved; and the meaning is, that every mighty empire is raised upon the ruins of a great number of nations, which it has successfully contended against and incorporated with its dominions. The *sea*, here, is doubtless the same against the inhabitants of which a woe was denounced, chap. xii. 12; for St. John was standing upon the sand of the sea when the vision changed from the woman and the dragon to that recorded in this chapter. It therefore follows that the kingdom or empire here represented by the *beast*, is that which sprung up out of the ruins of the western Roman empire.

Having seven heads and ten horns, and upon his horns ten crowns] The beast here described is the Latin empire, which supported the Romish or Latin church; for it has upon his horns ten crowns, i. e. is an empire composed of ten distinct monarchies in the interest of the Latin church. See the heads and horns fully explained in the notes on chap. xvii. 10, 12, 16.

As the phrases *Latin church*, *Latin empire*, &c., are not very generally understood at present, and will occur frequently in the course of the notes on this and the xviiith chapter, it will not be improper here to explain them. During the period from the division of the Roman empire into those of the east and west, till the final dissolution of the western empire, the subjects of both empires were equally known by the name of *Romans*. Soon after this event the people of the west lost almost entirely the name of *Romans*, and were denominated after their respective kingdoms which were established upon the ruins of the western empire. But as the eastern empire escaped the ruin which fell upon the western, the subjects of the former still retained the name of *Romans*, and called their dominion Ἡ Ῥωμαϊκή βασιλεία, the *Roman empire*; by which name this monarchy was known among them till its final dissolution in 1453, by Mohammed II., the Turkish sultan. But the subjects of the eastern emperor, ever since the time of Charlemagne or before (and more particularly in the time of the Crusades and subsequently), called the western people, or those under the influence of the

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

was like unto a leopard, ^a and his feet were as *the feet* of a bear, ^b and his mouth as the mouth of a lion: and ^c the

dragon gave him his power, ^d and his seat, ^e and great authority.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

3 And I saw one of his heads

^a Dan. vii. 5.—^b Dan. vii. 4.

^c Ch. xii. 9.—^d Ch. xvi. 10.—^e Ch. xii. 4.

Romish church, *Latins*, and their church *the Latin church*. And the western people, in return, denominated the eastern church *the Greek church*, and the members of it *Greeks*. Hence the division of the Christian church into those of the *Greek* and *Latin*. For a confirmation of what has just been said the reader may consult the Byzantine writers, where he will find the appellations *Ῥωμαῖοι* and *Λατίνοι*, *Romans* and *Latins*, used in the sense here mentioned in very numerous instances. The members of the Romish church have not been named *Latins* by the Greeks alone; this term is also used in the public instruments drawn up by the general popish councils, as may be instanced in the following words which form a part of a decree of the council of Basil, dated Sept. 26, 1437: *Copiosissimam subventionem pro unione GRÆCORUM cum LATINIS*, "A very great convention for the union of the Greeks with the Latins." Even in the very papal bulls this appellation has been acknowledged, as may be seen in the edict of Pope Eugenius IV., dated Sept. 17, 1437, where in one place mention is made of *Ecclesie LATINORUM quæsitæ unio*, "the desired union of the church of the Latins;" and in another place we read, *Nec superesse modum alium prosequendi operis tam pii, et servandi LATINÆ ECCLESIE honoris*, "that no means might be left untried of prosecuting so pious a work, and of preserving the honour of the Latin church." See *Corps Diplomatique*, Tom. III., pp. 32, 35. In a bull of the same pontiff, dated Sept. 1439, we have *Sanctissima LATINORUM et GRÆCORUM unio*, "the most holy union of the Greeks with the Latins." See Bail's *Summa Conciliorum*, in *loc.* By *the Latin empire* is meant the whole of the powers which support the Latin church.

And upon his heads the name of blasphemy.] *ὄνομα βλασφημίας* A name of blasphemy. This has been variously understood. Jerome and Prosper give it as their opinion that the name of blasphemy consists in the appellation *urbs æterna*, eternal city, applied to Rome; and modern commentators refer it to the idolatrous worship of the Romans and papists. Before we attempt to ascertain the meaning of this passage, it must be first defined what the Holy Spirit means by a name of blasphemy. Blasphemy, in scripture, signifies *impious speaking* when applied to God, and *injurious speaking* when directed against our neighbour. A name of blasphemy is the prostitution of a sacred name to an unholy purpose. This is evident from the 9th verse of the second chapter of the Apocalypse, where God says, "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." These wicked men, by calling themselves Jews, blasphemed the name,

i. e. used it in an injurious sense; for he only is a Jew who is one inwardly. Hence the term *Jews* applied to the synagogue of Satan is a name of blasphemy, *i. e.* a sacred name blasphemed. A name of blasphemy, or a blasphemous appellation, is said to be upon all the seven heads of the beast. To determine what this name is, the meaning of the seven heads in this place must be ascertained. If the reader refer to the notes on chap. xvii. 9, 10, 11, he will find that the heads are explained to have a double meaning, *viz.*, that they signify the seven electorates of the German empire, and also seven forms of Latin government. As this is the first place in which the heads of the beast are mentioned with any description, it is reasonable to expect that that signification of the heads which is first in order in the angel's interpretation, chap. xvii. 9, must be what is here intended. This is, "the seven heads are seven mountains on which the woman sitteth;" the name of blasphemy will consequently be found upon the seven electorates of Germany. This, therefore, can be no other than that which was common, not only to the electorates, but also to the whole empire of Germany, or that well known one of SACRUM Imperium Romanum, "The SACRED (or HOLY) Roman empire." Here is a sacred appellation blasphemed by its application to the principal power of the beast. No kingdom can properly be called *holy* but that of Jesus; therefore it would be blasphemy to unite this epithet with any other power. But it must be horribly blasphemous to apply it to the German empire, the grand supporter of antichrist from his very rise to temporal authority. Can that empire be *holy* which has killed the saints which has professed and supported with all its might, an idolatrous system of worship? It is impossible. Therefore its assumption of *sacred* or *holy* (which appellation was originally given to the empire from its being the main support of what is termed the holy catholic church, the emperor being styled, on this account, Christ's temporal vicar upon earth: see *Cæsarini Fürstenerii Tractatus De Suprematu Principum Germaniæ*, cc. 31, 32) is, in the highest sense the words can be taken, a name of blasphemy. The name of blasphemy is very properly said to be upon the seven heads of the beast, or seven electorates of the German empire, because the electors are styled SACRI Imperii Principes Electores, Princes, Electors of the Holy Empire; SACRI Romani Imperii Electores, Electors of the Holy Roman Empire.

Verse 2. And the beast which I saw was like unto a leopard] This similitude of the beast to a leopard appears to be an allusion to the third beast of Daniel, which is well known to represent the empire of the Greeks. The Latin empire greatly resembled the

f. cir. 4100. * as it were ^b wounded to death ;
D. cir. 96. and his deadly wound was
pp. Flavio healed : and ^c all the world
itiano Cæs. wondered after the beast.
t. et Nerva.

And they worshipped the dragon which

gave power unto the beast : and
they worshipped the beast, say-
ing, ^d Who is like unto the
beast? who is able to make
war with him?

A. M. cir. 4100.
A. D. cir. 96.
Impp. Flavio
Domitiano Cæs.
Aug. et Nerva.

^a Ver. 12, 14.—^b Gr. slain.

^c Ch. xvii. 8.—^d Ch. xviii. 18.

tern empire of the Greeks ; for that the power of
Greeks was still said to be like a leopard, even
its subjugation by the Romans, is evident from
vii. 12 : "As concerning the rest of the beasts,
had their dominion taken away ; yet their lives
prolonged for a season and time." The Latin
empire was, in the first place, like to its contemp-
orary, because both adhered to an idolatrous system
of worship, professedly Christian, but really anti-
christian ; and it is well known that the Greek and
Latin churches abound in monstrous absurdities.
Secondly, Both empires were similar in their opposi-
tion to the spread of pure Christianity ; though it
cannot be allowed that the Latins far outstripped the
Greeks in this particular. Thirdly, Both empires
were similar in respect to the civil authority being
completely depressed by the ecclesiastical ; though it
cannot be granted the authority of the Latin church
was more strongly marked, and of much longer con-
tinuance. The excommunication of the Greek
emperor by the patriarch Arsenius, and the conse-
quences of that excommunication, afford a remarkable
example of the great power of the Greek clergy.
The beast of St. John, though in its general
resemblance it resembles a leopard, yet differs from it
in having feet like those of a bear. The second beast
Daniel was likened to a bear, and there can be
no doubt that the kingdom of the Medes and Persians
was intended ; and it is very properly likened to this
mal because it was one of the most inhuman
governments that ever existed, and a bear is the well
known scripture emblem of cruelty. See 2 Sam.
i. 8, and Hos. xiii. 8. Is not cruelty a striking
characteristic of the papal Latin empire? Have not
the subjects of this empire literally trampled to death
those in their power who would not obey their
idolatrous requisitions? In Fox's Book of Martyrs,
and other works which treat upon this subject, will
be found a melancholy catalogue of the horrid tor-
tures and most lingering deaths which they have
inflicted great numbers of Christians to suffer. In
this sense the feet of the beast were as the feet of a
lion. Another particular in which the beast differed
from a leopard was, in having a mouth like a lion.
It is," says Dr. More, "like the Babylonish kingdom
the first beast of Daniel, which is likened to a lion)
its cruel decrees against such as will not obey their
idolatrous edicts, nor worship the golden image that
Nebuchadnezzar had set up. Their stubbornness
must be punished by a hot fiery furnace ; fire and
brimstone must be prepared for them that will not sub-
mit to this new Roman idolatry."

And the dragon gave him his power, and his seat,
and great authority.] It was said of the dragon, in
chap. xii. 8, that his place was found no more in
heaven ; the dragon here cannot therefore be the
heathen Roman empire, as this was abolished pre-
viously to the rising up of the beast. It must then
allude to the restoration of one of the DRACONIC heads
of the beast, as will be seen in the explanation of
the following verse, and more fully in the notes on
chap. xvii.

Verse 3. And I saw one of his heads as it were
wounded to death] This is the second and last place
where the heads of the beast are mentioned with any
description ; and therefore the meaning here must be
forms of government, as these were noticed last in the
angel's double explanation. The head that was
wounded to death can be no other than the seventh
draconic head, which was the sixth head of the beast,
viz. the imperial power ; for "this head," as Bishop
Newton observes, "was, as it were, wounded to death
when the Roman empire was overturned by the
northern nations, and an end was put to the very
name of emperor in Momyllus Augustulus." It was
so wounded that it was wholly improbable that it
could ever rise again to considerable power, for the
western empire came into the possession of several
barbarous nations of independent interests.

And his deadly wound was healed] This was
effected by Charlemagne, who with his successors
assumed all the marks of the ancient emperors of
the west, with the titles of Semper Augustus, Sacred
Majesty, First Prince of the Christian world, Tem-
poral Chief of the Christian people, and Rector or
Temporal Chief of the Faithful in Germany ; Mod.
Universal History, Vol. XXXII., p. 79. But it is
said in ver. 2 that the dragon gave the beast his
power, δυναμιν, his armies or military strength ; i. e.
he employed all his imperial power in defence of the
Latin empire, which supported the Latin church.
He also gave his seat, θρονον, literally his throne, to
him ; that is, his whole empire formed an integral
part of the Latin empire, by its conversion to the
Roman Catholic faith. He also gave him great
authority. This is literally true of the Roman
empire of Germany, which, by its great power and
influence in the politics of Europe, extended the
religion of the empire over the various states and
monarchies of Europe, thus incorporating them as
it were in one vast empire, by uniting them in one
common faith.

And all the world wondered after the beast.] Ὀλη ἡ
γη All the earth. As the original word signifies

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

5 And there was given unto him ^a a mouth speaking great things and blasphemies; and power was given unto him ^b to continue ^c forty and two months.

^a Dan. vii. 8, 11, 25. xi. 36.—^b Or, to make war.

earth, and not world as in our translation, the Latin world, which is the earth of the beast, is here intended; and the meaning of the passage consequently is, that the whole body of the Roman Catholics were affected with great astonishment at the mighty sway of the Latin empire, considering it as a great and holy power.

Verse 4. *And they worshipped the dragon*] *Worshipping* the dragon here evidently means the voluntary religious subjection of the members of the Latin church to the revived western empire, because of the eminent part it has taken in the support of their faith.

And they worshipped the beast] Not only the dragon or revived western empire was worshipped; the beast, the whole Latin empire, is a partaker in the adoration. The manner in which it is worshipped consists in the subjects of it—

Saying, Who is like unto the beast?] Is it not the only holy power in the universe? Is it possible for any person not a subject of it to be saved?

Who is able to make war with him?] Can any nation successfully fight with it? Is not the Roman empire, which is its principal bulwark, *invictissimum*, most invincible? *Invictissimus*, most invincible, was the peculiar attribute of the emperors of Germany. See Modern Universal History, Vol. XXXII., p. 197.

Verse 5. *And there was given unto him a mouth speaking great things*] That is, There was given to the rulers of the Latin empire, who are the mouth of the beast (and particularly the Roman emperors of Germany), power to assume great and pompous titles, indicative of their mighty sway over many subjugated countries (see the imperial instruments of the middle centuries in the Corps Diplomatique), and also to utter against their opponents the most terrible edicts.

And blasphemies] The system of worship supported by the beast is a system of blasphemy, as there will be occasion to show presently.

And power was given unto him to continue forty and two months.] As these forty-two months are prophetic, they must mean so many years as there are days contained in them; viz. 1260, each month containing 30 days. The beast, therefore, will continue in existence at least 1260 years; but when the termination of this period will take place is difficult to say, as the beginning cannot be at present indubitably ascertained.

Verse 6. *And he opened his mouth in blasphemy against God, to blaspheme his name*] The Latin

6 And he opened his mouth in blasphemy against God, to blaspheme his name, ^d and his tabernacle, and them that dwell in heaven.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

^c Ch. xi. 2. xii. 6.—^d John i. 14. Col. ii. 9.

empire is here represented as a blasphemous power in three respects. *First*, he blasphemes the name of God. This has been most notoriously the case with the different popish princes, who continually blaspheme the sacred names of God by using them in their idolatrous worship. The mouth of blasphemy against God cannot be more evident than in the following impious words which form a part of the *Golden Bull* published by Charles IV. in January, 1356: "But thou, envy, how often hast thou attempted to ruin by division the Christian empire, which God hath founded upon the three cardinal virtues, faith, hope, and charity, as upon a holy and indivisible Trinity, vomiting the old venom of discord among the seven electors, who are the pillars and seven principal members of the holy empire; by the brightness of whom the holy empire ought to be illuminated as by seven torches, the light of which is reinforced by the seven gifts of the Holy Spirit!"

And his tabernacle] Tabernacle is any kind of dwelling-place, and in an eminent sense among the Jews was a kind of tent to take up and down as occasion required, which was as it were the palace of the Most High, the dwelling of the God of Israel. It was divided into two partitions, one called the Holy Place, and the other the Most Holy Place, in the latter of which, before the building of the temple, the ark of the covenant was kept, which was a symbol of God's gracious presence with the Jewish church. All this the author of the Epistle to the Hebrews, in the eighth and ninth chapters, explains to prefigure the human nature of Christ. The beast's blasphemy of the tabernacle of God is, therefore, as Dr. More and others properly observe, his impious doctrine of transubstantiation, in which it is most blasphemously asserted that the substance of the bread and wine in the sacrament is literally converted, by the consecration of the priest, into the very body and blood of Jesus Christ! This doctrine was first advanced among the Latins in the tenth century; and in 1215 fully received as an article of the Roman Catholic faith. It is for the pages of ecclesiastical history to record the incredible numbers which have been martyred by the papists for their non-reception of this most unscriptural and anti-christian doctrine.

And them that dwell in heaven.] By heaven is here meant the throne of God, and not the throne of the beast, because it is against God the beast blasphemes. This must therefore allude to his impious adoration of the saints and angels, whose residence is in heaven. He blasphemes against God by paying that adoration

A. M. cir. 4100. 7 And it was given unto him
A. D. cir. 96. * to make war with the saints,
Imp. Flavio and to overcome them: ^b and
Domitiano Cæs. power was given him over all
Aug. et Nerva. kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall
worship him, ^c whose names are not written
n the book of life of the Lamb slain ^d from

^a Dan. vii. 21. Ch. xi. 7. xii. 17. — ^b Ch. xi. 18. xvii. 15.
Exod. xxxiii. 32. Dan. xiii. 1. Phil. iv. 3. Ch. iii. 5. xx.

o the celestial inhabitants which belongs to God done. That this sort of worship has been and still s kept up among the Roman Catholics, their mass-book is a sufficient evidence.

Verse 7. *And it was given unto him to make war with the saints, and to overcome them*] “Who can make any computation,” says Bishop Newton, “or even frame any conception, of the numbers of pious Christians who have fallen a sacrifice to the bigotry and cruelty of Rome? Mede upon the place hath observed, from good authorities, that in the war with the Albigenes and Waldenses there perished of these poor creatures in France alone a million. From the first institution of the Jesuits to the year 1580, that s, in little more than thirty years, nine hundred thousand orthodox Christians were slain, and these II by the common executioner. In the space of carce thirty years the inquisition destroyed, by various kinds of torture, a hundred and fifty thousand Christians. Sanders himself confesses that an innumerable multitude of Lollards and Sacramentarians were burnt throughout all Europe, who yet, he says, were not put to death by the Pope and bishops, but by the civil magistrates.” The dragon a new shape, or Roman empire of Germany, acted a very conspicuous part in this nefarious warfare against the remnant of the woman’s seed, who kept the commandments of God, and had the testimony of Jesus Christ. See the imperial edict of Frederic I. against heretics, in Limborch’s History of the inquisition.

And power was given him over all kindreds, and tongues, and nations.] As the book of the Revelation s a prophecy of all that should come upon the Christian world till the end of time, *all kindreds, and tongues, and nations*, must imply *the whole Christian world*. That the Latin empire in the course of its reign has had the extensive power here spoken of, is evident from history. It is well known that the profession of Christianity was chiefly confined within the limits of the Greek and Latin empires, till the period of the Reformation. By means of the Crusades the Latins extended their empire over several provinces of the Greeks. In 1097 Baldwin extended his conquests over the hills of Armenia and the plain of Mesopotamia, and founded the first principality of the Franks or Latins, which subsisted fifty-four years, beyond the Euphrates. In

the foundation of the world. A. M. cir. 4100.

9 ^e If any man have an ear, let him hear.

10 ^f He that leadeth into captivity shall go into captivity: ^g he that killeth with the sword must be killed with the sword. ^h Here is the patience and the faith of the saints.

12, 15. xxi. 27. — ^d Ch. xvii. 8. — ^e Ch. ii. 7. — ^f Isai. xxxiii. 1. — ^g Gen. ix. 6. Matt. xxvi. 52. — ^h Ch. xiv. 12.

1204 the Greeks were expelled Constantinople by the Latins, who set up an empire there which continued about fifty-seven years. The total overthrow of the Latin states in the East soon followed the recovery of Constantinople by the Greeks; and in 1291 the Latin empire in the East was entirely dissolved. Thus the Latins have had power over the whole world professedly Christian: but it is not said that the whole world was in utter subjection to him, for we read in the following verse,

Verse 8. *And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb*] The *earth* here is the *Latin world*, as has been observed before in similar cases. The meaning therefore is, that all the corrupt part of mankind who are inhabitants of the Latin world shall submit to the religion of the empire, except, as Bishop Newton expresses it, “those faithful few whose names, as citizens of heaven, were enrolled in the registers of life.”

Slain from the foundation of the world.] That is, of the Christian world; for this has been shown to be the meaning of *all kindreds, and tongues, and nations*. The year of the crucifixion is properly the commencement of Christianity, as the apostles then first began to promulgate the religion of Christ with the Holy Ghost sent down from heaven. But as Jesus Christ was in the divine purpose appointed from the foundation of the world to redeem man by his blood, he therefore is, in a very eminent sense, the Lamb slain from the foundation of the world, i. e. from the creation.

Verse 9. *If any man have an ear, let him hear.*] These words are evidently introduced to impress the reader with the awfulness of what has just been spoken—*all shall worship him whose names are not written in the book of life*, as well as to fix his attention upon the following words:

Verse 10. *He that leadeth into captivity shall go into captivity*] The Latin empire here spoken of must go into captivity, because it has led into captivity, by not only propagating among the various nations its abominable antichristian system, but also in compelling them to embrace it under the penalty of forfeiting the protection of the empire.

He that killeth with the sword must be killed with the sword.] The Latin empire must be also broken to pieces by the sword, because it has killed the saints

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

11 And I beheld another
beast *coming up out of the
earth; and he had two horns

like a lamb, and he spake as a
dragon.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

12 And he exerciseth all the

* Ch. xi. 7.

of God. This prophecy will not receive its full accomplishment till *the kingdoms of this world become the kingdoms of our Lord and of his Christ.*

Here is the patience and the faith of the saints.] By these words, as Dr. Mitchell observes, "God calls upon his saints to keep in view, under all their persecutions, his retributive justice; there is no violence that has been exercised upon them but what shall be retaliated upon the cruel and persecuting government and governors of the Latin empire."

Verse 11. *And I beheld another beast coming up out of the earth]* As a *beast* has already been shown to be the symbol of a *kingdom or empire*, the rising up of this second beast must consequently represent the rising up of *another empire*. This beast comes up out of the earth; therefore it is totally different from the preceding, which rose up out of the sea. *Earth* here means the *Latin world*, for this word has been shown to import this already in several instances; the rising up of the beast out of *this earth* must, consequently, represent the springing up of some power out of a state of subjection to the Latin empire: therefore the beast, here called *another beast*, is *another Latin empire*. This beast is the spiritual Latin empire, or, in other words, the Romish hierarchy; for with no other power can the prophetic description yet to be examined be shown to accord. In the time of Charlemagne the ecclesiastical power was in subjection to the civil, and it continued to be so for a long time after his death; therefore the beast, whose deadly wound was healed, ruled over the whole Latin world, both clergy and laity; these, consequently, constituted but one beast or empire. But the Latin clergy kept continually gaining more and more influence in the civil affairs of the empire, and in the tenth century their authority was greatly increased. In the subsequent centuries the power of the Romish hierarchy ascended even above that of the emperors, and led into captivity the kings of the whole Latin world, as there will be occasion to show in commenting upon the following verses. Thus the Romish hierarchy was at length entirely exempted from the civil power, and constituted *another beast*, as it became entirely independent of the secular Latin empire. And this beast came up out of the earth; that is, the Latin clergy, which composed a part of the earth or *Latin world*, raised their authority against that of the secular powers, and in process of time wrested the superintendence of ecclesiastical affairs from the secular princes.

And he had two horns] As the seven-headed beast is represented as having *ten horns*, which signify so many kingdoms leagued together to support the Latin church, so the beast which rises out of the earth has

also *two horns*, which must consequently represent two kingdoms; for if *horns of a beast* mean kingdoms in one part of the Apocalypse, *kingdoms* must be intended by this symbol whenever it is used in a similar way in any other part of this book. As the second beast is the spiritual Latin empire, the two horns of this beast denote that the empire thus represented is composed of two distinct spiritual powers. These, therefore, can be no other, as Bishop Newton and Faber properly observe, than the two grand independent branches of the Romish hierarchy, viz. the Latin clergy, *REGULAR* and *SECULAR*. "The first of these comprehends all the various monastic orders, the second comprehends the whole body of parochial clergy." These two grand branches of the hierarchy originally constituted but one dominion, as the monks as well as the other clergy were in subjection to the bishops: but the subjection of the monks to their diocesans became by degrees less apparent; and in process of time, through the influence and authority of the Roman pontiffs, they were entirely exempted from all episcopal jurisdiction, and thus became a spiritual power, entirely independent of that of the secular clergy.

Like a lamb] As *lamb*, in other parts of the Apocalypse, evidently means Christ, who is *the Lamb of God which taketh away the sin of the world*, it must have a similar import in this passage; therefore the meaning here is evidently that the two horns of the beast, or the regular and secular clergy, profess to be the ministers of Christ, to be like him in meekness and humility, and to teach nothing that is contrary to godliness. The two-horned beast, or spiritual Latin empire, has in reality the name, and in the eyes of the Latin world the appearance, of a *CHRISTIAN power*. But he is only so in appearance, and this alone among his deluded votaries; for when he spake,

He spake as a dragon.] The doctrines of the Romish hierarchy are very similar to those contained in the old heathen worship; for he has introduced "a new species of idolatry, nominally different, but essentially the same, the worship of angels and saints instead of the gods and demi-gods of antiquity."

Verse 12. *And he exerciseth all the power of the first beast before him]* In the preceding verse the two-horned beast was represented as rising out of the earth, that is, obtaining gradually more and more influence in the civil affairs of the Latin world. Here he is represented as having obtained the direction and management of all the power of the first beast or secular Latin empire *before him*, *ἐπισημασθαι αὐτῷ.*

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.
power of the first beast before him, and causeth the earth and them which dwell therein to *worship the first beast,^b whose deadly wound was healed.

13 And ^che doeth great wonders, ^dso that he maketh fire come down from heaven on the earth in the sight of men,

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

14 And ^edeceiveth them that dwell on the

r. 4.—^b Ver. 3.—^c Dent. xiii. 1, 2, 3. Matt. xxiv. 24.
2 Thess. ii. 9. Ch. xvi. 14.

^d 1 Kings xviii. 38. 2 Kings i. 10, 12.—^e Ch. xii. 9. xix. 20.

presence. That the Romish hierarchy has had extensive power here spoken of, is evident from history; for the civil power was in subjection to the ecclesiastical. The parochial clergy, one of the horns of the second beast, have had great secular jurisdiction over the whole Latin world. Two-thirds of the kingdoms of Germany were given by the three Emperors, succeeded each other, to ecclesiastics; and in the other Latin monarchies the parochial clergy possessed temporal power. Yet extraordinary as the power of the secular clergy was in all parts of the Latin world, it was but feeble when compared with that of monastic orders, which constituted another horn of the second beast. The Mendicant Friars, the most considerable of the regular clergy, first made their appearance in the early part of the thirteenth century. These were divided by Gregory X., in a general council which he assembled at Lyons in 1272, into the following societies or denominations, viz., the Dominicans, the Franciscans, the Carmelites, and Hermits of St. Augustine. "As the pontiffs," writes Mosheim, "allowed these four Mendicant orders the liberty of travelling wherever they thought proper, of conversing with persons of all ranks, of visiting the youth and the multitude wherever they went; and as these monks exhibited, in their outward appearance and manner of life, more striking marks of gravity and holiness than were observable in the other monastic societies; they arose all at once to the very summit of fame, and were regarded with the utmost esteem and veneration throughout all the countries of Europe. The enthusiastic attachment of these sanctimonious beggars went so far that, as we learn from the most authentic records, several kingdoms were divided, or canted out, into four parts, according to a view to these four orders; the first part was assigned to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth to the Augustinians. The people were unwilling to receive the sacraments from any other hands than those of the Mendicants, to whose churches they resorted to perform their devotions while living, and were extremely desirous to deposit there also their souls after death; all which occasioned grievous complaints among the ordinary priests, to whom the souls were committed, and who considered themselves as the spiritual guides of the multitude. It did the influence and credit of the Mendicants increase here: for we find in the history of this (thirteenth century) and the succeeding ages that they were employed, not only in spiritual matters, but also in

temporal and political affairs of the greatest consequence; in composing the differences of princes, concluding treaties of peace, concerting alliances, presiding in cabinet councils, governing courts, levying taxes, and other occupations not only remote from, but absolutely inconsistent with, the monastic character and profession. We must not, however, imagine that all the Mendicant Friars attained to the same degree of reputation and authority; for the power of the Dominicans and Franciscans surpassed greatly that of the two other orders, and rendered them singularly conspicuous in the eyes of the world. During three centuries these two fraternities governed, with an almost universal and absolute sway, both state and church; filled the most eminent posts, ecclesiastical and civil; taught in the universities and churches with an authority before which all opposition was silent; and maintained the pretended majesty and prerogatives of the Roman pontiffs against kings, princes, bishops, and heretics, with incredible ardour and equal success. The Dominicans and Franciscans were, before the Reformation, what the Jesuits have been since that happy and glorious period, the very soul of the hierarchy, the engines of state, the secret springs of all the motions of the one and the other, and the authors and directors of every great and important event in the religious and political world." Thus the Romish hierarchy has exercised all the power of the first beast in his sight, both temporal and spiritual; and therefore, with such astonishing influence as this over secular princes, it was no difficult matter for him to cause

The earth and them which dwell therein to worship the first beast, whose deadly wound was healed.] That is, he causes the whole Latin world to submit to the authority of the Latin empire, with the revived western empire at its head, persuading them that such submission is beneficial to their spiritual interests, and absolutely necessary for their salvation. Here it is observable that both beasts have dominion over the same earth; for it is expressly said that the second beast causeth THE EARTH, and them that dwell therein, to worship the first beast; therefore it is, as Bishop Newton and others have observed, *imperium in imperio*, "an empire within an empire." We have, consequently, the fullest evidence that the two beasts consist in the division of the great Latin empire, by the usurpation of the Latin clergy, into two distinct empires, the one secular, the other spiritual, and both united in one antichristian design, viz., to diffuse their most abominable system of

A. M. cir. 4100.
A. D. cir. 96.
Impp. Flavio
Domitiano Cæs.
Aug. et Nerva.

earth ^a by the means of those miracles which he had the power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an

image to the beast, which had the wound by a sword, ^b and did live.

A. M. cir. 4100.
A. D. cir. 96.
Impp. Flavio
Domitiano Cæs.
Aug. et Nerva.

15 And he had power to give ^c life unto the image of the beast, that the

^a 2 Thess. ii. 9, 10.

^b 2 Kings xx. 7.—^c Gr. breath.

idolatry over the whole earth, and to extend the sphere of their domination. Here we have also an illustration of that remarkable passage in chap. xvi. 10, *the kingdom of the beasts*, i. e. the kingdom of the Latin kingdom; which is apparently a solecism, but in reality expressed with wonderful precision. The fifth vial is poured out upon the throne of the beast, and his kingdom is darkened, i. e. the Latin kingdom in subjection to the Latin kingdom or the secular Latin empire.

Verse 13. *And he doeth great wonders*] That we may have the greatest assurance possible that the two-horned beast is the spiritual Latin empire, it is called in chap. xix. 20, a passage illustrative of the one now under consideration, *the false prophet*, "than which," as Bishop Newton observes, "there cannot be a stronger or plainer argument to prove that false doctors or teachers were particularly designed;" for *prophet*, in the scripture style, is not infrequently used for a *preacher* or *expounder* of God's word. See 1 Cor. xiv. It hence follows that the two-horned beast is an empire of false doctors or teachers.

In order to establish the Latin church upon a foundation that can never fail, the false prophet doeth great wonders—he attempts the most wonderful and prodigious exploits, and is crowned with incredible success. He has the art to persuade his followers that the clergy of the church of Rome are the only true ministers of Christ; that they have such great influence in the court of heaven as to be able, not only to forgive sins, but also to grant indulgences in sin, by paying certain stipulated sums. He persuades them too that they can do works of supererogation. He pretends that an incredible number of miracles have been wrought and are still working by the Almighty, as so many evidences of the great sanctity of the Latin church; and the false prophet has such an astonishing influence over his flock, as to cause them to believe all his fabulous legends and lying wonders. He pretends also (and is believed!) that his power is not confined to this world; that he is able by his prayers to deliver the souls of the deceased from what he calls purgatory, a place which he has fabled to exist for the purification of sinful souls after their departure from this world. His wonderful exploits, in being able to induce men possessed of reasonable faculties to believe his monstrous absurdities, do not end here; he even

Maketh fire come down from heaven—in the sight of men] *Fire* in scripture, when it signifies *wrath*, represents that species of indignation which is attended

with the destruction of whatever is the cause of it. Thus the *wrath* of God is likened to *fire*, Ps. xviii. 7, 8; Jer. iv. 4. Therefore the *fire* which the false prophet bringeth down from heaven upon the earth, is the *fiery indignation* which he causes to come down from the heaven or throne of the Latin empire upon all those of the earth or Latin world who rebel against his authority. All this has been fulfilled in the Romish hierarchy; the Latin clergy have designated all those that oppose their authority heretics; they have instituted tribunals to try the cause of heresy, and all those that would not submit to their idolatry they have condemned to various kinds of tortures and deaths. It is said of the false prophet that he bringeth *fire from heaven* upon the earth, that is to say, he will only try the cause of heresy, and pass the sentence of condemnation; he will not suffer an ecclesiastic to execute the sentence of the court; the *destroying fire* he causeth to come down from the heaven or throne of the Latin empire; secular princes and magistrates must execute the sentence of death upon all that are capitally condemned by the spiritual power. *He maketh fire come down from heaven*; he compels secular princes to assist him against heretics; and if any rebel against his authority he immediately puts them under the bond of the anathema, so that they are deprived of their offices, and exposed to the insults and persecution of their brethren. Thus the false prophet deceives the Latin world by the means of those miracles which he had power to do in the sight of the beast. Under the appearance of great sanctity he persuades men to believe all his lying doctrines, and enforces his canons and decretals with the sword of the civil magistrate.

Verse 14. *Saying to them that dwell on the earth that they should make an image to the beast, which had the wound by a sword, and did live.*] The image of the beast must designate a person who represents to himself the whole power of the Latin empire, therefore it cannot be the emperor; for though he was according to his own account, *supremum caput Christianitatis*, the supreme head of Christendom, yet he was only the chief of the Germanic confederation, and consequently was only sovereign of the principal power of the Latin empire. The image of the beast must be the supreme ruler of the Latin empire; and as it is through the influence of the false prophet that this image is made for the first time, this great chief must be an ecclesiastic. What this is has been ably shown by Bishop Newton in his comment on the following verse.

M. cir. 4100.
D. cir. 96.
opp. Flavio
Domitiano Cæs.
g. et Nerva.
image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

6 And he caused all, both small and great,

rich and poor, free and bond,
to receive a mark in their right hand, or in their foreheads:

A. M. cir. 4100.
A. D. cir. 96.
Impp. Flavio
Domitiano Cæs.
Aug. et Nerva.

17 And that no man might buy or sell, save

Ch. xvi. 9. xix. 20. xx. 4. — Ch. xiv. 9. xix. 20. xx. 4.

c Gr. to give them.

verse 15. *And he had power to give life unto the image of the beast, that the image of the beast should speak, and cause that as many as would not worship the image of the beast should be killed.*] I would just observe that the *Brahmins*, by repeating incantations, profess to give eyes and a soul to an image recently made, before it is worshipped; afterwards, being supposed to be the residence of the god which it represents, it has a legal right to worship. On this verse the learned bishop observes: the influence of the two-horned beast, or corrupted clergy, is farther seen in persuading and inciting mankind to make an image to the beast which the wound by a sword and did live. This image representative of the beast is the pope. He is merely the idol of the church. He represents in self the whole power of the beast, and is the end of all authority, temporal as well as spiritual. He is nothing more than a private person, without power and without authority, till the two-horned beast or corrupted clergy, by choosing him pope, give life unto him, and enable him to speak and utter decrees, and to persecute even to death as many refuse to submit to him and to worship him. As soon as he is chosen pope he is clothed with the pontifical robes, and crowned and placed upon the altar, and the cardinals come and kiss his feet, which ceremony is called *adoration*. They first elect and then worship him, as in the medals of Martin V., where two are represented crowning the pope, and kneeling before him, with this inscription, *Quem vult adorant*; "Whom they create they adore." He is the PRINCIPLE OF UNITY TO THE TEN KINGDOMS OF THE EAST, and causeth, as far as he is able, all who will acknowledge his supremacy to be put to death." The great ascendancy which the popes have obtained over the kings of the Latin world by means of the Romish hierarchy is sufficiently marked in the history of Europe. As long as the great body of the people were devoted to the Roman Catholic idolatry, as in vain for the kings of the different Roman Catholic countries to oppose the increasing usurpations of the popes. They ascended, in spite of all opposition, to the highest pinnacle of human greatness; for even the authority of the emperors themselves was established or annulled at their pleasure. The high sounding tone of the popes commenced in Gregory VII., A. D. 1073, commonly known by the name of Hildebrand, who aimed at nothing less than universal empire. He published an anathema against those who received the investiture of a bishopric or abbacy from the hands of a layman, as also against

those by whom the investiture should be performed. This measure being opposed by Henry IV., emperor of Germany, the pope deposed him from all power and dignity, regal or imperial. See *Corps Diplomatique*, Tom. I., page 53. Great numbers of German princes siding with the pope, the emperor found himself under the necessity of going (in January 1077) to the bishop of Rome to implore his forgiveness, which was not granted him till he had fasted three days, standing from morning to evening barefooted, and exposed to the inclemency of the weather! In the following century the power of the pope was still further increased; for on the 23rd of September, 1122, the emperor Henry V. gave up all right of conferring the regalia by the ceremony of the ring and crosier, so that the chapters and communities should be at liberty to fill up their own vacancies. In this century the election of the Roman pontiffs was confined by Alexander III. to the college of cardinals. In the thirteenth century the popes (Dr. Mosheim observes) "inculcated that pernicious maxim, that the bishop of Rome is the supreme lord of the universe, and that neither princes nor bishops, civil governors nor ecclesiastical rulers, have any lawful power in church or state but what they derive from him. To establish their authority both in civil and ecclesiastical matters upon the firmest foundation, they assumed to themselves the power of disposing of the various offices of the church, whether of a higher or more subordinate nature, and of creating bishops, abbots, and canons, according to their fancy. The first of the pontiffs who usurped such an extravagant extent of authority was Innocent III. (A. D. 1198—1216), whose example was followed by Honorius III. (A. D. 1216), Gregory IX. (A. D. 1227), and several of their successors." Thus the plenitude of the papal power (as it is termed) was not confined to what was spiritual; the Romish bishops "dethroned monarchs, disposed of crowns, absolved subjects from the obedience due to their sovereigns, and laid kingdoms under interdicts. There was not a state in Europe which had not been disquieted by their ambition. There was not a throne which they had not shaken, nor a prince who did not tremble at their presence." The point of time in which the Romish bishops attained their highest elevation of authority was about the commencement of the fourteenth century. Boniface VIII., who was pope at this time, outstripped all his predecessors in the high sounding tone of his public decrees. According to his famous bull *Unam Sanctam*, published Nov. 16, 1302, "the secular

A. M. c. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

he that had the mark, or ^a the name of the beast, ^b or the number of his name.

18 ^c Here is wisdom. Let him that hath understanding count ^d the

number of the beast: ^e for it is the number of a man; and his number is Six hundred threescore and six.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

^a Ch. xiv. 11.—^b Ch. xv. 2.—^c Ch. xvii. 9.

^d Ch. xv. 2.—^e Ch. xxi. 17.

power is but a simple emanation from the ecclesiastical; and the double power of the pope, founded upon holy scripture, is even an article of faith. God," said he, "has confided to Saint Peter, and to his successors, two swords, the one spiritual, the other temporal. The first ought to be exercised by the church itself; and the other, by secular powers for the service of the church, and according to the will of the pope. The latter, that is to say the temporal sword, is in subjection to the former, and the temporal authority depends indispensably on the spiritual power which judges it, while God alone can judge the spiritual power. Finally," he adds, "it is necessary to salvation for every human creature to be in subjection to the Roman pontiff." The false prophet SAID "to them that dwell upon the earth, that they should make an image to the beast that had the wound by a sword, and did live;" that is, the Romish priesthood PREACHED UP the pope's supremacy over temporal princes; and, through their astonishing influence on the minds of the people, the bishop of Rome at last became the supreme sovereign of the secular Latin empire, and thus was at the head of all authority, temporal and spiritual.

The papists have in their various superstitions professed to worship God. But they are said, in the unerring words of prophecy, to *worship* the dragon, beast, and image of the beast, and to *blaspheme* God; for they received as holy those commandments of men that stand in direct opposition to the sacred scriptures, and which have been imposed on them by the Romish bishops, aided by the secular powers. "God is a Spirit, and they who worship him must worship him in SPIRIT and IN TRUTH."

Verse 16. *And he caused all, both small and great, rich and poor, free and bond, to receive a mark*] To ascertain the meaning of the *mark* which the two-horned beast causes all orders and degrees of men in the Latin world to receive, we need only refer to chap. xiv. 11, where the mark imposed by the two-horned beast is called *the mark of his name*. The *name of the beast* is the *Latin empire*; the *mark of his name* must therefore be his *LATIN worship*: for this very reason, that it is the two-horned beast, or false prophet, who causes all descriptions of persons to receive it. Now it is well known that the continual employment of the Latin clergy is to enforce the Latin idolatry upon their flocks. The mass and offices of the church, which are in Latin, and contain the sum and substance of their idolatrous worship, are of different kinds, and abound in impious prayers to the Virgin Mary, and the saints and angels. In a word, the *LATIN worship* is the universal badge of dis-

inction of the *LATIN church*, from all other churches on the face of the earth; and is therefore the only infallible *MARK* by which a genuine papist can be distinguished from the rest of mankind. But the two-horned beast causes all to receive this mark—

In their right hand, or in their foreheads] *Right hand* in scripture language, when used figuratively, represents the physical power of the person of whom it is spoken; and when applied to God designates a signal manifestation of divine power against his enemies, and in behalf of his people. See Ps. xvii. 7, xx. 6, xxi. 8, xlv. 3, 4, &c. The reception of the mark in the right hand must therefore mean, that all so receiving it devote the whole powers of their mind and body to the propagation of the Latin worship, and to the eradication of all they denominate heresies out of their church. But some receive the mark in their *foreheads*. By any thing being impressed upon the *forehead*, is meant the public profession of whatever is inscribed or marked upon it. See chap. ix. 4, xiv. 1, xxii. 4, &c. The mark of the beast being received at the *forehead*, therefore, means that all those so marked make a public profession of the *Latin worship*; whereby it is evident to all that they form a part of the Latin church. Many may be marked in the right hand who are also marked on their foreheads, but it does not follow that those marked on their foreheads are also marked in their right hand; that is to say, it is not every individual that complies with the Latin worship who, to the utmost of his power, endeavours to propagate his religious system. Hence the propriety of the words "He causeth all—to receive a mark in their right hand, or in their foreheads."

Verse 17. *And that no man might buy or sell, save he that had the mark*] "If any," observes Bishop Newton, "dissent from the stated and authorized forms, they are condemned and excommunicated as heretics; and in consequence of that they are no longer suffered to *buy or sell*; they are interdicted from traffic and commerce, and all the benefits of civil society. So Roger Hoveden relates of William the Conqueror, that he was so dutiful to the Pope that he would not permit any one in his power to buy or sell any thing whom he found disobedient to the apostolic see. So the canon of the council of Lateran, under Pope Alexander III., made against the Waldenses and Albigenses, enjoins, upon pain of anathema, that no man presume to entertain or cherish them in his house or land, or exercise traffic with them. The synod of Tours in France, under the same pope, orders, under the like intermination, that no man should presume to receive or assist them, not so much as to hold any communion with them."

King or buying; that, being deprived of the comfort of humanity, they may be compelled to repent 'the error of their way.'" In the tenth and eleventh centuries the severity against the excommunicated was carried to so high a pitch, that nobody might come near them, not even their own wives, children, servants; they forfeited all their natural legal rights and privileges, and were excluded from all ecclesiastical offices. The form of excommunication in the English church is to take lighted torches, throw them on the ground with curses and anathemas, and trample them out under foot to the ringing of the bells. It is in this and similar ways that the false prophet has terrified the Latin world, and kept it in subjection to the secular and spiritual powers. Those predicted by the two-horned beast from all offices of civil life are also such as have not—

The name of the beast, or the number of his name.]
is on the following verse.

Verse 18. *Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred and sixty-six.* In this verse we have the very name of the beast given under the symbol of the number 666. Before the invention of figures by the Arabs, in the tenth century, letters of the alphabet were used for numbers. The Greeks in the time of Homer, or soon after, are thought by some to have assigned to their letters a numerical value corresponding to their order in the alphabet: thus, α was 1, because the first letter; and ω 24, being the last. It is in this manner that the books of the Iliad and Odyssey are numbered, which have been thus marked by Homer himself, or by some person who lived near him. A system of representing numbers of great antiquity was used by the Greeks, very much resembling that afterwards adopted by the Romans. It consisted in assigning to the initial letter of the name of the number a value equal to the number. Thus χ , the initial of *χιλια*, stood for a thousand; Δ , the initial of *δεκα*, for ten; Π , the initial of *πεντα*, for five, &c. Herodotus, the grammarian, is the only writer of antiquity who has noticed this system, and in his chronological table of remarkable events on the Parian marbles the only work extant in which this method of representing numbers is exhibited. The system now in use cannot be traced to any very ancient source. What can be proved is, that it was not used before the commencement of the Christian era. Numerical letters, denoting the year of the Roman Emperor's reign, exist on great numbers of the Egyptian coins, from the time of Augustus Cæsar through succeeding reigns. See *Numi Egyptii Imperatorum*, a *Geo. Zoega*, edit. Rom. 1787. There are coins not marked of the 2d, 3d, 14th, 30th, 35th, 38th, 40th, 41st, and 42nd years of Augustus Cæsar, but the numerical letters preceded by L or A, for *læta*, *year*, thus: LB, LF, LIΔ, LA, LÆ, LAH, LM, LMA, and LMB. The following is the Greek alphabet, with the numerical value of each letter affixed, according to the generally received system:—

α 1	ι 10	ρ 100
β 2	κ 20	σ 200
γ 3	λ 30	τ 300
δ 4	μ 40	υ 400
ϵ 5	ν 50	ϕ 500
ζ 7	ξ 60	χ 600
η 8	\omicron 70	ψ 700
θ 9	π 80	ω 800

The method just described of representing numbers by letters of the alphabet, gave rise to a practice among the ancients of representing names also by numbers. Examples of this kind abound in the writings of heathens, Jews, and Christians. When the practice of counting the number in names or phrases began first to be used, cannot be ascertained; it is sufficient for the illustration of the passage under consideration, if it can be shown to have been in existence in the apostolic age. Seneca, who was contemporary with St. Paul, informs us, in his eighty-eighth epistle, that Apion the grammarian maintained Homer to have been the author of the division of his poems of the Iliad and Odyssey into forty-eight books; for a proof of which Apion produces the following argument: that the poet commenced his Iliad with the word *μηνιν*, that the two first letters, whose sum is 48, might indicate such division. Leonidas of Alexandria, who flourished in the reigns of Nero, Vespasian, &c., carried the practice of computing the number in words so far as to construct equinumeral distichs; that is, epigrams of four lines, whose first hexameter and pentameter contain the same number with the other two. We will only notice two examples; the first is addressed to one of the emperors, the other to Poppæa, the wife of Nero.

Θυει σοι τοδε γραμμα γενεθλιακαισιν εν ωραις,
Καισαρ, Νειλαιη Μουσα Λεωνιδεω.
Καλλιопης γαρ ακαπνον αι θυος: εις δε νεωτα
Ην εθελγς, θυσει τουδε περισσοτερα.

"The muse of Leonidas of the Nile offers up to thee, O Cæsar, this writing, at the time of thy nativity; for the sacrifice of Calliope is always without smoke: but in the ensuing year he will offer up, if thou wilt, better things than this."

From the numerical table already given, the preceding epigram may be shown to contain equinumeral distichs, as follows: Θυει contains 424, i. e., θ 9, υ 400, ϵ 5, ι 10; in all 424: σοι contains 280, i. e., σ 200, \omicron 70, ι 10. In like manner τοδε will be found to contain 379, γραμμα 185, γενεθλιακαισιν 404, εν 55, ωραις 1111, Καισαρ 332, Νειλαιη 114, Μουσα 711, Λεωνιδεω 1704. The sum of all these is 5699, the number in the first distich. In the second distich, Καλλιопης contains 449, γαρ 104, ακαπνον 272, αι 16, θυος 679, εις 215, δε 9, νεωτα 1156, Ην 58, εθελγς 267 (the subscribed *iota* being taken into the account), θυσει 624, τουδε 779, περισσοτερα 1071. The sum of all 5699, which is precisely the same with that contained in the first distich.

Ουρανιον μιμημα γενεθλιακαισιν εν ωραις
Τουτ' απο Νειλογενους δεξο Λεωνιδεω,
Ποππαια, Διος ευνη, Σεβαστιας ευαδε γαρ σοι
Δωρα, τα και λεκτρων αξια και σοφης.

“O Poppea, wife of Jupiter (Nero) Augusta, receive from Leonidas of the Nile a celestial globe on the day of thy nativity; for gifts please thee which are suited to thy imperial dignity and wisdom.”

In this epigram each of the distichs contains the number 6422, viz., Ουρανιον 751 (i. e., ο 70, υ 400, ρ 100, α 1, ν 50, ι 10, ο 70, ν 50, the sum of which is 751), μεμμημα 144, γενεθλιακαισιν 404, εν 55, υραις 1111, τουτ' 1070, απο 151, Νειλογενουσ 893, δεξο 139, Δεωνιδεω 1704; the sum of all 6422. The numbers corresponding to the words of the second distich are, respectively, 322, 284, 465, 919, 415, 104, 230, 905, 301, 31, 1305, 72, 31, 988; the sum of which is also 6422.

This poet did not restrict himself to the construction of equinumeral distichs. The following is one of his distichs in which the hexameter line is made equal in number to its corresponding pentameter :

Εἰς πρὸς ἓνα ψηφοῖσιν ἰσαῖται, οὐ δυο δόμοις,
Οὐ γὰρ ἐγὼ στερῶ τὴν δολιχογραμμίην.

“One line is made equal in number to one, not two to two; for I no longer approve of long epigrams.”

In this distich the words of the hexameter line contain, respectively, the numbers 215, 450, 56, 1548, 534, 470, 474, and 364; the sum of which is 4111. The numbers corresponding to the words of the pentameter line are, respectively, 470, 104, 315, 1408, 358, and 1456; the sum of which is also 4111. The equinumeral distichs of Leonidas are contained in the second volume of Brunck and Jacob's edition of the Greek Anthology. It appears from ancient records that some of the Greeks in the early part of the second century, if not in the apostolic age, employed themselves in counting the numbers contained in the verses of Homer to find out what two consecutive lines were *ισοψηφοι* or equinumeral. Aulus Gellius, the grammarian, who lived in the reigns of Hadrian and Antoninus Pius, gives us an account (lib. xiv., cap. 6) of a person who presented him with a book filled with a variety of information collected from numerous sources, of which he was at liberty to avail himself in writing his *Attic Nights*. Among the subjects treated of in this book, we are informed by Gellius, was that of Homeric equinumeral verses. None of the examples are given by the grammarian; but Labbeus says, in his *Bibl. Nov. MSS.*, p. 284, that the equinumeral verses are marked in the Codex 2216, in the French king's library. Gronovius, in his notes on Gellius, p. 655, has copied what he found in a MS. (No. 1498) upon this subject, viz., two examples out of the *Iliad*, and one in the *Odyssey*. The examples in the *Iliad* are lines 264 and 265 of book vii., each line containing 3508; and lines 306 and 307 of book xix., each containing 2848. The verses in the *Odyssey* (ω, 110, 111) stated to be equinumeral in the MS. cited by Gronovius have not now this property, owing possibly to some corruption that may have taken place in the lines from frequent transcription

For other examples of the computation of a number in words or phrases, the reader is referred to the *Oncirocritica* of Artemidorus, lib. ii., c. 75; lib. iii. c. 34; and lib. iv., c. 28. See also Martini *Man. Felicis Capellæ Africarthaginiensis, De Nuptiis Philologię et Mercurii*, lib. ii. and vii.; Irenęus *adversus Hęreses*, lib. i., ii., and v.; Tertullian. *de Pręnitentiōnis Hęret.*, Tom. II., p. 487; Wierzbicki 1781; Sibyll. *Oracul.*, lib. i., &c.

Having thus shown that it was a practice in the apostolic age, and subsequently, to count the number in words and phrases, and even in whole verses, will be evident that what is intended by 666 in the Greek name of the beast (for it was in the Greek language that Jesus Christ communicated his revelation to St. John) contains this number. Many names have been proposed from time to time applicable to the beast, and at the same time containing 666. We will only notice one example, viz. that famous one of Irenęus, which has been applied to by almost all commentators who have given a sort of tolerable exposition of the Revelation. The word alluded to is *Λατίνος*, the letters of which have the following numerical values: λ 30, α 1, τ 300, ι 10, ν 50, ο 70, ς 200; and if these be added together, the sum will be found to be equivalent to the number of the beast. This word was applied by Irenęus, who lived in the second century, to the then existing Roman empire; “for,” says he, “they are LATINS who now reign.” Though it is evident from the notes on the preceding part of this chapter that the conjecture of Irenęus respecting the number 666 having some way or other a reference to the *empire of the Latins* is well founded; yet his production of the word *Λατίνος*, as containing 666, is not a proof that it has any such reference. Before the Jesuit objected against *Λατίνος* being the name intended in the prophecy from its orthography; he says he, it should be written *Λατινός*. The objection of the learned Jesuit has very great force evident from every Greek writer extant, who has used the Greek word for *Latinus*, in all of which it is uniformly found without the diphthong. See Hesiod, Polybius, Dionysius of Halicarnassus, Strabo, Ptolemy, Diodorus, Dio Cassius, Photius, the Byzantine historians, &c., &c. It hence follows that if the Greek word for *Latinus* had been intended, the number contained in *Λατίνος*, and not that in *Λατινός*, would have been called *the number of the beast*. We have already observed that the beast is *the Latin kingdom or empire*; therefore, if this observation be correct, the Greek word signifying *The Latin kingdom* must have this number. The most concise method of expressing this number in the Greek was as follows, Ἡ Ἀσπὴν βεβλάω, which is thus numbered :

H = 8	}	THE
A = 30		
τ = 1	}	LATIN
ο = 300		
ι = 10		
ν = 50		
η = 8		

B =	2	} KINGDOM.
α =	1	
σ =	200	
ι =	10	
λ =	30	
ε =	5	
τ =	10	
α =	1	
666		

o other kingdom on earth can be found to con-666. This is then *η σοφια*, the wisdom or demon-*ion*. A *beast* is the symbol of a *kingdom*; THE has been proved, in the preceding part of this ter, to be the *LATIN kingdom*; and 'H Λατινη *σα* being shown to contain, exclusively, the ber 666, is the *demonstration*.

iving demonstrated that 'H Λατινη βασιλεια, *The a kingdom*, is the *name* of the *beast*, we must examine what is intended by the phrase in the verse, *the name of the beast, or the number of his*. Bishop Newton supposes that *the name of* *beast*, and *the number of his name*, mean the same; but this opinion is totally irreconcilable with *xv. 2*, where St. John informs us that he "saw were a sea of glass mingled with fire, and them had gotten the victory over the beast, and over mage, and over the number of his name, stand t the sea of glass, having the harps of God." In passage it is evident that the *beast*, his *image*, the *number of his name*, are perfectly distinct; therefore no two of them can mean the same. Hence what is meant by *the name of the beast* tely different from that intended by *the number* *is name*. But how can this be, when it is ex-ly declared that the *number of the beast* is 666, h number is declared to be *that of his name*? solution of the whole mystery is as follows: t *beasts of the Apocalypse*, we have already n, have the same appellation; that is to say, ame of the first and second *beast* is equally 'H νη βασιλεια, the *Latin kingdom*; therefore, by the *of the beast* is meant *the Latin kingdom*, and by *number of his name* is also meant *the Latin king-*

Hence only one of the *beasts* is numbered; name of that which is not numbered is termed *ame of the beast*, and the numbered *Latin empire* nominated *the number of his name*, or 666, exactly eable to an ancient practice already noticed, of *presenting names by the numbers contained in* t. Therefore the meaning of the whole passage at those whom the *false prophet* does not excom-icate, or put out of the pale of his church, have *mark of the beast*, that is, are genuine papists, uch as are actively or passively obedient to his n idolatry. Those also escape his ecclesiastical rdicts who have *the name of the beast, or the num-* *of his name*. By a person having the *name of* *beast* is evidently meant his being a *Latin*, i. e. *ubjection to the Latin empire*, and consequently *individual of the Latin world*; therefore those *have the name of the beast, or the number of his*

name, are those that are subjects of the *Latin empire, or of the numbered Latin empire, viz., who are in subjection to the Latin empire secular or spiritual*. All that were in subjection to the *secular or spiritual power* were not papists in heart; hence the propriety of distinguishing those which have *the mark* from those which *have the name of the beast, or the number of his name*. But which of the two *beasts* it is which God has numbered has been not a little contested. That it is the first *beast* which is numbered has been the prevailing opinion. On this side are Lord Napier, Whiston, Bishop Newton, Faber, and others. Among those that have supposed the second *beast* to be the one which is numbered are Dr. Henry More, Pyle, Kershaw, Galloway, Bicheno, Dr. Hales, &c. Drs. Gill and Reader assert that both *beasts* have the same number, and that the name is *Λατινοσ*. Though it has been demonstrated that the *name of the beast* is the *Latin kingdom*, it is impossible from the mere name to say whether it is the *Latin empire secular or spiritual*; hence the necessity of determining which of the two *beasts* God has computed. That it is the second *beast* which is numbered is evident from three different passages in the *Apocalypse*. The first is in chap. xiii. 17, where it is said, "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Here *the name of the beast* is mentioned before *the number of his name*, which is a presumptive evidence that *the name of the beast* refers to the first *beast*, and *the number of his name* to the second. The second passage is in chap. xv. 2, where mention is made of "them that had gotten the victory over the beast, and over his image, and over the number of his name." That here styled *the beast* is evidently *the secular Latin empire*, for it was to *this* that the two-horned *beast* made an image; consequently there can be no doubt that *the number of his name, or the numbered Latin empire*, is the two-horned *beast* or *false prophet*. To feel the full force of this argument, it must be considered that the saints of God are represented as getting the victory over *the beast* as well as over *the number of his name*, which is a proof that two distinct antichristian empires are here spoken of, for otherwise it would be tautology. That the two-horned *beast* is the one which is numbered, is farther evident from a comparison of this passage with chap. xix. 20. In the latter passage the words are: "And the *beast* was taken, and with him the *false prophet* that wrought miracles before him, with which he deceived them that had received the mark of the *beast*, and them that worshipped his image." Here nothing is said of *the number of his name*, which is so particularly mentioned in chap. xv. 2, and in that chapter nothing is mentioned of the *false prophet*, the reason of which can only be, that what is termed in one passage *the number of his name*, is in its parallel one called *the false prophet*. Hence the two-horned *beast, or false prophet, is also designated by the phrase the number of his name*; and consequently it is *this beast* which is numbered. But what adds the last degree of certainty to this argument is the passage in chap. xiii. 18: "Here is wisdom. Let him that hath a mind

count the number of the beast ; for it is the number of a man : and his number is Six hundred threescore and six." Here is the solution of this mystery : let him that hath a mind for investigations of this kind, find out a kingdom which contains precisely the number 666, for this must be infallibly the name of the beast. 'Η Λατινη βασιλεια, THE LATIN KINGDOM, has exclusively this number. But both beasts are called by this name ; which is, therefore, the one that is numbered ? It is said the number of the beast is the number of a man ; consequently, the numbered beast must be A MAN, that is, it must be represented

elsewhere in the Revelation under this emblem, for in no other sense can an empire be denominated a man. Therefore it is not the ten-horned beast, for this is uniformly styled *The Beast* in every part of the Apocalypse where there has been occasion to mention this power. It can therefore be no other than the two-horned beast, or Romish hierarchy ; which, on account of its preaching to the world its most anti-christian system of doctrines, and calling it Christianity, is likewise named in chap. xvi. 13, xix. 20, and xl. 10, THE FALSE PROPHET.

JOHN EDWARD CLARE.

CHAPTER XIV.

The Lamb on mount Zion, and his company, and their character, 1—5. The angel flying in the midst of heaven, with the everlasting gospel, 6, 7. Another angel proclaims the fall of Babylon, 8. A third angel denounces God's judgments against those who worship the beast or his image, 9—11. The patience of the saints, and the blessedness of them who die in the Lord, 12, 13. The man on the white cloud, with a sickle, reaping the earth, 14—16. The angel with the sickle commanded by another angel, who had power over fire, to gather the clusters of the vines of the earth, 17, 18. They are gathered and thrown into the great winepress of God's wrath, which is trodden without the city, and the blood comes out 1600 furlongs, 19, 20.

A. M. cir. 4100.
A. D. cir. 96.
Impm. Flavio
Domitiano Cæs.
Aug. et Nerva.

AND I looked, and lo, ^a a Lamb stood on the mount Zion, and with him ^b an hundred forty and four thousand,

^c having his Father's name written in their foreheads.

2 And I heard a voice from heaven, ^d as the voice of many waters, and as the voice of a great thunder : and I heard the voice of ^e harpers harping with their harps :

3 And ^f they sung as it were a new song before the throne, and before the four beasts, and the elders : and no man could learn that song ^g but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women ; ^h for they are virgins. These are they ⁱ which follow the Lamb whithersoever he shall go.

A. M. cir. 4100.
A. D. cir. 96.
Impm. Flavio
Domitiano (as
Aug. et Nerva.

^a Ch. v. 5. — ^b Ch. vii. 4. — ^c Ch. vii. 3. xiii. 16. — ^d Ch. i. 15. xix. 6. — ^e Ch. v. 8.

^f Ch. v. 9. xv. 3. — ^g Ver. 1. — ^h 2 Cor. xi. 2. — ⁱ Q. 1. 4. vii. 15, 17. xvii. 14.

NOTES ON CHAP. XIV.

Verse 1. *A Lamb stood on the mount Zion*] This represents Jesus Christ in his sacrificial office ; *mount Zion* was a type of the Christian church.

And with him an hundred forty and four thousand] Representing those who were converted to Christianity from among the *Jews*. See chap. vii. 4.

His Father's name written in their foreheads.] They were professedly, openly, and practically, the children of God, by faith in Christ Jesus. Different sects of idolaters have the peculiar mark of their god on their foreheads. This is practised in the East to the present day, and the mark is called the *sectarial mark*. Between eighty and ninety different figures are found on the foreheads of different Hindoo deities and their followers.

Almost every MS. of importance, as well as most of the *Versions* and many of the *Fathers*, read this clause thus : *Having HIS NAME and his Father's name*

written upon their foreheads. This is undoubtedly the true reading, and is properly received by *Griesbach* into the text.

Verse 2. *The voice of many waters*] That is, of multitudes of various nations.

The voice of harpers] Though the sounds were many and apparently confused, yet both *harmony* and *melody* were preserved.

Verse 3. *They sung—a new song*] See on chap. v. 9.

No man could learn that song] As none but genuine Christians can worship God acceptably, because they approach him through the only Mediator, so none can understand the deep things of God but such ; as can others know the cause why true believers can so much in God through Christ, because they know not the communion which such hold with the Father and the Son through the Holy Ghost.

Verse 4. *These are they which were not defiled*

M. cir. 4100. soever he goeth. These ^a were
 D. cir. 96. ^b redeemed from among men,
 pp. Flavio ^c being the first-fruits unto God
 Domitiano Cæs. and to the Lamb.
 g. et Nerva.

And ^d in their mouth was found no guile:
^e they are without fault before the throne
 God.

And I saw another angel ^f fly in the midst
 heaven, ^g having the everlasting gospel to
 preach unto them that dwell on the earth,

^b and to every nation, and kindred, and tongue, and people,
 7 Saying with a loud voice,
ⁱ Fear God, and give glory to

him; for the hour of his judgment is come:
^k and worship him that made heaven, and earth,
 and the sea, and the fountains of waters.

8 And there followed another angel, saying,
^l Babylon is fallen, is fallen, ^m that great city,
 because she made all nations drink of the

A. M. cir. 4100.
 A. D. cir. 96.
 Imp. Flavio
 Domitiano Cæs.
 Aug. et Nerva.

Gr. were bought. — ^b Ch. v. 9. — ^c James i. 18.
 xxxii. 2. Zeph. iii. 13. — ^e Eph. v. 27. Jude 24.
 viii. 13. — ^f Eph. iii. 9, 10, 11. Tit. i. 2. — ^g Ch.
 7. — ^h Ch. xi. 18. xv. 4. — ^k Neh. ix. 6. Ps. xxxiii.

6. cxliv. 8. cxlvi. 5, 6. Acts xiv. 15. xvii. 24. — ^l Isai.
 xxi. 9. Jer. li. 8. Ch. xviii. 2. — ^m Jer. li. 7. Ch. xi. 8.
 xvi. 19. xvii. 2, 5. xviii. 3, 10, 18, 21. xix. 2.

men] They are pure from idolatry, and are pre-
 ed as unspotted virgins to their Lord and Saviour
 ist. See 2 Cor. xi. 2. There may be an allusion
 to the Israelites committing idolatry, through the
 ns of their criminal connexion with the Midian-
 women. See Numb. xxv. 1—4, and xxxi. 16.

[follow the Lamb whithersoever he goeth] They go
 ough good and through evil report, bear his re-
 ch, and love not their lives even to the death.

[the first-fruits unto God] The reference appears
 e to those Jews who were the first converts to
 stianity.

erse 5. [In their mouth was found no guile] When
 ight before kings and rulers they did not dis-
 ble, but boldly confessed the Lord Jesus.

erse 6. [Another angel fly in the midst of heaven,
 ng the everlasting gospel] Whether this angel
 n any more than a particular dispensation of
 idence and grace, by which the gospel shall be
 dly sent throughout the whole world; or whether
 ean any especial messenger, order of preachers,
 le, or society of Christians, whose professed
 et it is to send the gospel of the kingdom
 oughout the earth, we know not. But the vision
 is truly descriptive of a late institution, entitled

BRITISH AND FOREIGN BIBLE SOCIETY, whose
 et it is to print and circulate the scriptures of
 Old and New Testaments, through all the habit-
 world, and in all the languages spoken on the
 of the earth. Already they have been the instru-
 ts, by actually printing (or by affording the means
 fferent nations to print for themselves) the
 e in a vast number of languages and dialects,
 hat it has been sent in hundreds of thousands of
 es, in whole or in part, to almost every part of
 globe: viz., in their native language to the Welsh;
 rse to the Irish; in Gaelic to the Highlands of
 land; in Manks to the Isle of Man; in French,
 ian, Portuguese, and Spanish to those countries
 Switzerland; in Low Dutch to Holland, &c.;
 igh Dutch to Germany, Prussia, &c. Through
 n a similar society has been established at St.
 nsburgh, by which the Bible has been sent in
 onic to the Russians; and in different dialects to

the people of that vast empire; besides the Turkish,
 Tartaric, and Calmuck. They have also sent the
 Holy Scriptures in ancient and modern Greek to Asia
 Minor and the different isles of the Mediterranean
 Sea; in Arabic and Æthiopic to Egypt and Abyssinia;
 in Syriac to the Holy Land, and to the
 Christians at Travancore. They have also greatly
 and effectually assisted a very worthy society in the
 East Indies, whose indefatigable and incomparable
 missionaries, the Rev. Messrs. Carey, Marshman, and
 Ward, have translated the scriptures into the prin-
 cipal languages of India; and they have furnished
 the means of printing a complete translation of the
 New Testament in the Chinese language at Canton,
 by the Rev. Mr. Morrison. In short, almost every
 nation in the universe has, through this society,
 directly or indirectly received, or is receiving, the
 words of eternal life; so that it appears to answer
 the description of the Apocalyptic "angel, flying in
 the midst of heaven, having the everlasting gospel to
 preach unto them that dwell on the earth, and to
 every nation, and kindred, and tongue, and people."

Verse 7. [Fear God, and give glory to him] This is
 the general language of the sacred writings. Worship
 the true God, the creator and governor of all things;
 and give him glory, for to him alone, not to idols or
 men, all glory and honour belong.

Verse 8. [Babylon is fallen, is fallen] This is
 generally understood to be a prediction concerning
 Rome; and it is certain that Rome, in the rabbinical
 writings, is termed Babylon.

[That great city] Among the same writers this city
 is styled קרית רבתי karta rabbetha, the great city; and
 רומי רבתי Romi rabbetha, the great Rome. But which
 Rome is meant? Pagan or Papal Rome? Some
 parts of the description apply best to the former.

[The wine of the wrath of her fornication.] There
 is an allusion here to a custom of impure women,
 who give philtres or love potions to those whom they
 wish to seduce and bind to their will; and these
 potions are generally of an intoxicating nature,
 greatly inflaming the blood, and disturbing the
 intellect.

A. M. cir. 4100.
A. D. cir. 96.
Impp. Flavio
Domitiano Cæs.
Aug. et Nerva.

wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, * If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same ^b shall drink of the wine of the wrath of God, which is ^c poured out without mixture into ^d the cup of his indignation; and ^e he shall be tormented with ^f fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And ^g the smoke of their torment ascend-

eth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 ^h Here is the patience of the saints: ⁱ here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, ^k Blessed *are* the dead ^l which die in the Lord ^m from henceforth: Yea, saith the Spirit, ⁿ that they may rest from their labours; and their works do follow them.

A. M. cir. 4100.
A. D. cir. 96.
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Aug. et Nerva.

* Ch. xiii. 14, 15, 16.—^b Ps. lxxv. 8. Isai. li. 17. Jer. xxv. 15.—^c Ch. xviii. 6.—^d Ch. xvi. 19.—^e Ch. xx. 10.—^f Ch. xix. 20.—^g Isai. xxxiv. 10. Ch. xix. 3. ^h Ch. xiii. 10.—ⁱ Ch. xii. 17.—^j Eccles. iv. 1, 2. Ch.

xx. 6.—^k 1 Cor. xv. 18. 1 Thes. iv. 16.—^l *Or, from henceforth saith the Spirit, Yea.*—^m 2 Thes. i. 7. Heb. iv. 9, 10. Ch. vi. 11.

Fornication and adultery are frequently used in scripture as emblems of idolatry and false worship.

The wine of the wrath is another expression for the *envenomed* or *poisoned cup* given by such women.

No nation of the earth spread their *idolatries* so far as the *ancient Romans*; they were as extensive as their conquests. And *Papal Rome* has been not less active in disseminating her superstitions. She has given her *rituals*, but not the *everlasting gospel*, to most nations of the earth.

Verse 9. *And the third angel followed*] Bishop Bale considers these three angels as three descriptions of preachers, who should bear their testimony against the corruptions of the *papal church*.

The beast and his image] See the notes on chap. xiii.

Mark in his forehead] Such as the *sectarial marks* of the idolatrous Hindoos, as has been observed before.

Verse 10. *The wine of the wrath of God*] As they have drunk the intoxicating wine of idolatry or spiritual fornication; they shall now drink the wine of God's wrath, which is poured out into the cup of his indignation. This is an allusion to the *poisoned cup*, which certain criminals were obliged to drink, on which ensued speedy death. See on Heb. ii. 9.

Shall be tormented with fire and brimstone] An allusion to the punishment of *Sodom* and *Gomorrha* for their unnatural crimes.

Presence of the holy angels, and—of the Lamb] These being the *instruments* employed in their destruction; the *Lamb*—the Lord Jesus Christ, acting as judge.

Verse 11. *The smoke of their torment*] Still an allusion to the destruction of *Sodom* and *Gomorrha*.

Verse 12. *Here is the patience of the saints*] Here the faith of the true Christians shall be proved; they *will* follow the Lamb whithersoever he goeth, they keep the commandments of God, and are steadfast in the faith of our Lord Jesus Christ.

Sometimes *ἡ ὑπομονή*, *patience* or *perseverance*, is

taken for the *reward* of these virtues; the text therefore may be thus understood: Here is the reward of the perseverance of the true Christians; for although they die for the testimony of Jesus, yet they shall be unutterably blessed. See the next verse.

Verse 13. *I heard a voice from heaven*] As the information now to be given was of the utmost importance, it is solemnly communicated by a voice from heaven; and the apostle is commanded to write or record what is said.

Blessed are the dead] Happy are they. They are *happy* in *two* respects: 1. They do not see the evil that shall come upon the world, and are exempted from any further sufferings. 2. They actually and conscientiously enjoy happiness in a state of blessedness.

In the first sense, *Happy are the dead!* is a proverb frequently to be met in the Greek and Roman poets. *Ex. gr.*

Τρις μακαρις θαναοι και τετρακις, οι τοι' αλωτι
Τροιυ εν ευριυ, χαριν Ατρειδουσι φεροντις.
'Ος δη εγωγ' οφελον θανειν και ποτμον επωπι
Ηματι τω, οτε μοι πλειστοι χαληρηα δοσρα
Τρωεσ επιρριψαν περι Πηλειωνι θανοντι.

ONDRES., lib. v., ver. 308

Happy, thrice happy, who, in battle slain,
Pressed, in Atrides' cause, the Trojan plain:
O, had I died before that well fought wall;
Had some distinguished day renowned my fall
Such as was that when showers of javelins fell,
From conquering Troy, around Achilles dead.

Part.

Thus imitated by the prince of the Roman poets:
Extemplo Æææs solvantur frigore membra.
Ingemit, et, duplices tendens ad sidera palmas,
Talia voce refert: O terque quaterque beati,
Quois ante ora patrum Trojæ sub moenibus altis

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Domitiano Cæs.
Aug. et Nerva.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat ^a like unto the Son of man, ^b having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel ^c came out of the temple, crying with a loud voice to him that sat on the cloud, ^d Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest ^e of the earth is ^f ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, ^g which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, ^h Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into ⁱ the great wine-press of the wrath of God.

20 And ^k the wine-press was trodden ^l without the city, and blood came out of the wine-press, ^m even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

A. M. cir. 4100.
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Aug. et Nerva.

^a Ezek. i. 26. Dan. vii. 13. Ch. i. 13.—^b Ch. vi. 2. ^c Ch. xvi. 17.—^d Joel iii. 13. Matt. xiii. 39.—^e Jer. li. 33. Ch. xiii. 12.—^f Or, *dried*.—^g Ch. xvi. 8.—^h Joel

xiii. 13.—ⁱ Ch. xix. 15.—^k Isai. lxxiii. 3. Lam. i. 15. ^l Ch. xi. 8. Hebr. xiii. 12.—^m Ch. xix. 14.

Contigit oppetere! O Danaum fortissime gentis Tydide, mene Iliacis œcumbers campis Non potuisse? tuæque animam hanc effundere dextra? Sævus ubi Æacidæ telo jacet Hector, ubi ingens Sarpedon: ubi tot Simois correpta sub undis Souta virum, galeasque, et fortia corpora volvit.

VIRG., ÆN. i., ver. 93.

"In horror fixed the Trojan hero stands, He groans, and spreads to heaven his lifted hands. Thrice happy those whose fate it was to fall, Exclaims the chief, before the Trojan wall! Oh, 'twas a glorious fate to die in fight! To die so bravely in their parents' sight! Oh, had I there, beneath Tydides' hand, That bravest hero of the Grecian band, Pour'd out this soul, with martial glory fir'd, And in the plain triumphantly expir'd, Where Hector fell, by fierce Achilles' spear, And great Sarpedon, the renown'd in war; Where Simois' stream, encumber'd with the slain, Rolls shields and helms and heroes to the main."

PITT.

Which die in the Lord] These are the only glorious dead. They die, not in the field of battle, in either what are called *lawful* or *unlawful wars* against their fellow-men; but they die in the cause of God, they die under the smile and approbation of God, and they die to live and reign with God for ever and ever.

From henceforth] *Απαρτι* From this time; now; immediately. This word is joined to the following by many MSS. and some *Versions*. It was a maxim among the Jews, that as soon as the souls of the just departed from this life they ascended *immediately* to heaven.

Yea, saith the Spirit] The Holy Spirit confirms the declaration from heaven, and assigns the reasons of it.

That they may rest from their labours] Have no more tribulation and distress.

And their works do follow them.] *Ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν* And their works follow with them. They are in *company*. Here is an elegant *prosopeia* or personification; their good works, sufferings, &c., are represented as so many *companions* escorting them on their way to the kingdom of God.

There are some good and pertinent things in the Jewish writers on this subject. "Rabbi Jonathan taught, If a man perform one righteous action in this life, it goes before him into the world to come. But if a man commit one crime, it cleaves to him, and drags him to the day of judgment." *Sota*, fol. 3, 2. *Avoda Sara*, fol. 5, 1.

"Come and see, If any man observe a precept, that work ascends to God, and says, *such a one performed me*. But if a man transgress the law, that sin ascends to the holy blessed God, and says, *I came from such a one, who has performed me*." *Sohar Levit.*, fol. 34, col. 136. Here the same personification is observed as that in the text.

"In that hour in which a man passes from this life into eternity, *all his works precede him*; and there they say unto him, 'This and that thou hast done in such a place on such a day.' This he shall acknowledge. They shall require that he shall subscribe this with his own hand, as it is written, Job xxxvii. 7; each man shall subscribe with his own hand; and not only this, but he shall acknowledge that the sentence brought against him is most just." *Taanith*, fol. 11, 1.

The following elegant similitude *Schoettgen* gives from *Sepher Hachayim*, Part II., fol. 47, 1, 2. "A certain

man had three friends, two of whom he loved; but the third he did not highly esteem. On a time the king commanded him to be called before him; and being alarmed, he sought to find an advocate. He went to that friend whom he loved most, but he utterly refused to go with him. The second offered to go with him as far as the door of the king's palace, but refused to speak a word in his behalf. The third, whom he loved least, not only went with him, but pleaded his cause so well before the king, that he was cleared from all blame. In like manner, every man has three friends, when he is cited by death to appear before God. The first friend, whom he loved most, viz., his money, cannot accompany him at all. His second, viz., his relations and neighbours, accompanied him only to the grave, and then returned; but could not deliver him from the Judge. The third friend, whom he held but in little esteem, viz., the law and his good works, went with him to the king, and delivered him from judgment." The meaning of this most plainly is, that nothing except the deeds of good and evil men shall accompany them to the judgment-seat of God, and that a man's lot will be in the other world as his conduct has been in this; Their works follow with them.

Verse 14. *A white cloud*] It is supposed that, from this verse to the end of the chapter, the destruction of Rome is represented under the symbols of harvest and vintage; images very frequent among the ancient prophets, by which they represented the destruction and excision of nations. See Joel iii. 12—14.; Isai. xvii. 5, lxiii. 1; and Matt. xiii. 37.

A golden crown] In token of victory and regal power.

Verse 15. *Thrust in thy sickle*] Execute the judgments which God has decreed.

For the harvest of the earth is ripe.] The cup of the people's iniquity is full.

Verse 16. *The earth was reaped.*] The judgments were executed. But where, or on whom, who can tell?

Verse 18. *Power over fire*] Probably meaning the

same angel which is mentioned, chap. viii. 3, ix. 13, who stood by the altar of burnt offering, having authority over its fire to offer that incense to God which represents the prayers of the saints.

Verse 19. *The great wine-press of the wrath of God.*] The place or kingdom where God executes his judgments on the workers of iniquity, whether pagans or persecuting Christians; Rome Pagan or Rome Papal.

Verse 20. *Even unto the horse bridles*] A hyperbolic expression, to denote a great effusion of blood. The Jews said, "When Hadrian besieged the city called Bitter, he slew so many that the horses waded in blood up to their mouths." The same kind of hyperbole with that above. See Wetstein on this verse.

The space of a thousand and six hundred furlongs.] It is said that the state of the church, or St. Peter's patrimony, extends from Rome to the Po, two hundred Italian miles, which make exactly one thousand six hundred furlongs! If this be really so, the coincidence is certainly surprising, and worthy of deep regard.

On these two last verses pious Quesnel thus speaks: "As the favourable sickle of Jesus Christ reaps his wheat when ripe for heaven, so that of the executioners of his justice cuts off from this life the tares which are only fit for the fire of hell. Then shall the blood of Christ cease to be trampled on by sinners; and that of the wicked shall be eternally trodden down in hell, which is the wine-press of the wrath of God.

"And the wine-press was trodden without the city; eternally without the city of the heavenly Jerusalem, and far from the presence of God; eternally crushed and trodden down by his justice; eternally tormented in body and soul, without any hope either of living or dying! This is the miserable lot and portion of those who shall have despised the law of God, and died in impenitence. My God, pierce my heart with a salutary dread of thy judgments!"

Whatever these passages may mean, this is a prudent and Christian use of them.

CHAPTER XV.

The seven angels with the seven last plagues, 1. The sea of glass, and those who had a victory over the beast, 2. The song of Moses and the Lamb, 3, 4. The temple in heaven opened, 5. Seven angels come out of the temple, who receive from one of the four living creatures seven golden vials full of the wrath of God, 6—8.

A. M. cir. 4100.
A. D. cir. 96.
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Aug. et Nerva.

AND I saw another sign in heaven, great and marvelous, seven angels having the

seven last plagues: for in them is filled up the wrath of God.

A. M. cir. 4100
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

* Ch. xii. 1, 3.—b Ch. xvi. 1. xxi. 9.

* Ch. xiv. 10.

NOTES ON CHAP. XV.

Verse 1. *Seven angels having the seven last plagues*] Under the emblems of harvest and vintage God's

judgments on the enemies of his church have already been pointed out; but these are farther signified by the seven vials, which are called the seven last

A. M. cir. 4100.
A. D. cir. 96.
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Aug. et Nerva.

2 And I saw as it were ^a a sea of glass ^b mingled with fire; and them that had gotten the victory over the beast, ^c and over

his image, and over his mark, and over the number of his name, stand on the sea of glass, ^d having the harps of God.

3 And they sing ^e the song of Moses the servant of God, and the song of the Lamb, saying, ^f Great and marvellous are thy works, Lord God Almighty; ^g just and true are thy ways, thou King of ^h saints.

4 ⁱ Who shall not fear thee, O Lord, and glorify thy name? for ^j thou only art holy: for ^k all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, ^l the temple of the tabernacle of the testimony in heaven was opened:

6 ^m And the seven angels came out of the temple, having the seven plagues, ⁿ clothed in pure and white linen, and having their breasts girded with golden girdles.

7 ^o And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, ^p who liveth for ever and ever.

8 And ^q the temple was filled with smoke ^r from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

A. M. cir. 4100.
A. D. cir. 96.
Impp. Flavio
Domitiano Cæs.
Aug. et Nerva.

^a Ch. iv. 6. xxi. 18.—^b Matt. iii. 11.—^c Ch. xiii. 15, 16, 17.—^d Ch. v. 8. xiv. 2.—^e Exod. xv. 1. Deut. xxxi. 30. Ch. xiv. 3.—^f Deut. xxxii. 4. Ps. cxi. 2. cxxxix. 14. ^g Ps. cxlv. 17. Hos. xiv. 9. Ch. xvi. 7.—^h Or, nations, or ages.—ⁱ Exod. xv. 14, 15, 16. Jer. x. 7.—^j Isai. lxvi. 22.

^l Ch. xi. 19. See Numb. i. 50.—^m Ver. 1.—ⁿ Exod. xxviii. 6, 8. Ezek. xiv. 17, 18. Ch. i. 13.—^o Ch. iv. 6. ^p 1 Thess. i. 9. Ch. iv. 9. x. 6.—^q Exod. xl. 34. 1 Kings viii. 10. 2 Chron. v. 14. Isai. vi. 4.—^r 2 Thess. i. 9.

plagues of God. The seven last plagues appear to fall under the seventh and last trumpet. As the seventh seal contained the seven trumpets, so the seventh trumpet contains the seven vials. And as seven angels sounded the seven trumpets, so seven angels are appointed to pour out the seven vials, angels being always the ministers of Providence. This chapter contains the opening vision which is preparatory to the pouring out of the vials.

The Targum of Jonathan on Isai. li. 17, *Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury*, uses the same words employed by the evangelist here: "Jerusalem, thou hast received from the face of the Lord the cup of his wrath; *יַת פַּלְי כַּסּ דִּילְוָא yath pailey casa dilvata*, the PHIALS of the cup of malediction." And again on ver. 22: *I will take out of thy hand the cup of malediction; יַת פַּלְי כַּסּ דִּילְוָא yath pailey casa echenti*, "the PHIALS of the cup of my indignation."

Verse 2. *A sea of glass*] A spacious lucid plain round the throne, from which fiery coruscations were continually emitted, or the reflection of the light upon this lucid plain produced the prismatic colours of the most vivid rainbow.

Over the beast, and over his image] See the notes on chap. xiii.

Verse 3. *They sing the song of Moses*] That which Moses sang, Exod. xv. 1, when he and the Israelites, by the miraculous power of God, had got safely through the Red Sea, and saw their enemies all destroyed.

And the song of the Lamb] The same song adapted to the state of the suffering, but now delivered, Christians.

Great and marvellous are thy works] God's works are descriptive of his infinite power and wisdom.

Lord God Almighty] Nearly the same as *Jehovah*, and of hosts.

Just and true are thy ways] Every step God takes in grace or providence is according to justice, and he carefully accomplishes all his threatenings and all his promises; to this he is bound by his truth.

Verse 4. *Who shall not fear thee*] That is, *All should fear* and worship this true God, because he is just and true and holy; and his saints should love and obey him, because he is their king; and they and all men should acknowledge his judgments, because they are made manifest.

Verse 5. *The temple of the tabernacle of the testimony*] The temple which succeeded the tabernacle, in which was the testimony, viz., the two tables, Aaron's rod, pot of manna, holy anointing oil, &c. All bearing testimony to the truth of God, and his miraculous interposition in their behalf.

Verse 6. *The seven angels came out of the temple*] To show that they were sent from God himself.

Clothed in pure and white linen] Habited as priests. For these habits see Exod. xxviii. 6, 8; and see the note on chap. i. ver. 13.

Verse 8. *The temple was filled with smoke*] So was the tabernacle when consecrated by Moses, Exod. xl. 34, 35, and the temple when consecrated by Solomon, 1 Kings viii. 10, 11; 2 Chron. v. 14. See Isai. vi. 4. This account seems at least partly copied from those above.

When the high-priest entered into the holy of holies, and the ordinary priest into the holy place, they always carried with them a great deal of smoking incense, which filled those places with smoke and darkness, which prevented them from considering too attentively the parts and ornaments of those holy places, and thus served to produce an air of majesty in the temple, which none dared to approach without the deepest reverence. To this Calmet thinks the allusion may be here.

CHAPTER XVI.

The angels are commanded to pour out their vials upon the earth, 1. The first pours out his vial on the earth, by which a grievous sore is produced, 2. The second angel pours out his vial on the sea, and it is turned into blood, 3. The third angel pours out his vial on the rivers and fountains, and they are turned also into blood, 4—7. The fourth angel pours out his vial on the sun, and men are scorched with fire, 8, 9. The fifth angel pours out his vial on the throne of the beast, 10, 11. The sixth angel pours out his vial on the river Euphrates, 12. Three unclean spirits come out of the mouth of the beast, dragon, and false prophet; and go forth to gather all the kings of the world to battle, in the place called Armageddon, 13—16. The seventh angel pours out his vial on the air, on which followed thunders, lightnings, earthquakes, and extraordinary hail, 17—21.

A. M. cir. 4100. A. D. cir. 96. Imp. Flavio Domitiano Cæs. Aug. et Nerva.

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials

upon the rivers and fountains of waters; and they became blood.

A. M. cir. 4100. A. D. cir. 96. Imp. Flavio Domitiano Cæs. Aug. et Nerva.

of the wrath of God upon the earth.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

2 And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

4 And the third angel poured out his vial

8 And the fourth angel poured out his vial upon the sun; and power was given unto

a Ch. xv. 1.—b Ch. xiv. 10. xv. 7.—c Ch. viii. 7. d Exod. ix. 9, 10, 11.—e Ch. xiii. 16, 17.—f Ch. xiii. 14. g Ch. viii. 8.—h Exod. vii. 17, 20.—i Ch. viii. 9. k Ch. viii. 10.—l Exod. vii. 20.—m Ch. xv. 3.—n Ch. i.

4, 8. iv. 8. xi. 17.—o Matt. xxiii. 34, 35. Ch. xiii. 15. p Ch. xi. 18. xviii. 20.—q Isai. xlix. 26.—r Ch. xv. 1. s Ch. xiii. 10. xiv. 10. xix. 2.—t Ch. viii. 12.—u Ch. ii. 17, 18. xiv. 18.

NOTES ON CHAP. XVI.

Verse 1. Go your ways, and pour out] These ministers of the divine justice were ready to execute vengeance upon transgressors, having full power; but could do nothing in this way till they received especial commission. Nothing can be done without the permission of God; and in the manifestation of justice or mercy by divine agency, there must be positive command.

Verse 2. A noisome and grievous sore] This is a reference to the sixth Egyptian plague, boils and blains, Exod. ix. 8, &c.

Verse 3. As the blood of a dead man] Either meaning blood in a state of putrescency, or an effusion of blood in naval conflicts; even the sea was tinged with the blood of those who were slain in these wars. This is most probably the meaning of this vial. These engagements were so sanguinary that both the conquerors and the conquered were nearly destroyed; every living soul died in the sea.

Verse 4. Upon the rivers and fountains of waters] This is an allusion to the first Egyptian plague, Exod. vii. 20; and to those plagues in general there

are allusions throughout this chapter. It is a sentiment of the rabbins that "whatever plagues God inflicted on the Egyptians in former times, he will inflict on the enemies of his people in all later times." See a long quotation on this subject from Rabbi Tanchum, in Schoettgen.

Verse 5. The angel of the waters] The rabbins attribute angels, not only to the four elements so called, but to almost every thing besides. We have already seen the angel of the bottomless pit, chap. ix. 11, and the angel of the fire, chap. xiv. 18. The angel of the earth is spoken of in Yalcut Rubeni, fol. 13, 2, and is called Admael. They have also an angel that presides over the grass; and another that presides over the cattle which feed upon the grass.

They say that God employed the angel of the sea to swallow up the waters at the creation, that the dry land might appear. He disobeyed, and God slew him; the name of the angel of the sea is Rahab. See Baba bathra, fol. 74, 2. It is plain from several places that the writer of the Apocalypse keeps these notions distinctly in view.

Verse 6. Thou hast given them blood to drink]

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him to scorch men with fire.
9 And men were ^ascorched
with great heat, and ^bblas-
phemed the name of God,

which hath power over these plagues: ^cand they repented not ^dto give him glory.

10 And the fifth angel poured out his vial ^eupon the seat of the beast; ^fand his kingdom was full of darkness; ^gand they gnawed their tongues for pain,

11 And ^hblasphemed the God of heaven because of their pains and ⁱtheir sores, ^kand repented not of their deeds.

12 And the sixth angel poured out his vial ^lupon the great river Euphrates; ^mand

the water thereof was dried up, ⁿthat the way of the kings of the east might be prepared.

13 And I saw three unclean ^ospirits like frogs ^pcome out of the mouth of ^qthe dragon, and out of the mouth of the beast, and out of the mouth of ^rthe false prophet.

14 ^sFor they are the spirits of devils, ^tworking miracles, ^uwhich go forth unto the kings of the earth ^vand of the whole world, to gather them to ^wthe battle of that great day of God Almighty.

15 ¶ ^xBehold, I come as a thief. Blessed ^yis he that watcheth, and keepeth his gar-

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^a Or, *burned*.—^b Ver. 11, 21.—^c Dan. v. 22, 23. Ch. ix. 20.—^d Ch. xi. 13. xiv. 7.—^e Ch. xiii. 2.—^f Ch. ix. 2.—^g Ch. xi. 10.—^h Ver. 9, 21.—ⁱ Ver. 2.—^j Ver. 9.—^k Ch. ix. 14.—^l See Jer. l. 38. li. 36.—^m Isai. xli. 3, 25.—ⁿ 1 John iv. 1, 2, 3.—^o Ch. xii. 3, 9.—^p Ch.

xix. 20. xx. 10.—^q 1 Tim. iv. 1. James iii. 15.—^r 2 Thess. ii. 9. Ch. xiii. 13, 14. xix. 20.—^s Lake ii. 1. ^t Ch. xvii. 14. xix. 19. xx. 8.—^u Matt. xxiv. 43. 1 Thess. v. 2. 2 Pet. iii. 10. Ch. iii. 3.

They thirsted after blood and massacred the saints of God; and now they have got blood to drink! It is said that when *Tomyris*, queen of the Scythians, had vanquished Cyrus, she cut off his head and threw it into a vessel of blood, saying these words: *Satis te sanguine, quem sitiisti, cujusque insatiabilis semper fuisti*; "Satisfy thyself with blood, for which thou hast thirsted, and for which thy desire has been insatiable." See *Justin*. Hist., lib. i., c. 8. This figure of speech is called *sarcasm* in rhetoric.

¹ "*Sarcasmus* with this biting taunt doth kill:
Cyrus, thy thirst was blood; now drink thy fill."

Verse 8. *Poured out his vial upon the sun*] Mr. Robert Fleming more than one hundred years ago, in his *View of Scripture Prophecy*, supposed that the sun here meant the French empire, and conjectured that this vial would be poured out on that empire about the year 1794. And it is remarkable that in 1793 the French king was beheaded by the National Assembly; and great and unparalleled miseries fell upon the French nation, which nearly extinguished all their nobility, and brought about a war that lasted twenty-three years, and nearly ruined that country and all the nations of Europe.

Verse 9. *They repented not*] No moral national amendment has taken place in consequence of the above calamities in that unhappy country, nor indeed any of those nations engaged against her in that long and ruinous contest, which has now terminated (1817) without producing one political, moral, or religious advantage to herself or to Europe.

Verse 10. *The seat of the beast*] *Ἐπὶ τὸν θρόνον τοῦ θηρίου* Upon the throne of the wild beast. The regal family was smitten by the fourth vial; they did not repent: then the fifth angel pours out his vial on the throne of the wild beast, or antichristian idolatrous power.

Was full of darkness] Confusion, dismay, and distress.

Verse 11. *Blasphemed the God of heaven*] Neither did they repent; therefore other judgments must follow. Some think that the *sun* was *Vitellius*, the Roman emperor, and that his *throne* means *Rome*; and the darkening refers to the injuries she sustained in her political consequence by the civil wars which then took place, from which she never entirely recovered. Others apply it all to *Papal Rome*, and in this respect make out a very clear case! Thus have men conjectured, but how much nearer are we to the truth?

Verse 12. *Upon the great river Euphrates*] Probably meaning the people in the vicinity of this river; though some think that the *Tiber* is intended.

The water thereof was dried up] The people discomfited, and all impediments removed.

The kings of the east] There seems to be an allusion here to the ruin of Babylon by Cyrus, predicted by the prophet Jeremiah, chap. l. and li. But what city or people is pointed out by this Babylon it is in vain to conjecture.

Verse 13. *Three unclean spirits*] Perhaps *false teachers*, called afterwards *spirits of devils*, which persuade the kings of the earth by *lying miracles* to come forth to the place of general slaughter, ver. 14, 16.

Some good critics apply this to *Vespasian*, and his pretended *miracles*. See the account in Tacitus, lib. iv., c. 81.

Verse 15. *Behold, I come as a thief*] Here is a sudden but timely warning to put every man on his guard, when this sudden and generally unexpected tribulation should take place.

Keepeth his garments, lest he walk naked] Here is a plain allusion to the office of him who was called the *prefect* or *overseer*, of the mountain of the temple.

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ments, ^a lest he walk naked,
and they see his shame.

16 ^b And he gathered them
together into a place called in
the Hebrew tongue Armageddon.

17 And the seventh angel poured out his
vial into the air; and there came a great
voice out of the temple of heaven, from the
throne, saying, ^c It is done.

18 And ^d there were voices, and thunders,
and lightnings; ^e and there was a great
earthquake, ^f such as was not since men were
upon the earth, so mighty an earthquake, and
so great.

^a 2 Cor. v. 3. Ch. iii. 4, 18.—^b Ch. xix. 19.—^c Ch. vi. xvi. 6.—^d Ch. iv. 5. viii. 5. xi. 19.—^e Ch. xi. 13. ^f Dan. xii. 1.—^g Ch. xiv. 8. xvii. 18.—^h Ch. xviii. 5.

His custom was to go his rounds during the watches of the night; and if he found any of the Levites sleeping on his watch, he had authority to beat him with a stick and burn his vestments. See *Middoth*, fol. 34, 1, and *Tamid*. fol. 27, 2; 28, 1. Such a person being found on his return home naked, it was at once known that he had been found asleep at his post, had been beaten, and his clothes burnt; thus his shame was seen—he was reproached for his infidelity and irreligion.

Verse 16. *Armageddon*.] The original of this word has been variously formed, and variously translated. It is הרמגדון *har-megiddon*, "the mount of the assembly;" or חרמה גדעון *chormah gedehon*, "the destruction of their army;" or it is הרמגדו *har-megiddo*, "Mount Megiddo," the valley of which was remarkable for two great slaughters: one of the Israelites, 2 Kings xxiii. 29, the other of the Canaanites, Judg. iv. 16, v. 19. But *Mount Megiddo*, that is *Carmel*, is the place, according to some, where these armies should be collected.

But what is the battle of *Armageddon*? How ridiculous have been the conjectures of men relative to this point! Within the last twenty years this battle has been fought at various places, according to our purblind seers and self-inspired prophets! At one time it was *Austerlitz*, at another *Moscow*, at another *Leipsic*, and now *Waterloo*! And thus they have gone on, and will go on, confounding and being confounded.

Verse 17. *Poured out his vial into the air*] To

19 And ^a the great city was divided into three parts, and the cities of the nations fell: and great Babylon ^b came in remembrance before God, ^c to give unto her the cup of the wine of the fierceness of his wrath.

20 And ^d every island fled away, and the mountains were not found.

21 ^e And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and ^f men blasphemed God because of ^g the plague of the hail; for the plague thereof was exceeding great.

¹ Isai. li. 17, 23. Jer. xxv. 15, 16. Ch. xiv. 10.—² Ch. vi. 14.—³ Ch. xi. 19.—⁴ Ver. 9, 11.—⁵ See Exod. ix. 24, 25.

signify that this plague was to be widely diffused, and perhaps to intimate that pestilences and various deaths would be the effect of this vial. But possibly *air* in this place may have some emblematical meaning.

It is done.] It is said, chap. x. 7, that in the days of the seventh trumpet the mystery of God should be finished; so here we find it completed. *Γεγονε* All's over! *Fuimus Troes!* Ilium fuit! Once there were Trojans, and they had a city; but now all are extinct.

Verse 18. *A great earthquake*] Most terrible commotions, both civil and religious. Or a convulsion, shaking, or revolution.

Verse 19. *The great city*] Some say *Jerusalem*, others *Rome Pagan*, others *Rome Papal*.

The cup of the wine of the fierceness of his wrath.] Alluding to the mode of putting certain criminals to death, by making them drink a cup of poison. See on Heb. ii. 9.

Verse 20. *Every island fled away*] Probably meaning the capture of sea-port towns, and fortified places.

Verse 21. *A great hail—about the weight of a talent*] Has this any reference to *cannon balls* and *bombs*? It is very doubtful; we are all in the dark in these matters.

The words *ὡς ταλαντιας*, as a talent, are used to express something great, excessively oppressive; as *νοσημάτων ταλαντιαίων*, terrible diseases, not diseases of the weight of a talent. See *Rosenmüller*.

CHAPTER XVII.

The judgment of the great whore, which sits on many waters, 1, 2. Her description, name, and conduct, 3—6. The angel explains the mystery of the woman, of the beast, &c., 7—18.

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A. D. cir. 96.
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Aug. et Nerva.

AND there came ^aone of
the seven angels which
had the seven vials, and talked

with me, saying unto me, Come
hither; ^bI will shew unto thee the judgment
of ^cthe great whore ^dthat sitteth upon many
waters:

² With whom the kings of the earth have
committed fornication, and ^fthe inhabitants
of the earth have been made drunk with the
wine of her fornication.

³ So he carried me away in the spirit ^ginto

^a Ch. xxi. 9.—^b Ch. xvi. 19. xviii. 19, 17, 19.—^c Nah.
iii. 4. Ch. xix. 2.—^d Jer. li. 13. Ver. 15.—^e Ch. xviii.
3.—^f Jer. li. 7. Ch. xiv. 8. xviii. 3.—^g Ch. xii. 6, 14.
^h Ch. xii. 3.—ⁱ Ch. xiii. 1.—^j Ver. 9.—^k Ver. 12.

This chapter is, on several accounts, very important, and particularly as it appears to explain several of the most remarkable symbols in the book. The same author who has written so largely on the twelfth and thirteenth chapters, has also obliged me with his interpretation of this chapter. Not pretending to explain these things myself, I insert this as the most elaborate and learned exposition I have yet seen, leaving my readers at perfect liberty to reject it, and adopt any other mode of interpretation which they please. God alone knows all the secrets of his own wisdom.

NOTES ON CHAP. XVII., BY J. E. C.

Verse 1. *And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters*] That idolatrous worship is frequently represented in scripture under the character of a *whore* or *whoredom*, is evident from numerous passages which it is unnecessary to quote. See 1 Chron. v. 25; Ezek. xvi., xxiii., &c. The woman mentioned here is called a *great whore*, to denote her excessive depravity, and the awful nature of her idolatry. She is also represented as *sitting upon many waters*, to show the vast extent of her influence. See on ver. 13.

Verse 2. *With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.*] What an awful picture this is of the state of the religion of the world in subjection to this whore! Kings have committed spiritual fornication with her, and their subjects have drunk deep, dreadfully deep, into the doctrine of her abominable errors.

Verse 3. *So he carried me away in the spirit into the wilderness*] This wilderness into which the apostle was carried is the desolate state of the true church of Christ, in one of the wings of the once mighty Roman empire. It was a truly awful sight, a terrible desert, a waste howling wilderness; for when he came hither he—

the wilderness: and I saw a woman sit ^hupon a scarlet-coloured beast, full of ⁱnames of blasphemy, ^khaving seven heads and ^lten horns.

⁴ And the woman ^mwas arrayed in purple and scarlet colour, ⁿand ^odecked with gold and precious stones and pearls, ^phaving a golden cup in her hand ^qfull of abominations and filthiness of her fornication:

⁵ And upon her forehead *was* a name written, ^rMYSTERY, BABYLON ^sTHE

^m Ch. xviii. 12, 16.—ⁿ Dan. xi. 38.—^o Gr. *gilded*.
^p Jer. li. 7. Ch. xviii. 6.—^q Ch. xiv. 8.—^r 2 Thess.
ii. 7.—^s Ch. xi. 8. xiv. 8. xvi. 19. xviii. 2, 10, 21.

Saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.] No doubt can now be entertained that this woman is the Latin church, for she sits upon the beast with seven heads and ten horns, which has been already proved to be the Latin empire, because this empire alone contains the number 666. See on chap. xiii. This is a representation of the Latin church in her highest state of antichristian prosperity, for she sits upon the scarlet-coloured beast, a striking emblem of her *complete domination* over the secular Latin empire. The state of the Latin church from the commencement of the fourteenth century to the time of the Reformation may be considered that which corresponds to this prophetic description in the most literal and extensive sense of the words; for during this period she was at her highest pitch of worldly grandeur and temporal authority. The beast is *full of names of blasphemy*; and it is well known that the nations, in support of the Latin or Romish church, have abounded in blasphemous appellations, and have not blushed to attribute to themselves and to their church the most sacred titles, not only blaspheming by the improper use of sacred names, but even by applying to its bishop those names which alone belong to God; for God hath expressly declared that *he will not give his glory to another, neither his praise to graven images*.

Verse 4. *And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication*] This strikingly represents the most pompous and costly manner in which the Latin church has held forth to the nations the rites and ceremonies of its idolatrous and corrupt worship.

Verse 5. *And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.*] This inscription being written upon her forehead is intended to show that she is not ashamed of her doctrines, but publicly professes and glories in them before the nations; she has indeed a *whore's forehead*, she has refused to

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GREAT, * THE MOTHER
OF ^b HARLOTS AND A-
BOMINATIONS OF THE
EARTH.

6 And I saw ^c the woman drunken ^d with
the blood of the saints, and with the blood of
^e the martyrs of Jesus: and when I saw her,
I wondered with great admiration.

7 And the angel said unto me, Wherefore

* Ch. xviii. 9. xix. 2.—^b Or, fornications.—^c Ch. xviii.
24.—^d Ch. xiii. 15. xvi. 6.

be ashamed. The inscription upon her forehead is exactly the portraiture of the Latin church. This church is, as Bishop Newton well expresses it, A MYSTERY of iniquity. This woman is also called *Babylon the Great*; she is the exact antitype of the ancient Babylon in her idolatry and cruelty, but the ancient city called Babylon is only a drawing of her in miniature. This is indeed *Babylon the Great*. "She affects the style and title of *our HOLY MOTHER, the church*; but she is, in truth, the *mother of harlots and abominations of the earth*."

Verse 6. *And I saw the woman drunken with the blood of the saints, and with the blood of the martyre of Jesus: and when I saw her, I wondered with great admiration.*] How exactly the cruelties exercised by the Latin church against all it has denominated heretics correspond with this description, the reader need not be informed.

Verse 7. *And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.*] The apostle was greatly astonished, as well he might be, at the woman's being drunk with the blood of the saints, when the beast which carried her abounded with sacred appellations, such as *holy, most holy, most Christian, sacred, most sacred*. The angel undertakes to explain to St. John the vision which had excited in him so great astonishment; and the explication is of such great importance, that, had it not been given, the mystery of the dragon and the beast could never have been satisfactorily explained in all its particulars. The angel begins with saying,

Verse 8. *The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition*] The beast is the Latin kingdom (*Ἡ Λατινὴ βασιλεία*); consequently the beast *was*, that is, was in existence previously to the time of St. John (for Latinus was the first king of the Latins, and Numitor the last); *is not* now, because the Latin nation has ceased long ago to be an independent power, and is now under the dominion of the Romans; but *shall ascend out of the bottomless pit*, that is, the Latin kingdom, the antichristian power, or that which ascendeth out of the abyss or bottomless pit, is yet in futurity. But it is added,

And they that dwell on the earth shall wonder, whose

didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and ^f shall ascend out of the bottomless pit, and ^g go into perdition: and they that dwell on the earth ^h shall wonder, ⁱ whose

* Ch. vi. 9, 10. xii. 11.—^f Ch. xi. 7. xiii. 1.—^g Ch. xii. 10. Ver. 11.—^h Ch. xiii. 3.—ⁱ Ch. xiii. 8.

names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.] By the earth is here meant the Latin world; therefore the meaning is, that all who dwell in the Latin world shall adhere to the idolatrous and blasphemous religion of the Latin church, which is supported by the Latin empire, except those who abide by the sacred scriptures, receiving them as the only rule of faith and practice. These believe in the true Sacrifice, and keep themselves unspotted from the corruption that is in the world. But the inhabitants of the Latin world, under the dominion of the Romish religion, shall wonder when they behold the beast, or Latin empire; that is, as Lord Napier remarks, "shall have in great admiration, reverence, and estimation, this great monarchic." They shall wonder at it, by considering it the most sacred empire in the world, that in which God peculiarly delights; but those that so wonder have not their names written in the book of life, but are such as prefer councils to divine revelation, and take their religion from *missals, rituales, and legends*, instead of the sacred oracles: hence they are corrupt and idolatrous, and no idolater hath inheritance in the kingdom of God. In the preceding part of the verse the beast is considered in three states, as that which *was, and is not, and shall ascend out of the bottomless pit*; here a fourth is introduced, *and yet is*. This is added to show that, though the Latins were subjugated by the Romans, nevertheless the Romans themselves were Latins; for Romulus, the founder of their monarchy, was a Latin: consequently that denominated in St. John's days the Roman empire was, in reality, the Latin kingdom; for the very language of the empire was the Latin, and the Greek writers who lived in the time of the Roman empire, expressly tell us that those formerly called Latins are now named Romans. The meaning of the whole verse is therefore as follows: The corrupt part of mankind shall have in great admiration the Latin empire yet in futurity, which has already been, but is now extinct, the Romans having conquered it; and yet is still in being; for, though the Latin nation has been subjugated, its conquerors are themselves Latins. But it may be objected against the interpretation here given, that these phrases are spoken of the beast upon which the apostle saw the woman, or Latin

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Imp. Flavio
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Aug. et Nerva.

names were not written in the book of life from the foundation of the world, when they beheld the beast that was, and is not, and yet is.

^a Ch. xiii. 18.

9 And ^a here is the mind which hath wisdom. ^b The seven heads are seven mountains, on which the woman sitteth.

A. M. cir. 4100.
A. D. cir. 96.
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^b Ch. xiii. 1.

church, sit; for the angel says, *the beast that thou sawest was, and is not, &c.*; what reference, therefore, can the Latin empire, which supports the Latin church, have to the Latin kingdom which subsisted before St. John's time, or to the Roman empire which might properly be so denominated? This objection has very great weight at first sight, and cannot be answered satisfactorily till the angel's explanation of the heads and horns of the beast have been examined; therefore it is added,

Verse 9. *Here is the mind which hath wisdom.*] It was said before, chap. xiii. 18, *Here is wisdom. Let him that hath a mind, or understanding (vovv), count the number of the beast. Wisdom, therefore, here means a correct view of what is intended by the number 666; consequently the parallel passage, Here is the mind which hath wisdom, is a declaration that the number of the beast must first be understood, before the angel's interpretation of the vision concerning the whore and the beast can admit of a satisfactory explanation.*

The seven heads are seven mountains, on which the woman sitteth.] This verse has been almost universally considered to allude to the seven hills upon which Rome originally stood. But it has been objected that modern Rome is not thus situated, and hat, consequently, pagan Rome is intended in the prophecy. This is certainly a very formidable objection against the generally received opinion among protestants, that papal Rome is the city meant by the woman sitting upon seven mountains. It has been already shown that *the woman* here mentioned is an emblem of the Latin church in her highest state of antichristian prosperity; and therefore the city of Rome, seated upon seven mountains, is not at all assigned in the prophecy. In order to understand this scripture aright, the word *mountains* must be taken in a figurative and not a literal sense, as in chap. vi. 14, and xvi. 20. See also Isai. ii. 2, 14; or. li. 25; Dan. ii. 35, &c.; in which it is unequivocally the emblem of *great and mighty power*. The mountains upon which the woman sitteth must be, therefore, *seven great powers*; and as the mountains are *heads* of the beast, they must be the *seven greatest eminences* of the Latin world. As no other power was acknowledged at the head of the Latin empire but that of Germany, how can it be said that the beast has *seven heads*? This question can only be solved by the feudal constitution of the late Germanic league, the history of which is briefly as follows: At first kings alone granted fiefs. They granted them to laymen only, and to such only who were free; and the vassal had no power to alienate them.

Every freeman, and particularly the feudal tenants, were subject to the obligation of military duty, and appointed to guard their sovereign's life, member, mind, and right honour. Soon after, or perhaps a little before, the extinction of the Carolingian dynasty in France, by the accession of the Capetian line, and in Germany by the accession of the house of Saxony, fiefs, which had been entirely at the disposal of the sovereign, became hereditary. Even the offices of duke, count, margrave, &c., were transmitted in the course of hereditary descent; and not long after, the right of primogeniture was universally established. The crown-vassals usurped the sovereign property of the land, with civil and military authority over the inhabitants. The possession thus usurped they granted out to their immediate tenants; and these granted them over to others in like manner. Thus the principal vassals gradually obtained every royal prerogative; they promulgated laws, exercised the power of life and death, coined money, fixed the standard of weights and measures, granted safeguards, entertained a military force, and imposed taxes, with every right supposed to be annexed to royalty. In their titles they styled themselves dukes, &c., *Dei gratia*, by the grace of God; a prerogative avowedly confined to sovereign power. It was even admitted that, if the king refused to do the lord justice, the lord might make war upon him. The tenants, in their turn, made themselves independent of their vassal-lords, by which was introduced an ulterior state of vassalage. The king was called *the sovereign lord*, his immediate vassal was called *the suzerain*, and the tenants holding of him were called the *arrere vassals*. See *Butler's Revolutions of the Germanic Empire*, p. 54—66. Thus the power of the emperors of Germany, which was so very considerable in the ninth century, was gradually diminished by the means of the feudal system; and during the anarchy of the long interregnum, occasioned by the interference of the popes in the election of the emperors (from 1256 to 1273), the imperial power was reduced almost to nothing. Rudolph of Hapsburg, the founder of the house of Austria, was at length elected emperor, because his territories and influence were so inconsiderable as to excite no jealousy in the German princes, who were willing to preserve the forms of constitution, the power and vigour of which they had destroyed. See *Robertson's Introduction to his History of Charles V.* Before the dissolution of the empire in 1806, Germany "presented a complex association of principalities more or less powerful, and more or less connected with a nominal sovereignty in the emperor, as its supreme feudal chief."

A. M. cir. 4100.
A. D. cir. 96.
Iupp. Flavio
Domitiano Cæs.
Aug. et Nerva.

10 And there are seven kings :
five are fallen, and one is, *and*
the other is not yet come ; and
when he cometh, he must con-
tinue a short space.

* Ver. 10.—→ Ver. 8.

"There were about three hundred princes of the empire, each sovereign in his own country, who might enter into alliances, and pursue by all political measures his own private interest, as other sovereigns do ; for if even an imperial war were declared he might remain neuter, if the safety of the empire were not at stake. Here then was an empire of a construction, without exception, the most singular and intricate that ever appeared in the world ; for the emperor was only the chief of the Germanic confederation." Germany was, therefore, speaking in the figurative language of scripture, a country abounding in *hills*, or containing an immense number of distinct principalities. But the different German states (as has been before observed) did not each possess an equal share of power and influence ; some were more eminent than others. Among them were also a few which might, with the greatest propriety, be denominated *mountains*, or states possessing a very high degree of political importance. But the seven mountains on which the woman sits must have their elevations above all the other eminences in the whole Latin world ; consequently, they can be no other than the SEVEN ELECTORATES of the German empire. These were, indeed, mountains of vast eminence ; for in their sovereigns was vested the sole power of electing the head of the empire. But this was not all ; for besides the power of electing an emperor, the electors had a right to capitulate with the new head of the empire, to dictate the conditions on which he was to reign, and to depose him if he broke those conditions. They actually deposed Adolphus of Nassau in 1298, and Wenceslaus in 1400. They were sovereign and independent princes in their respective dominions, had the *privilegium de non appellando illimitatum*, that of making war, coining, and exercising every act of sovereignty ; they formed a separate college in the diet of the empire, and had among themselves a particular covenant or league called *Kur verein* ; they had precedence of all the other princes of the empire, and even ranked with kings. The heads of the beast understood in this way, is one of the finest emblems of the German constitution which can possibly be conceived ; for as the Roman empire of Germany had the precedence of all the other monarchies of which the Latin empire was composed, the *seven mountains* very fitly denote the *seven principal powers* of what has been named the holy Roman empire. And also, as each electorate, by virtue of its union with the Germanic body, was more powerful than any other Roman Catholic state of Europe not so united ; so was each electorate, in the most proper sense of the word, one of the highest

11 And the beast that was,
and is not, even he is the
eighth, and is of the * seven,
^b and goeth into perdition.

A. M. cir. 4100.
A. D. cir. 96.
Iupp. Flavio
Domitiano Cæs.
Aug. et Nerva.

12 And ^c the ten horns which thou sawest

^c Dan. vii. 20. Zech. i. 18, 19, 21. Ch. xiii. 1.

elevations in the Latin world. The time when the seven electorates of the empire were first instituted is very uncertain. The most probable opinion appears to be that which places their origin some time in the *thirteenth* century. The uncertainty, however, in this respect, does not in the least weaken the evidence of the mountains being the seven electorates, but rather confirms it ; for, as we have already observed, the representation of the woman sitting upon the beast is a figure of the Latin church in the period of her greatest authority, spiritual and temporal ; this we know did not take place before the commencement of the *fourteenth* century, a period subsequent to the institution of the seven electorates. Therefore the woman sits upon the seven mountains, or the German empire in its elective aristocratical state ; she is said to sit upon them, to denote that she has the whole German empire under her direction and authority, and also that it is her chief support and strength. Supported by Germany, she is under no apprehension of being successfully opposed by any other power : she sits upon the seven mountains, therefore she is higher than the seven highest eminences of the Latin world ; she must therefore have the secular Latin empire under her complete subjection. But this state of eminence did not continue above two or three centuries ; the visible declension of the papal power in the fourteenth and fifteenth centuries, occasioned partly by the removal of the papal see from Rome to Avignon, and more particularly by the great schism from 1377 to 1417, though considered one of the remote causes of the Reformation, was at first the means of merely transferring the supreme power from the pope to a general council, while the dominion of the Latin church remained much the same. At the council of Constance, March 30, 1415, it was decreed, "that the synod being lawfully assembled in the name of the Holy Ghost, which constituted the general council, and represented the whole Catholic church militant, had its power immediately from Jesus Christ ; and that every person, of whatsoever state or dignity, ~~was~~ THE POPE HIMSELF, is obliged to obey it in what concerns the faith, the extirpation of schism, and the general reformation of the church in its head and members." The council of Basil of 1432 decreed "that every one, of whatever dignity or condition, ~~not~~ EXCEPTING THE POPE HIMSELF, who shall refuse to obey the ordinances and decrees of this general council, or any other, shall be put under penance, and punished. It is also declared that the pope has no power to dissolve the general council without the consent and decree of the assembly." See the third Tome of

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 * These shall make war

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

* Ch. xvi. 14.

ix. 19.

Du Pin's Ecclesiastical History. But what gave the death-blow to the temporal sovereignty of the Latin church was the light of the glorious Reformation, which first broke out in Germany in 1517, and in a very few years gained its way, not only over several of the great principalities of Germany, but was also made the established religion of other popish countries. Consequently, in the sixteenth century the woman no longer sat upon the seven mountains, the electorates not only having refused to be ruled by her, but some of them having also despised and abandoned her doctrines. The changes, therefore, which were made in the seventeenth, eighteenth, and nineteenth centuries, in the number of the electorates, will not affect in the least the interpretation of the seven mountains already given. The seven electors were the archbishops of *Mentz, Cologne, and Triers*, the *count palatine of the Rhine, the duke of Saxony, the marquis of Brandenburg, and the king of Bohemia.* But the heads of the beast have a double signification; for the angel says,

[Verse 10. *And there are seven kings*] *Και ἑπτὰ βεῆματα ἑστῶτα ἡμεῖς* They are also seven kings. Before it was said, they are seven mountains; here, they are also seven kings, which is a demonstration that kingdoms are not here meant by mountains: and this is a further argument that the seven electorates are represented by seven mountains, for though the sovereigns of these states ranked with kings, they were not kings; that is to say, they were not absolute and the lords of the territories they possessed, independently of the emperor, for their states formed a part of the Germanic body. But the seven heads of the beast are also seven kings, that is to say, the Latin empire has had seven supreme forms of government; *the king is used in the prophetic writings for any supreme governor of a state or people, as is evident from Deut. xxxiii. 5, where Moses is called a king.* Of these seven kings, or supreme forms of Latin government, the angel informs St. John—

[*Five are fallen, and one is*] It is well known that the first form of Latin government was that of kings, which continued after the death of Latinus 428 years, at the building of Rome, B. C. 753. After Numitor's decease the Albans or Latins instituted the form of republic, and were governed by *dictators*. We have only the names of two, viz., Cluilius and Metius Sufetius or Sufetius; but as the *dictatorship* continued at least eighty-eight years, there might have been others, though their names and actions are unknown. In the year before Christ 665 *Alba*, the metropolis of the Latin nation, was destroyed by Hostilius Hostilius, the third king of the Romans, and

the inhabitants carried to Rome. This put an end to the monarchical republic of the Latins; and the Latins elected two annual magistrates, whom Licinius calls *dictators*, but who are called *prætors* by other writers. This form of government continued till the time of P. Decius Mus, the Roman consul; for Festus, in his fourteenth book, informs us "that the Albans enjoyed prosperity till the time of King Tullus; but that, Alba being then destroyed, the consuls, till the time of P. Decius Mus, held a consultation with the Latins at the head of Ferentina, and the empire was governed by the council of both nations." The Latin nation was entirely subjugated by the Romans B. C. 336, which put an end to the government by *prætors*, after it had continued upwards of three hundred years. The Latins from this time ceased to be a nation, as it respects the name; therefore the three forms of government already mentioned were those which the Latins had during that period which the angel speaks of, when he says, *The beast which thou sawest was.* But as five heads, or forms of government, had fallen before St. John's time, it is evident that the two other forms of government which had fallen must be among those of the Romans; first, because though the Latin nation so called was deprived of all authority by the Romans, yet the Latin power continued to exist, for the very conquerors of the Latin nation were *Latins*; and, consequently, the Latins, though a conquered people, continued to have a *LATIN government*. Secondly, the angel expressly says, when speaking to St. John, that *one is*, that is, the sixth head, or Latin form of government, was then in existence; which could be no other than the *imperial power*, this being the only independent form of Latin government in the apostolic age. It therefore necessarily follows, that the Roman forms of government by which Latium was ruled must be the remaining heads of the beast. Before the subjugation of the Latins by the Romans four of the Roman or draconic forms of government had fallen, the *regal power, the dictatorship, the decemvirate, and the consular power* of the military tribunes, the last of which was abolished about 366 years before the commencement of the Christian era; none of these, therefore, ruled over the whole *Latin nation*. But as the Latins were finally subdued about 336 B. C., the *consular government* of the Romans, which was then the supreme power in the state, must be the *fourth* head of the beast. This form of government continued, with very little interruption, till the rising up of the *triumvirate*, the fifth head of the beast, B. C. 43. The *dictatorship* of Sylla and Julius Cæsar could not be considered a new head of the beast, as

A. M. cir. 4100.
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Aug. et Nerva.

with the Lamb, and the Lamb shall overcome them : * for he is Lord of lords, and King of kings : ^b and they that are with

him are called, and chosen, and faithful.

15 And he saith unto me, ^c The waters which thou sawest,

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

* Deut. x. 17. 1 Tim. vi. 15. Ch. xix. 16.

^b Jer. l. 44, 45. Ch. xiv. 4. — ^c Isai. viii. 7. Ver. l.

the Latins had already been ruled by it in the persons of Cluilius and Fufetius. The *sixth* head of the beast, or that which existed in the time of St. John, was consequently, as we have already proved, the *imperial power* of the heathen Cæsars, or the seventh draconic form of government.

And *the other is not yet come*] Bishop Newton considers the *Roman duchy*, under the eastern emperor's lieutenant, the exarch of Ravenna, the *seventh* head of the beast. But this cannot be the form of government signified by the seventh head, for a *head of the beast*, as we have already shown, is a *supreme independent form of Latin government*; consequently, the Roman duchy cannot be the seventh head, as it was dependant upon the exarchate of Ravenna; and the exarchate cannot be the head, as it was itself in subjection to the Greek empire. The Rev. G. Faber has ascertained the truth exactly in denominating the *Carlovingian patriciate* the seventh head of the beast. That this was a supreme, independent form of government, is evident from history. Gibbon, in speaking of the patriciate, observes that "the decrees of the senate and people successively invested Charles Martel and his posterity with the honours of *patrician of Rome*. The leaders of a powerful nation would have disdained a servile title and subordinate office; but the reign of the Greek emperors was suspended, and in the vacancy of the empire they derived a more glorious commission from the pope and the republic. The Roman ambassadors presented these patricians with the keys of the shrine of St. Peter as a pledge and symbol of sovereignty, and with a holy banner, which it was their right and duty to unfurl in defence of the church and city. In the time of Charles Martel and of Pepin, the interposition of the Lombard kingdom covered the freedom, while it threatened the safety, of Rome; and the patriciate represented only the title, the service, the alliance, of these distant protectors. The power and policy of Charlemagne annihilated an enemy, and imposed a master. In his first visit to the capital he was received with all the honours which had formerly been paid to the exarch, the representative of the emperor; and these honours obtained some new decorations from the joy and gratitude of Pope Adrian I. In the portico Adrian expected him at the head of his clergy; they embraced as friends and equals; but in their march to the altar, the king, or patrician, assumed the right hand of the pope. Nor was the Frank content with these vain and empty demonstrations of respect. In the twenty-six years that elapsed between the conquest of Lombardy and his imperial coronation, Rome, which had been delivered by the sword, was subject,

as his own, to the sceptre of Charlemagne. The people swore allegiance to his person and family, in his name money was coined and justice was administered, and the election of the popes was examined and confirmed by his authority. Except an original and self-inherent claim of sovereignty, there was not any prerogative remaining which the title of *emperor* could add to the *patrician of Rome*." The seven heads of the beast are therefore the following: The *regal power*, the *dictatorship*, the power of the *pretors*, the *consulate*, the *triumvirate*, the *imperial power*, and the *patriciate*.

And *when he cometh, he must continue a short space*.] The seventh form of government was only to remain a short time, which was actually the case; for, from its first rise to independent power to its utter extinction, there passed only about forty-five years, a short time in comparison to the duration of several of the preceding forms of government; for the primitive regal government continued at least four hundred and twenty-eight years, the dictatorship was in power about eighty-eight years, the power of the pretors was in being for upwards of three hundred years, the consulate lasted about two hundred and eighty years, and the imperial power continued upwards of five hundred years.

Verse 11. *And the beast that was, and is not, and he is the eighth, and is of the seven, and goeth into perdition*.] That is to say, The Latin kingdom that has already been, but is now no longer nominally in existence, shall immediately follow the dissolution of the seventh form of Latin government; and this dominion is called *ογδοος*, an *eighth*, because it succeeds to the seventh. Yet it is not an *eighth head* of the beast, because the beast has only *seven heads*; for to constitute a new head of the beast the form of government must not only differ in *nature*, but also in *name*. This head of the beast is, therefore, as *ἑβδωκα*, *one of the seven*. Consequently the form of government represented by this head is the restoration of one of the preceding seven. The restored head can be therefore no other than the regal state of the Latins, or in other words *the Latin kingdom* (ἡ Λατινική βασιλεια), which followed the patriciate of the seventh head of Latin government. But the beast in his eighth state, or under his first head restored, *goeth into perdition*. No other form of Latin government shall succeed; but the beast in his last or antichristian condition shall be taken, together with the false prophet that wrought miracles in his sight, and cast alive into a lake of fire burning with brimstone."

It is observable that the eighth Latin power is called by the angel *the beast*, and also *one of the*

A. M. cir. 4100. where the whore sitteth, * are
A. D. cir. 96. peoples, and multitudes, and
Imp. Flavio nations, and tongues.
Domitiano Cæs. 16 And the ten horns which
Aug. et. Nerva.

thou sawest upon the beast,
b these shall hate the whore,
and shall make her desolate
c and naked, and shall eat her

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

* Ch. xiii. 7.— Jer. l. 41, 42. Ch. xvi. 12.

c Ezek. xvi. 37—44. Ch. xviii. 16.

heads. This apparent discordance arises from the double signification of the heads, for if we take the beast upon which the woman sits to be merely a representation of that secular power which supports the Latin church, then the seven heads will represent the seven electorates of the Germanic empire; but if by the beast we understand the general Latin empire from first to last, then what is, according to the angel's first interpretation of the heads, called the *beast*, is in this case only *one* of his heads. See on ver. 18.

Verse 12. *And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.*] The meaning of *horns* has already been defined when speaking of those of the dragon. The meaning is therefore as follows: Though the Latin empire be now in existence, the ten horns refer to ten Latin kingdoms yet in futurity, and consequently they have received no dominion *as yet*; for that part of the Latin domination now in power is the *sixth* head, or imperial government of the heathen Cæsars. But the ten states of the Latins receive dominion as monarchies *μὴν ὥραν*, one time (as it may be properly translated), *i. e.* at the same time with the beast, or that which ascendeth out of the bottomless pit; consequently, the Latin empire here intended is the one which was in futurity in the apostolic age.

Verse 13. *These have one mind, and shall give their power and strength unto the beast.*] Therefore the ten horns must constitute the principal strength of the Latin empire; that is to say, this empire is to be composed of the dominions of ten monarchs independent of each other in every other sense except in their implicit obedience to the Latin church. The *beast* in this and the preceding verse is distinguished from its *horns*, as the whole Latin empire is distinguished in history from its constituent powers. See on ver. 16.

Verse 14. *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*] The ten powers of the beast must compose the secular kingdom of antichrist, for they make war with the *Lamb*, who is Christ Jesus. This is perfectly true of all popish states, for they have constantly opposed, as long as they have had any secular power, the progress of pure Christianity. They make war with the Lamb by persecuting his followers; but the *Lamb* shall overcome them, for he is *Lord of lords, and King of kings*—all lords have their authority from him, and no king can reign without him; therefore the ten Latin kings are God's ministers to execute his vengeance upon the idolatrous nations.

But when these antichristian monarchies have executed the divine purpose, those that are with the Lamb—the called, the chosen, and the faithful, those who have kept *THE TRUTH* in the love of it, shall prevail against all their adversaries, because their battles are fought by the Lamb, who is their God and Deliverer. See chap. xix. 19, 20.

Verse 15. *And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.*] “So many words,” Bishop Newton observes, “in the plural number, fitly denote the great extensiveness of her power and jurisdiction. She herself glories in the title of the *Catholic* church, and exults in the number of her votaries as a certain proof of the true religion. Cardinal Bellarmin's first note of the true church is, *the very name of the Catholic church*; and his fourth note is, *amplitude, or multitude, and variety of believers*; for the truly Catholic church, says he, ought not only to comprehend all ages, but likewise all places, all nations, all kinds of men.”

Verse 16. *And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*] Here is a clue to lead us to the right interpretation of the *horns* of the beast. It is said the *TEN horns* shall hate the whore; by which is evidently meant, when connected with what follows, that *the whole* of the ten kingdoms in the interest of the Latin church shall finally despise her doctrines, be reformed from popery, assist in depriving her of all influence and in exposing her follies, and in the end consign her to utter destruction. From this it follows that no Roman Catholic power which did not exist so late as the Reformation can be numbered among the horns of the beast; the horns must, therefore, be found among the great states of Europe at the commencement of the Reformation. These were exactly ten, *viz.*: *France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal*. In these were comprehended most of the minor states not styled monarchies, and which, from their first rise to the period of the Reformation, had been subdued by one or more of the ten grand Roman Catholic powers already named. Consequently, these ten constituted *the power and strength of the beast*; and each minor state is considered a part of that monarchy under the authority of which it was finally reduced previously to the Reformation.

But it may be asked, how could *the empire*, which was the revived *head* of the beast, have been at the same time one of its *horns*? The answer is as follows: *Horns of an animal*, in the language of pro-

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

flesh, and ^a burn her with fire.
17 ^b For God hath put in
their hearts to fulfil his will,
and to agree, and give their
kingdom unto the beast, ^c until the words

^a Ch. xviii. 8.—^b 2 Thess. ii. 11.

phesy, represent the powers of which that empire or kingdom symbolized by the animal is composed. Thus the angel, in his interpretation of Daniel's vision of the ram and he-goat expressly informs us that "the ram with two horns are the kings of Media and Persia." One of the horns of the ram, therefore, represented the kingdom of Media, and the other the kingdom of Persia; and their union in one animal denoted the united kingdom of Media and Persia, viz., the Medo-Persian empire. In like manner the beast with ten horns denotes that the empire represented by the beast is composed of ten distinct powers, and the ten horns being united in *one beast* very appropriately show that the monarchies symbolized by these horns are united together to form *one empire*; for we have already shown, in the notes on chap. xiii. 1, that a *beast* is the symbol of an *empire*. Therefore, as the *horns* of an animal, agreeably to the angel's explanation (and we can have no higher authority), represent *all* the powers of which that domination symbolized by the animal is composed, the Roman empire of Germany, as one of those monarchies which gave their power and strength to the Latin empire, must consequently have been a *HORN of the beast*. But the Germanic empire was not only a *LATIN power*, but at the same time was acknowledged by all Europe to have *precedency* of all the others. Therefore, as it is not possible to express these *two* circumstances by *one* symbol, it necessarily follows, from the nature of symbolical language, that what has been named the holy Roman empire must have a *double* representation. Hence the empire, as *one* of the powers of the Latin monarchy, was a *horn* of the beast, and in having *precedency* of all the others was its *revived head*. See a similar explanation of the tail of the dragon in the notes on chap. xii. ver. 4.

Verse 17. *For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.* Let no one imagine that these ten Latin kingdoms, because they support an idolatrous worship, have been raised up merely by the power of man or the chances of war. No kingdom or state can exist without the will of God; therefore let the inhabitants of the world tremble when they see a wicked monarchy rise to power, and let them consider that it is raised up by the Lord to execute his vengeance upon the idolatries and profligacies of the times. It is said of the kings in communion with the church of Rome, that *God hath put in their hearts to fulfil his will*. How is this divine will accomplished? In the most awful and afflictive manner! In causing ten Latin

of God shall be fulfilled.
18 And the woman which
thou sawest ^d is that great city,
^e which reigneth over the kings
of the earth.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cæs.
Aug. et Nerva.

^c Ch. x. 7.—^d Ch. xvi. 19.—^e Ch. xii. 4.

kings to unite their dominions into one mighty empire for the defence of the Latin church. Here is a dreadful dispensation of Jehovah; but it is such as the nations have most righteously deserved, because when they had *the truth* they lived not according to its most holy requisitions, but loved darkness rather than light, because their deeds were evil. Therefore hath "the Lord sent them strong delusion that they should believe a lie, that they might all be damned who believe not the truth, but have pleasure in unrighteousness." But this deplorable state of the world is not perpetual, it can only continue till every word of God is fulfilled upon his enemies; and when this time arrives (which will be that of Christ's second advent), then shall the Son of God slay that wicked "with the spirit of his mouth, and shall consume him with the brightness of HIS COMING."

Verse 18. *And the woman which thou sawest is that great city, which reigneth over the kings of the earth.* It has already been shown that the woman sitting upon the seven-headed beast is a representation of the Latin church; here we have the greatest assurance that it is so, because the woman is called a *city*, which is a much plainer emblem of a *church*, as the word is used unequivocally in this sense in so many parts of scripture that we cannot well mistake its meaning. See chap. iii. 12; xi. 2; xxi. 10; xii. 19; and also Ps. xlvi. 4; lxxxvii. 3; Heb. xii. 22 &c. The *woman* therefore must be the *Latin church*, and as the apostle saw her *sitting* upon the beast, this must signify that *η εχουσα βασιλειαν, she hath a kingdom over the kings of the earth*, i. e. over the kings of the Latin world, for that this is the meaning of *earth* has been shown before in numerous instances. That *kingdom* which the *woman* has over the kings of the Latin world, or secular Latin empire, or in other words *THE KINGDOM* of the Latin church, is the numbered Latin kingdom or Romish hierarchy. See on chap. xiii. 18. The *woman* is also called a *great city*, to denote the very great extent of her jurisdiction; for she has comprehended within her walls the subjects of the mighty dominations of France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal. What an extensive city was this! Surely such as to justify the prophetic denomination, that *great city*.

Having now gone through the whole of the angel's interpretation of St. John's vision of a *whore* sitting upon the seven-headed and ten-horned beast, it will be essentially necessary to examine a little more attentively the eighth verse of this chapter. It has already been shown that the phrases, *was, is not*.

shall ascend out of the bottomless pit, and yet is, refer to the Latin kingdom which existed before the building of Rome, to the Roman empire in the time of St. John, and to the Latin empire which was in futurity in the apostolic age. But as the words *was, is not, is*, are spoken of the beast upon which the apostle saw the woman, or Latin church, sit; how can it be said of *this beast* that it had an existence before the time of the Apocalypse, when the woman whom it was said to be upon was not in being till long after this period? And what connexion has the Latin empire of the middle ages with that which derived its name from Antichrist, king of the Aborigines, and was subjugated by the ancient Romans; or even with that which existed in the time of the apostle? The answer is as follows: St. John saw the beast upon which the woman sat with all his seven heads and ten horns. Consequently, as the angel expressly says that five of these seven heads had already fallen in the time of the vision, it therefore necessarily follows that the apostle must have seen that part of the Latin empire represented by the seven-headed beast which had already fallen under the emblem of five heads. Therefore the woman sat upon the *beast that was*. But it is plain from the angel's interpretation that the whole of the seven heads fell, before the beast upon which the woman sat arose; and yet the woman is represented as sitting upon the seven-headed beast to denote, as we have before observed, that it is the Latin kingdom in its last estate, or under one of its heads restored, which is the secular kingdom of anti-Christ. The beast is also said not to have any existence in the time of the vision; from which it is evident that the monarchy of the *Latins*, and not that of the *Romans*, is here intended; because the latter was in the time of the vision. Again, the beast which St. John saw had not ascended out of the bottomless pit in his time; consequently the whole seven heads and ten horns were in futurity, for all these heads and horns rose up out of the abyss at the same time with the beast. How is this apparent contradiction reconciled? In the most plain and satisfactory manner, by means of the angel's double interpretation of the heads; for if the seven heads be taken in the sense of *seven mountains* (*head* in the scriptural style being a symbol of *precedency* as well as of *pre-eminence*), then the beast with all its heads and horns is altogether in futurity in the apostle's time, for the seven heads are the seven electorates of the Roman empire, and the ten horns the ten monarchies in the interest of the Latin church. Finally, the beast is said to exist in the time of the vision; therefore the Roman empire, which governed the world, must be here alluded to; and consequently the phrase *and yet is* is a proof that, as the beast is the Latin kingdom, and *this beast* is said to have an existence in the time of the apostle, the empire of the Cæsars, though generally known by the name of the *Roman*, is in a very proper sense the *Latin kingdom*, as the Latin was the language which prevailed in it. Hence the seven-headed and ten-horned beast is at once the representation of the ancient

Latin power, of the Roman empire which succeeded it, and of the Latin empire which supports the Latin church. Here is then the connexion of the ancient Latin and Roman powers with that upon which the woman sits. She sits upon the beast *that was and is not*, because three of his heads represent the three forms of government which the ancient Latins had before they were subjugated by the Romans, viz., The Regal Power, the Dictatorship, and the Power of the Prætors. She sits upon the beast which shall ascend out of the bottomless pit, because all his seven heads, taken in the sense of *mountains*, were in futurity in the apostolic age. She sits upon the beast *that yet is*, because four of his heads represent four forms of government of the Roman or Latin empire now in existence, viz., The Consulate, the Triumvirate, the Imperial Power, and the Patriciate. It is hence evident that *the beast*, in the largest acceptation of this term, is a symbol of the *Latin* power in general, from its commencement in Latinus to the end of time; his seven heads denoting seven kings or supreme forms of Latin government, during this period, *king* or *kingdom*, as we have already observed, being a general term in the prophetic writings for any kind of supreme governor or government, no matter by what particular name such may have been designated among men. Thus the Latin power from the time of Latinus to the death of Numitor was the beast under the dominion of his *first* head; from the death of Numitor to the destruction of Alba it was the beast under the dominion of his *second* head; from the destruction of Alba to the final subjugation of the Latins by the Romans the beast under the dominion of his *third* head. And as the four Roman forms of government which were subsequent to the final conquest of the Latins, were also *Latin* dominations, the Latin power under these forms of government was the beast under the dominion of his *fourth, fifth, sixth, and seventh* heads. The beast of the bottomless pit, which followed the fall of all the heads of the sea-beast or general Latin empire, is, according to the angel's interpretation, ογδοος (βασιλευς), an *EIGHTH king*, i. e. an eighth species of Latin power, or, in other words, a supreme form of Latin government essentially differing from all the foregoing; yet, as it is *nominally* the same with one of the preceding seven, it is not accounted an eighth *head* of the beast. The first beast of chap. xiii. is a description of the *eighth* or *last* condition of the *GENERAL Latin empire*, and is said to arise εκ της θαλασσης, *out of the sea*, because the heads are there taken in a double sense, *sea* being a general term to express the origin of every great empire which is raised up by the sword; but when (as in ver. 11) one of the heads of the sea-beast (viz., that secular power which is still in being, and has supported the Latin church for more than a thousand years) is peculiarly styled *The Beast*, the Holy Ghost, speaking of *this* secular Latin empire exclusively, declares it to be εκ της αβυσσου, *from the bottomless pit*.

JOHN EDWARD CLARKE.

CHAPTER XVIII.

A luminous angel proclaims the fall of Babylon, and the cause of it, 1—3. The followers of God are exhorted to come out of it, in order to escape her approaching punishment, 4—8. The kings of the earth lament her fate, 9, 10. The merchants also bewail her, 11. The articles in which she trafficked enumerated, 12—16. She is bewailed also by shipmasters, sailors, &c., 17—19. All heaven rejoices over her fall, and her final desolation is foretold, 20—24.

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AND ^a after these things I saw another angel come down from heaven, having great power; ^b and the earth was

lightened with his glory.

2 And he cried mightily with a strong voice, saying, ^c Babylon the great is fallen, is fallen, and ^d is become the habitation of devils, and the hold of every foul spirit, and ^e a cage of every unclean and hateful bird.

3 For all nations ^f have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, ^g and the merchants of the earth are waxed rich through the ^h abundance of her delicacies.

4 And I heard another voice from heaven,

^a Ch. xvii. 1.—^b Ezek. xliii. 2.—^c Isai. xliii. 19. xxi. 9. Jer. li. 8. Ch. xiv. 8.—^d Isai. xliii. 21. xxi. 8. xxxiv. 14. Jer. l. 39. li. 37.—^e Isai. xiv. 23. xxxiv. 11. Mark v. 2, 3. ^f Ch. xiv. 8. xvii. 2.—^g Ver. 11, 15. Isai. xlvii. 15.—^h Or, power.—Isai. xlviii. 20. lii. 11. Jer. l. 8. li. 6, 45. 2 Cor.

NOTES ON CHAP. XVIII.

Verse 1. *The earth was lightened with his glory.*] This may refer to some extraordinary messenger of the everlasting gospel, who, by his *preaching and writings*, should be the means of diffusing the light of truth and true religion over the earth.

Verse 2. *Babylon the great is fallen, is fallen*] This is a quotation from Isai. xxi. 9: *And he said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.* This is applied by some to Rome Pagan; by others to Rome Papal; and by others to Jerusalem.

Is become—the hold of every foul spirit] See the parallel passages in the margin. The figures here point out the most complete destruction. A city utterly sacked and ruined, never to be rebuilt.

Verse 3. *The wine of the wrath*] The punishment due to her transgressions, because they have partaken with her in her sins. See the note on chap. xiv. 8.

Verse 4. *Come out of her, my people*] These words appear to be taken from Isai. xlviii. 20; Jer. i. 8; li. 6, 45. The poet Mantuanus expresses this thought well:—

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saying, ⁱ Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 ^k For her sins have reached unto heaven, and ^l God hath remembered her iniquities.

6 ^m Reward her even as she rewarded you, and double unto her double according to her works: ⁿ in the cup which she hath filled, ^o fill to her double.

7 ^p How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a ^q queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come ^r in one day, death, and mourning, and famine; and

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vi. 17.—^k Gen. xviii. 20, 21. Jer. li. 9. Josh. i. 2. ^l Ch. xvi. 19.—^m Ps. cxxxvii. 8. Jer. l. 15, 29. li. 34. ⁿ 2 Tim. iv. 14. Ch. xiii. 10.—^o Ch. xiv. 10.—^p Ch. xv. 19.—^q Ezek. xxviii. 2, &c.—^r Isai. xlvii. 7, 8. Zeph. 15.—^s Isai. xlvii. 9. Ver. 10.

Vivere qui sancte cupitis, discedite; Romæ Omnia quum liceant, non licet esse bonum.

“Ye who desire to live a godly life, depart; for, although all things are lawful at Rome, yet to be godly is unlawful.”

Verse 5. *Her sins have reached unto heaven*] They are become so great and enormous that the long-suffering of God must give place to his justice.

Verse 6. *Reward her even as she rewarded you*] These words are a prophetic declaration of what shall take place: God will deal with her as she dealt with others.

Verse 7. *How much she hath glorified herself*] By every act of transgression and sinful pampering of the body she has been preparing for herself a suitable and proportionate punishment.

Verse 8. *Therefore shall her plagues come*] Death by the sword of her adversaries; mourning, on account of the slaughter; and famine, the fruits of the field being destroyed by the hostile bands.

Utterly burned with fire] Of what city is this

A. M. cir. 4100. she shall be utterly burned with fire; b for strong is the Lord God who judgeth her.

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9 And c the kings of the earth, who have committed fornication and d deliciously with her, e shall bewail her, f lament for her, g when they shall see the hoke of her burning.

i) Standing afar off for the fear of her

Ch. xvii. 16.—b Jer. 1. 34. Ch. xi. 17.—c Ezek. i. 16, 17. Ch. xvii. 2. Ver. 3.—d Jer. 1. 46.—e Ver.

torment, saying, f Alas, alas, that great city Babylon, that mighty city! g for in one hour is thy judgment come.

11 And h the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 i The merchandise of gold, and silver, and precious stones, and of pearls, and fine

18. Ch. xix. 3.—f Isai. xxi. 9. Ch. xiv. 8.—g Ver. 17, 19.—h Ezek. xxvii. 27–36. Ver. 3.—i Ch. xvii. 4.

ken? Rome Pagan has never been thus treated; he and Totilas burnt only some parts with fire. ne Papal has not been thus treated; but this is of Jerusalem, and yet Jerusalem is not generally light to be intended.

erse 9. *The kings of the earth*] Those who ied her superstitions and adopted her idolatries.

erse 10. *Standing afar off*] Beholding her desoons with wonder and astonishment, utterly unable fford her any kind of assistance.

erse 11. *The merchants of the earth*] These are esented as mourning over her, because their fic with her was at an end.

ishop Bale, who applies all these things to the rch of Rome, thus paraphrases the principal sages:

The mighty *kinges* and potentates of the earth, having afore their eyes the love and feare of l, have committed with this whore moste vile ynnesse; abusing themselves by many straunge or ommaunded worshippings, and bynding themselves othe to observe hyr lawes and customs. At the mples, doctrines, counsels, and perswasions of hyr y whoremongers, have they broken the covenants peace; battailed, oppressed, spoyled, ravished, innously murdered innocents; yea, for vain foolish ses, and more vaine titles, as though there were ther heaven nor hel, God nor accounts to be made.

And her mitred *marchantes*, hyr shorne souldiers, massemongers, hyr soulesellers, and hir mart- kers, waxed very riche, through the sale of hir es, creme, salt, water, bread, orders, hallowings, uselinges, ashes, palme, waxe, frankensence, beades, sses, candlesticks, copes, belles, organes, images, iques, and other pedlary wares.

They have gotten in unto them pallaces and nceely houses, fat pastors and parkes, meadows and rrens, rivers and pondes, villages and towns, cities l whole provinces, with the divill and all els; besides er men's wives, daughters, mayde servantes, and ldren, whom they have abominably corrupted. hat profites they have drawn unto them also by e sale of great bishopricks, prelacies, promocioms, nefices, tot quoties, pardons, pilgrymages, confes- ns, and purgatory; besides the yearely rents of thedrall churches, abbayes, colleges, covents, for tes and suche other.—Specially shal they be sore

discontented with the matter, which have with hir committed the whordom of the spyrite, by many externe worshipings of drye waffer cakes, oyles, roods, relyques, ladyes, images, sculles, bones, chippes, olde ragges, showes (*shoes*), bootes, spurres, hattes, breches, whodes, night capes, and such like.

And they that have *lived wantonly* with hir (ver. 9), in following hir idle observacions, in mattenses, heures, and masses; in sensinges, halowings, and font halowing; in going processions with canapye, crosse, and pyx; with banners, stremers, and torche light; with such other gaudes to folish for children.

Alas, alas, that great cyty (ver. 10) that beautiful *Babilon*, that blessed holy mother the church, which sometime had so many popes pardons, so many bishoppes blessinges, so many holye stacions, so many cleane remissions a *pena et culpa*, so many good ghostly fathers, so many religious orders, so much holy water for spirites, and Saint John's gospel, with the five woundes and the length of our Lord for drowning, is nowe decayed for ever!

Alas, alas, who shall pray for us now? Who shall singe dirges and trentoles? Who shal spoile us of our sinnes? Who shal give us ashes and palmes? Who shal blesse us with a spade, and singe us out of purgatory when we are deade? If we lacke these things we are like to want heaven. These are the desperat complaints of the wicked."

Verse 12. *The merchandise of gold, and silver, &c.*] The same author, *Bishop Bale*, who was once a priest of the Romish church, goes on to apply all these things to that church; and whether the text have this meaning or not, they will show us something of the religious usages of his time, and the *real mockery* of this intolerant and superstitious church. Speaking in reference to the *Reformation*, and the general light that had been diffused abroad by the word of God, which was then translated into the vulgar tongue, and put into the hands of the people at large, he says:

They will pay no more *money* for the housell sip- pings, bottom blessinges; nor for 'seest me and seest me not,' above the head and under of their chalices, which in many places be of fine *gold*. Neyther regarde they to kneele anye more downe, and to kisse their pontificall rings which are of the same metal. They will be no more at coste to have the ayre beaten,

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linen, and purple, and silk, and
scarlet, and all *thyine wood,
and all manner vessels of ivory,
and all manner vessels of most

precious wood, and of brass, and iron, and
marble,

* Or, sweet.

and the idols perfumed with their sensers at pryncipall feastes; to have their crucifixes layde upon horses, or to have them solely borne aloft in their gaddings abroad; with the religious occupings of their paxes, cruettes, and other jewels which be of silver.

"Neyther passe they greatly to beholde precyous stones any more in their two-horned miters, when they hollow their churches, give theyr whorish orders, and tryumphantly muster in processions. Nor in costuous pearles in theyr copes perrours, and chysibilles, when they be in their prelately pompous sacrifices. Men, knowing the worde of God, supposeth that their ornaments of *silk*, wherewith they garnishe their temples and adorne their idolles, is very blasphemous and divillish. They thinke also, that their fayre white rockets of raynes, or fine linnen cloth; their costly gray amices, of calaber and cattes tayles; theyr fresh purple gownes, when they walke for their pleasures; and their read scarlet frockes, when they preach lyes in the pulpit, are very superfluous and vayne.

"In their *thyne wood* (whom some men call *algume trees*, some *basill*, some *corall*) may be understande all theyr curious buildings of temples, abbeyes, chappels, and chambers; all shrines, images, church stooles, and pews that are well payed for; all banner staves, paternoster scores, and peeces of the holy crosse.

"The *vessels of ivory* comprehendeth all their maundy dyshes, their offering platters, their relique chestes, their god boxes, their drinking horns, their sipping cuppes for the hiccough, their tables wherupon are charmed their chalises and vestiments; their standiches, their combes, their muske balles, their pomauder pottes, and their dust boxes, with other toys.

"The *vessels of precious stone*; which after some interpretours, are of precious stone, or after some are of *most precious wood*; betokeneth their costuous cuppes, or cruses of jasper, jacinet, amel, and fine beral; and their alabaster boxes, wherewith they annointe kinges, confirme children, and minister their holy whorish orders. Their pardon masers, or drinking dishes, as St. Benit's bole, St. Edmond's bole, St. Giles's bole, St. Blithe's bole, and Westminster bole, with such other holy reliques.

"Of *brasse*, which containeth latten, copper, alumine, and other harde metals, are made all their great candlesticks, holy water kettles, lampes, desks, pyllers, butterasses, bosses, bels, and many other things more.

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13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and

^b slaves, and ^c souls of men.

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^b Or, bodies. — ^c Ezek. xxvii. 13.

"Of strong *yron* are the branches made that holde up the lightes before their false gods; the tacks that sustayne them for fallinge; the lockes that save them from the robbery of thieves; their fyre pans, bars, and poolyes, with many other straunge ginnes besides.

"With *marble* most commonlye pave they their temples, and build strong pillers and arches in their great cathedrale churches and monastries; they make thereof also their superalities, their tumbs, and their solemne grave-stones; besides their other buildings, with free-stone, flint, ragge, and brick, comprehended in the same.

Verse 13. *And cinnamon*] "By the *sinamon* is ment all maner of costly spyces, wherewith they bury their byshops and founders, lest they should stinke when they translate them agayne to make the saints for advauntage.

"By the smellynge *odours*, the swete herbes that they strowe abroad at theyr dedications and bunales, besydes the damaske waters, bawmes, muskes, pomauder, civet, and other curious confections they yet bestow upon theyr owne precious bodies.

"The *oyntmentes* are such oyles as they mingle with rose water, aloes, and spike, with other many conceits, wherewith they anoynt their holy sarvants and roods, to make them to sweat, and to smell sweete when they are borne abroad in procession upon their high feastfull dayes.

"*Frankincense* occupye they ofte as a necessary thinge in the sensyng of their idols, hallowinge of their paschal, conjuring of their ploughes; besydes the blessing of their palmes, candles, ashes, and their dead men's graves, with *requiescant in pace*.

"With *wine* syngo they theyr masses for money, they housell the people at Easter, they wash their aultar stones upon Maundy Thursday; they fast the holy imber dayes, besydes other banketynges all the whole yeare, to kepe theyr flesh chaste.

"With *oyle* smere they yonge infantes at baptysme and bishopping; they grease their massmongers, and geve them the mark of madian; they auele their cattell that starveth; and do many other feates els.

"*Fyne floure* is suche a merchandyse of theirs as far exceedeth all other, and was first geven them by Pope Alexander the first, thinkinge Christes institution not sufficient, nor comly in using the common breade in that ministerie. For that ware hath brought them in their plentiful possessions, their lordshippes, fatte benefices, and prebendanes, with innumerable plesures els.

"*Wheat* have thei of their farms, wherof they

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14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, ^b that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

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17 For in one hour so great riches is come to nought. And ^d every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of

^a Ver. 3, 11. — ^b Ch. xvii. 4. — ^c Ver. 10. — ^d Isai. xxiii. 14. Ezek. xxvii. 29.

^e Ezek. xxvii. 30, 31. Ver. 9.

make pardon bread and cakes, to draw people to devotion towards them.

"Cattell receive they, offered unto their idols by the idiots of the countries, for recover of sondrye diseases; besides that they have of their tithes.

"Shepe have they, sometime of their owne pastures, sometime of begginge, sometime of bequestes for the dead, to cry them out of their feareful purgatorye, when they be asleepe at midnight.

"Great horses have they, for mortuaries, for offices, for favers, giftes and rewardes, to be good lords unto them, that they may holde still their farmes, and to have saunder waspe their sonne and their heire a priest; or to admitte him unto a manerly benifice, that he may be called 'maister person,' and suche lyke.

"Charets have they also, or horse litters, of all manner of sorts, specially at Rome, with foote men runninge on both sides of them, to make roome for the holy fathers. Of whom some carye their owne precious bodyes, some they treasure, some the blessed sacramente, some holy reliques and ornamentes, some their whores, and some their bastarden. The bodyes of men must needes be judged to be at their pleasure, so long as Christen provinces be tributaries unto them, princes obediente, people subject, and their lawes at their commaundement to slea and to kylle. And to make this good, who hath not in England sayd his Peter peny, sometime to acknowledge hymselfe a bondman of theirs, at the receipt of his yerely cowsell? Furthermore yet, besides their market muster of monkes, fryars, and priestes, they have certayne bondmen, of whom some they sell to the Venicians, some to the Genues, some to the Portingales, and some to the Turkes, to row in their galleis. And laste of all, to make up their market, least any thing should escape theyr hands, these unmercifull ribbers maketh marchaundise of the soules of men, to deprive Christe of his whole right, sending many unto hell, but not one unto heaven (unlesse they maliciously further them for the truths sake), and all for mony. After many other sortes els, abuse they these good creatures of God, whom the Holy Ghost heere nameth. Much were it to shew here by the cronicles severally what Pope they have recieved authoritye, power,

and charge, to utter these wares to advauntage, and how they came firste by the old idolatrous."

Several of the most reputable MSS., *Versions*, and some of the *Fathers*, after *cinnamon*, add *καί αμωμον*, and *amomum*. What this shrub was is not easy to say, though mentioned and partially described by *Pliny* and *Dioscorides*. Some think it was a species of *geranium*; others, the *rose of Jericho*. It was an odoriferous plant, supposed to be a native of Assyria; and is thus mentioned by *Virgil*, *Ecolg.* iv., ver. 25:

— *Assyrium vulgo nascetur amomum.*

"The Assyrian amomum shall grow in every soil."

This is translated by some *Spikenard*; by others *Lady's Rose*.

Thyine wood] The *Thyine* or *Thyia* is said to be a tree whose boughs, leaves, stalks, and fruit, resemble the cypress. It is mentioned by *Homer*, *Odyss.* lib. v., ver. 60; by *Theophrastus*, *Hist. Plant.* v. 5.; and by *Pliny*, *Hist. Nat.*, lib. xiii., c. 16. How much the different articles mentioned in the 12th and 13th verses were in request among the ancients, and how highly valued, every scholar knows.

Slaves] *Σωματων* The bodies of men; probably distinguished here from *ψυχας*, souls of men, to express bondmen and freemen.

Verse 14. And the fruits that thy soul lusted after] *Και η οσωρα της επιθυμιας της ψυχης σου.* As *οσωρα* signifies autumn, any and all kinds of autumnal fruits may be signified by the word in the above clause.

Dainty and goodly] *Τα λευκα* Delicacies for the table. *Τα λαμπρα*, what is splendid and costly in apparel.

Verse 15. Stand afar off] See ver. 10.

Verse 16. Clothed in fine linen, and purple, &c.] The verb *περιβαλλασθαι*, which we here translate *clothed*, signifies often to abound, be enriched, laden with, and is so used by the best Greek writers; see many examples in *Kypke*. These articles are not to be considered here as personal ornaments, but as articles of trade or merchandise, in which this city trafficked.

Verse 17. Every shipmaster] Captains of vessels; some think pilots are meant, and this is most likely to be the meaning of the original word *κυβερνητης*.

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her burning, saying, ^a What city is like unto this great city!

19 And ^b they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! ^c for in one hour is she made desolate.

20 ^d Rejoice over her, thou heaven, and ye holy apostles and prophets; for ^e God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and ^f shall be found no more at all.

^a Ch. xiii. 4.—^b Josh. vii. 6. 1 Sam. iv. 12. Job ii. 12. Ezek. xxvii. 30.—^c Ver. 8.—^d Isai. xli. 23. xlix. 13. Jer. li. 48.—^e Luke xi. 49, 50. Ch. xix. 2.—^f Jer. li. 64. ^g Ch. xii. 8. xvi. 20.—^h Isai. xxiv. 8. Jer. vii. 34. xvi. 9.

This description appears to be at least partly taken from Ezek. xxvii. 26—28.

And all the company in ships] *Και πας επι των πλοιων ο δμιλος* The crowd or passengers aboard. But the best MSS. and Versions have *και πας ο επι τοπον πλειων*, those who sail from place to place, or such as stop at particular places on the coast, without performing the whole voyage. This sufficiently marks the traffic on the coast of the Mediterranean sea. Some might debark (in sailing from Rome) at the island of Sicily, others at different ports in Greece; some at Corinth, others at Crete, or the various islands of the *Ægean Sea*; some at Rhodes, Pamphylia, &c., &c.; as in those times, in which the compass was unknown, every voyage was performed coastwise, always keeping, if possible, within sight of the land.

Verse 18. What city is like unto this great city! Viz., in magnitude, power, and luxury.

Verse 19. They cast dust on their heads] They showed every sign of the sincerest grief. The lamentation over this great ruined city, from ver. 9 to 19, is exceedingly strong and well drawn. Here is no dissembled sorrow; all is real to the mourners, and affecting to the spectators.

Verse 20. Rejoice over her, thou heaven] This is grand and sublime; the fall of this bad city was cause of grief to bad men. But as this city was a persecutor of the godly, and an enemy to the works of God, angels, apostles, and prophets are called to rejoice over her fall.

Verse 21. Thus with violence shall that great city Babylon be thrown down] This action is finely and forcibly expressed by the original words: *Οδρωσ ορηματι βληθησεται βαβυλων η μεγαλη πολις*. The millstone will in falling have not only an accelerated force from the law of gravitation, but that force will

22 ^h And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 ⁱ And the light of a candle shall shine no more at all in thee; ^k and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for ^l thy merchants were the great men of the earth; ^m for by thy sorceries were all nations deceived.

24 And ⁿ in her was found the blood of prophets, and of saints, and of all that ^o were slain upon the earth.

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xxv. 10. Ezek. xxvi. 13.—¹ Jer. xxv. 10.—² Jer. vii. 34. xvi. 9. xxv. 10. xxxiii. 11.—³ Isai. xxiii. 8.—⁴ 2 Kings ix. 22. Nah. iii. 4. Ch. xvii. 2, 5.—⁵ Ch. xvii. 6. ⁶ Jer. li. 49.

be greatly increased by the projectile force impressed upon it by the power of the destroying angel.

Shall be found no more at all.] In her government, consequence, or influence. This is true of ancient Babylon; we are not certain even of the place where it stood. It is also true of Jerusalem; her government, consequence, and influence are gone. It is not true of Rome Pagan; nor, as yet, of Rome Papal: the latter still exists, and the former is most intimately blended with it; for in her religious service Rome Papal has retained her language, and many of her heathen temples has she dedicated to saints, real or reputed, and incorporated many of her superstitions and absurdities in a professedly Christian service. It is true also that many idols are now restored under the names of Christian saints!

Verse 22. The voice of harpers, &c.] This seems to indicate not only a total destruction of influence, &c., but also of being. It seems as if this city was to be swallowed up by an earthquake, or burnt up by fire from heaven.

Verse 23. By thy sorceries] Political arts, state tricks, counterfeit miracles, and deceptive manoeuvres of every kind. This may be spoken of many great cities of the world, which still continue to flourish!

Verse 24. In her was found the blood of prophets &c.] She was the persecutor and murderer of prophets and of righteous men.

And of all that were slain upon the earth.] This refers to her counsels and influence, exciting other nations and people to persecute and destroy the real followers of God. There is no city to which ^o these things are yet applicable, therefore we may presume that the prophecy remains yet to be fulfilled.

Bishop Bale, who applies this, as before, to the

Romish church, has, on ver. 22, given some information to the curious antiquary.

“But be certaine,” says he, “and sure, thou miserable church, that thou shalt no longer enjoy the commodious pleasures of a free citty.—The merry noyes of them that play upon *harpes, lutes, and fidels*; the sweet voice of musicians that sing with *virginalls, vials, and chimes*; the armony of them that *pipe in recorders, flutes, and drums*; and the shirle showt of *trumpets, waits, and shawmes*, shall no more be heard in thee to the delight of men. Neyther shall the sweet *organs* containing the melodious noyse of all maner of *instruments* and *byrdes* be plaied upon, nor the great *belles* be rong after that, nor yet the *fresh discant, prick-song, counter-point, and faburden* be called for in thee, which art the very sinagog of Sathan. Thy lascivious armony, and delectable musique, much provoking the weakertates of men to meddle in thy abhominable whordom, by the wantonnes of idolatry in that kinde, shall perish with thee for ever. No cunning *artificer, carver, paynter, nor gilder, embroderer, goldsmith, nor silk-worker*; with such other like of what occupation soever they be, or have bene to thy commodity, shall never more be found so agayne.

“Copes, cruettes, candelstickes, miters, crosses, censers, crismatoris, corporasses, and chalices, which for thy whorishe holines might not sometime be touched, will than for thy sake be abhorred of all men. Never more shall be builded for marchants of the livery and mark, palaces, temples, abbeyes, colleges, covents, chauntries, fair houses, and horcherds of pleasure. The clapping noise of neyther wyndmil,

horsemil, nor watermil, shal any more be heard to the gluttonous feeding of thy puffed up porklings, for the maintenaunce of thine idle observacions and ceremonies. For thy mitred marchants were sometimes princes of the earth, whan they reigned in their roialty. Thy shorn shavelinges were lordes over the multitude whan they held their priestly authority over the soules and bodies of men. Yea, and with thy privy legardemain, with thy juggling castes, with thy craftes and inchaumentes of thy subtil charmes, were all nacions of the world deceyved.”

This is very plain language, and thus on all hands a monstrous system of superstition and idolatry was attacked by our Reformers; and with these unfurnished weapons, directed by the Spirit of the living God, popery was driven from the *throne*, from the *bench*, from the *universities*, and from the *churches* of this favoured kingdom. And by a proper application of scripture, and by the universal diffusion of the word of God, it may be soon driven from the face of the universe. And when the inventions of men are separated from that church, and it becomes truly regenerated (and of this it is highly capable, as, among its monstrous errors and absurdities, it contains all the essential truths of God), it will become a praise and a glory in the earth. Protestants wish not its *destruction*, but its *reformation*.

Some there may be, who, in their zeal for truth, would pull the whole edifice to pieces; but this is not God's method: He destroys what is evil, and saves what is good. It is *reformation*, not *annihilation*, that this church needs.

CHAPTER XIX.

The whole heavenly host give glory to God, because he has judged the great whore, and avenged the blood of his saints, 1—6. The marriage of the Lamb and his bride, 7—9. John offers to worship the angel, but is prevented, 10. Heaven is opened, and Jesus the Word of God appears on a white horse; He and his armies described, 11—16. An angel in the sun invites all the fowls of heaven to come to the supper of the great God, 17, 18. The beast, the false prophet, and the kings of the earth, gather together to make war with him who sits on the white horse; but they are all discomfited, and utterly destroyed, 19—21.

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AND after these things * I heard a great voice of much people in heaven, saying,

Alleluia; ^b Salvation, and glory, and honour, and power, unto the Lord our God:

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* Ch. xi. 15.

^b Ch. iv. 11. vii. 10, 12. xii. 10.

NOTES ON CHAP. XIX.

Verse 1. I heard a great voice of much people in heaven] The idolatrous city being destroyed, and the blood of the martyred saints being avenged, there is universal joy among the redeemed of the Lord, which they commence with the word הַלְלוּ Hallelu-

Yah, praise ye Jah or Jehovah; which the Septuagint, and St. John from them, put into Greek letters thus: Ἀλληλουῖα, *Allelou-ia*, a form of praise which the heathens appear to have borrowed from the Jews, as is evident from their *pæans*, or hymns in honour of Apollo, which began and ended with ελελεν ιη,

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2 For ^a true and righteous
are his judgments; for he hath
judged the great whore, which
did corrupt the earth with her

fornication, and ^b hath avenged the blood of
his servants at her hand.

3 And again they said, Alleluia. And ^c her
smoke rose up for ever and ever.

4 And ^d the four and twenty elders and the
four beasts fell down and worshipped God that
sat on the throne, saying, ^e Amen; Alleluia.

5 And a voice came out of the throne, say-
ing, ^f Praise our God, all ye his servants, and
ye that fear him, ^g both small and great.

6 ^b And I heard as it were the voice of
a great multitude, and as the voice of
many waters, and as the voice of mighty

thunderings, saying, Alleluia:
for ^h the Lord God omnipotent
reigneth.

7 Let us be glad and rejoice,
and give honour to him: for ^h the marriage
of the Lamb is come, and his wife hath made
herself ready.

8 And ⁱ to her was granted that she should
be arrayed in fine linen, clean and ^m white:
ⁿ for the fine linen is the righteousness of
saints.

9 And he saith unto me, Write, ^o Blessed
are they which are called unto the marriage
supper of the Lamb. And he saith unto me,
^p These are the true sayings of God.

10 And ^q I fell at his feet to worship him.
And he said unto me, ^r See *thou do* it not: I

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^b Ch. xv. 3. xvi. 7.—^b Deut. xxxii. 43. Ch. vi. 10. xviii.
20.—^c Isai. xxxiv. 10. Ch. xiv. 11. xviii. 9. 18.—^d Ch.
iv. 4, 6, 10 v. 14.—^e 1 Chron. xvi. 36. Neh. v. 13. viii. 6.
Ch. v. 14.—^f Ps. cxxxiv. 1. cxxxv. 1.—^g Ch. xi. 18. xx.
12.—^h Esek. i. 24. xliii. 2. Ch. xiv. 2.—ⁱ Ch. xi. 15, 17.

xii. 10. xxi. 22.—^k Matt. xxii. 2. xxv. 10. 2 Cor. ii. 2.
Eph. v. 32. Ch. xxi. 2, 9.—^l Ps. xiv. 13, 14. Esek. iii.
10. Ch. iii. 18.—^m Or, *bright*.—ⁿ Ps. cxxxiii. 8.
^o Matt. xxii. 2, 3. Luke xiv. 15, 16.—^p Ch. xxi. 5. xii. 8.
^q Ch. xxii. 8.—^r Acts x. 26. xiv. 14, 15. Ch. xxii. 9.

eleleu ie; a mere corruption of the Hebrew words.
It is worthy of remark that the *Indians of North
America* have the same word in their religious wor-
ship, and use it in the same sense. "In their places
of worship, or *beloved square*, they dance sometimes
for a whole night always in a bowing posture, and
frequently singing *halleluyah Ye ho wah*; praise ye
Yah, Ye ho vah:" probably the true pronunciation
of the Hebrew יהוה, which we call *Jehovah*. See
Adair's History of the American Indians.

Salvation] He is the sole author of *deliverance
from sin*; the *glory* of this belongs to him, the *honour*
should be ascribed to him, and his *power* is that
alone by which it is effected.

Verse 2. *For true and righteous*] His judgments
displayed in supporting his followers, and punishing
his enemies, are *true*—according to his *predictions*;
and *righteous*, being all according to infinite *justice*
and *equity*.

Verse 3. *Her smoke rose up*] There was, and
shall be, a *continual evidence* of God's judgments exe-
cuted on this *great whore* or *idolatrous city*; nor
shall it ever be restored.

Verse 4. *The four and twenty elders*] The true
church of the Lord Jesus converted from among the
Jews. See chap. iv. 10; v. 14.

Verse 5. *Praise our God, &c.*] Let all, whether
redeemed from among *Jews* or *Gentiles*, give glory to
God.

Verse 6. *The voice of a great multitude*] This is
the catholic or universal church of God, gathered
from among the *Gentiles*.

The Lord God omnipotent reigneth.] Εβασιλευσε
Κυριος ο θεος ο παντοκρατωρ. Many excellent MSS.,
most of the *Versions*, with *Andreas* and *Arethas*, the

two most ancient commentators on this book, add
ημων, *our*, after ο θεος and according to this the
text reads emphatically thus: *Our Lord God, the
Almighty, reigneth*. What consolation to every genuine
Christian that his *Lord* and *God* is the *Almighty*,
and that this Almighty never trusts the reins of the
government of the universe out of his hands! What
therefore has his church to fear?

Verse 7. *The marriage of the Lamb is come*] The
meaning of these figurative expressions appears to be
this: After this overthrow of idolatry and superstition,
and the discomfiture of Antichrist, there will be a
more glorious state of Christianity than ever was
before.

Verse 8. *Arrayed in fine linen*] A prediction that
the church should become more *pure* in her *doctrines*,
more *pious* in her *experience*, and more *righteous* in
her *conduct*, than she had ever been from her forma-
tion.

The fine linen here spoken of is not the *righteous-
ness of Christ imputed to believers*, for it is here called
the righteousness of the saints—that which the grace
and Spirit of Christ has wrought in them.

Verse 9. *Blessed are they which are called unto the
marriage supper*] This is an evident allusion to the
marriage of the king's son, Matt. xxii. 2, &c., where
the incarnation of our Lord, and the calling of Jews
and Gentiles, are particularly pointed out. See the
notes there. *Blessed* are all they who hear the gospel,
and are thus invited to lay hold on everlasting life.

Verse 10. *I fell at his feet to worship him.*] Great
as this angel was, St. John could not mistake him
either for Jesus Christ, or for God the Father; nor
was his prostration intended as an act of *religious
worship*. It was merely an act of that sort of re-

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am thy fellow-servant, and of thy brethren ^a that have the testimony of Jesus: worship God: for the testimony of Jesus

dipped in blood: and his name is called ^b The Word of God.

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14 ^c And the armies *which were* in heaven followed him upon white horses, ^d clothed in fine linen, white and clean.

15 And ^e out of his mouth goeth a sharp sword, that with it he should smite the nations: and ^f he shall rule them with a rod of iron: and ^g he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And ^h he hath on *his* vesture and on his thigh a name written, ⁱ KING OF KINGS, AND LORD OF LORDS.

is the spirit of prophecy.

11 ^b And I saw heaven opened, and behold ^a a white horse; and he that sat upon him was called ^d Faithful and True, and ^e in righteousness he doth judge and make war.

12 ^f His eyes *were* as a flame of fire, ^g and on his head *were* many crowns; ^h and he had a name written, that no man knew, but he himself.

13 ⁱ And he *was* clothed with a vesture

^a 1 John v. 10. Ch. xii. 17. — ^b Ch. xv. 5. — ^c Ch. vi. 2. Ch. iii. 14. — ^d Isai. xi. 4. — ^e Ch. i. 14. ii. 18. — ^f Ch. i. 2. — ^g Ch. ii. 17. Ver. 16. — ^h Isai. lxiii. 2, 3. — ⁱ John i. 1 John v. 7. — ^j Ch. xiv. 20. — ^k Matt. xxviii. 3. Ch.

iv. 4. vii. 9. — ^l Isai. xi. 4. ² Thess. ii. 8. Ch. i. 16. Ver. 21. — ^m Ps. ii. 9. Ch. ii. 27. xii. 5. — ⁿ Isai. lxiii. 3. Ch. xiv. 19, 20. — ^o Ver. 12. — ^p Dan. ii. 47. 1 Tim. vi. 15. Ch. xvii. 14.

ence which any *Asiatic* would pay to a *superior*. His mistake was, the considering that he was under obligation to the angel for the information which he had now received. This mistake the angel very properly corrects, showing him that it was from God one this intelligence came, and that to him alone a praise was due.

I am thy fellow-servant] No higher in dignity than myself; employed by the same God, on the same errand, and with the same testimony; and therefore entitled to thy prostration: *worship God*—prostrate thyself to him, and to him give thanks.

The testimony of Jesus is the spirit of prophecy.] This is a reason given by the angel why he should worship him, the meaning must be this: I, who have received this *spirit of prophecy*, am not superior to thee who hast received the *testimony of Christ*, to reach him among the Gentiles; for the *commission* containing such a testimony is equal to the *gift of the spirit of prophecy*. Or, the spirit of prophecy is a general testimony concerning Jesus, for he is the *end and design* of the whole *scripture*; to him gave the prophets witness. Take Jesus, his grace, Spirit, religion out of the Bible, and it has neither *scope, end, object, nor end*.

Verse 11. *A white horse*] This is an exhibition of triumph of Christ after the destruction of his enemies. The white horse is the emblem of this, and *FAITHFUL* and *TRUE* are characters of Christ. See p. iii. 14.

Righteousness he doth judge and make war.] They which he wages are from no principle of ambition, lust of power, or extension of conquest and dominion; they are *righteous* in their *principle* and in their *object*. And this is perhaps what no earthly state could ever say.

Verse 12. *His eyes were as a flame of fire*] To denote the piercing and all-penetrating nature of his vision.

On his head were many crowns] To denote the multitude of his conquests, and the extent of his dominion.

A name written, that no man knew] This is a reference to what the rabbins call the *shem hammephorash* or *tetragrammaton*, יהוה YHVH; or what we call *Jehovah*. This name the Jews never attempt to pronounce: when they meet with it in the Bible, they read אדוני *Adonai* for it; but, to a man, they all declare that *no man can pronounce it*; and that the *true pronunciation has been lost*, at least since the Babylonish captivity; and that *God alone knows its true interpretation and pronunciation*. This, therefore, is the name which no man knew but he himself.

Verse 13. *He was clothed with a vesture dipped in blood*] To show that he was just come from recent slaughter. The description is taken from Isai. lxiii. 2, 3, where Judas Maccabæus, or some other conqueror, is described.

The Word of God.] Written in the Targum, and in other Jewish writings, מֵימְרָא דַּיְיָ *meimera daiya*, "the word of Jehovah;" by which they always mean a *person*, and not a *word spoken*. See the notes on John i. 1, &c.

Verse 14. *The armies which were in heaven*] Angels and saints over whom Jesus Christ is *Captain*.

Clothed in fine linen] All holy, pure, and righteous.

Verse 15. *Out of his mouth goeth a sharp sword*] See on chap. i. 16. This appears to mean the word of the gospel by which his enemies are confounded, and his friends supported and comforted.

With a rod of iron] He shall execute the severest judgment on the opposers of his truth.

He treadeth the wine-press] As the grapes are trodden to express the juice, so his enemies shall be bruised and beaten, so that their life's blood shall be poured out.

Verse 16. *On his vesture and on his thigh a name written*] Dr. Dodd has well observed on this passage,

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17 And I saw an angel standing in the sun; and he cried with a loud voice, saying ^a to all the fowls that fly in the

midst of heaven, ^b Come and gather yourselves together unto the supper of the great God: 18 ^c That ye may eat the flesh

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^a Ver. 21.—^b Ezek. xxxix. 17.

^c Ezek. xxxix. 18, 20.

that "it appears to have been an ancient custom among several nations to adorn the images of their deities, princes, victors at public games, and other eminent persons, with *inscriptions*, expressing either the character of the persons, their names, or some other circumstance which might contribute to their honour; and to that custom the description here given of Christ may possibly have some allusion.

"There are several such images yet extant, with an inscription written either on the *garment*, or on one of the *thighs*, or on that part of the garment which was over the thigh; and probably this is the meaning of the apostle. And as these inscriptions are placed on the *upper garment*, Grotius seems very justly to have explained the words *ἐπὶ τὸ ἱμάτιον*, by his *imperial robe*, that his power in this victory might be conspicuous to all. But as a further confirmation of this sense of the passage it may not be improper here to describe briefly several remarkable figures of this sort, which are still extant." This description I shall give from my own examination.

1. HERODORUS, *Euterpe*, lib. ii., p. 127, Edit. Gale, speaking of the actions of *Seostris*, and of the images he set up in the countries which he conquered, has the following words: *Ἐσοὶ δὲ περὶ Ἰωνίην δύο τυκοὶ ἐν πύργῳ ἐγκεκολλημένοι τούτου τοῦ ἀνδρός, κ. τ. λ.* "Two images likewise of this man are seen in Ionia, on the way that leads from Ephesus to Phocæa, and from Sardis to Smyrna. The figure is five palms in height; in his right hand he holds a *dart*, in his left a *bow*, armed after the manner of the Egyptians and Ethiopians. On a line drawn across the breast from one shoulder to the other are these words, written in Egyptian hieroglyphics: *Ἐγὼ τήνδε τὴν χώραν ἠμοῖσι τοῖσι ἐμοῖσι ἐκτησαμην* 'I obtained this country by these my shoulders;' i. e. by my own power.

2. In the *Etruria Regalis* of Dempster, in the Appendix at the end of Vol. II., there is a beautiful female figure of brass, about twelve inches high, the hair gracefully plaited, and the head adorned with a diadem. She has a *tunic* without sleeves, and over that a sort of *pallium*. On the outside of the *right thigh*, close to the tunic, and probably on it, in the original, is an *inscription* in Etruscan characters. What these import I cannot say. Dempster has given a general explanation of the *image* in the Appendix to the above vol., p. 108. The plate itself is the eighty-third of the work.

3. There are two other images found in the same author, Vol. I., p. 91, tab. xxiv.; the first is *naked*, with the exception of a short loose *jupe*, or petticoat, which goes round the loins, and over the left arm. On the *left thigh* of this image there is an *inscription*

in Etruscan characters. The second has a similar *jupe* but much longer, which extends to the calf of the leg, and is supported over the bended left arm. Over the *right thigh* on this vesture there is an Etruscan *inscription* in two lines.

4. MONTFAUCON, *Antiquité Expliquée*, Vol. III., part 2, p. 268, has introduced an account of two fine images which are represented Tab. CLVII. The first is a warrior entirely naked, except a collar, one bracelet, and boots. On his *left thigh*, extending from the groin to a little below the knee, is an *inscription* in very ancient Etruscan characters, in two lines, but the import is unknown.

The second is a small figure of brass, about six inches long, with a loose tunic, which is suspended from the left shoulder down to the calf of the legs. On this tunic, over the *left thigh*, is an *inscription* (perhaps) in very ancient *Latin* characters, but in the *Etruscan* language, as the learned author conjectures. It is in one line, but what it means is equally unknown.

5. In the same work, p. 269, Tab. CLVIII., another Etruscan warrior is represented entirely naked; on the *left thigh* is the following words in uncial Greek letters, ΚΑΦΙΣΟΔΩΡΟΣ, and on the *right thigh*, ΑΪΣΧΑΛΑΜΙΟΥ, i. e. "Kaphisodorus, the son of Aischalmius." All these inscriptions are written *longitudinally* on the thigh.

6. GRUTER, Vol. III., p. DCCCLXXXIX, Sub. T. *Affectus Servorum et Libertinorum inter se, et in rem.* gives us the figure of a naked warrior, with his *right hand* on an axe, the end of whose helve rests on the ground, with the following *inscription* on the *inside* of his *left thigh*, longitudinally written, as in all other cases:

A. PUBLICIUS. D. L. ANTIO
TI. BARBIUS. Q. P. L. TIBER

7. The rabbins say that "God gave to the Israelites a *sword*, on which the *ineffable name* יהוה *Yehowah* was inscribed; and as long as they held that sword the angel of death had no power over them." *Sedermoth Rabba*, sect. 51, fol. 143, 2. *Bemidbar Rabba*, sect. 12, fol. 214, 2.

In the latter tract, sect 16, fol. 232, 3, and in *Rab Tanchum*, fol. 66, mention is made of the *guardian angels* of the Israelites, who were clothed with *purple vestments*, on which was inscribed יהוה *Yehowah* *hamephorash*, the ineffable name. See more in *Schoettgen*.

8. What comes nearer to the point, in reference to the title given here to Christ, is what is related of *Seostris* by Diodorus Siculus, lib. i., c. 53, p. 166.

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of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them,

and the flesh of all men, both free and bond, both small and great.

19 * And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 ^b And the beast was taken, and with him

the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and ^c them that worshipped his image. ^d These both were cast alive into a lake of fire ^e burning with brimstone.

21 And the remnant ^f were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: ^g and all the fowls ^h were filled with their flesh.

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* Ch. xvi. 16. xvii. 13, 14.—^b Ch. xvi. 13, 14.—^c Ch. xiii. 12, 15.

^d Ch. xx. 10. See Dan. vii. 11.—^e Ch. xiv. 10. xxi. 8. ^f Ver. 15.—^g Ver. 17, 18.—^h Ch. xvii. 16.

Edit. *Bipont*, of whom he says: "Having pushed his conquests as far as Thrace, he erected pillars on which were the following words in Egyptian hieroglyphics: *Ἡνθε την χωραν ὀπλοισ κατιστρεψατο τοις Ιαντου Βασιλευς Βασιλεων, και Δεσποτης Δεσποτων, Εσσοσις*." This province, *Sesoosis* (*Sesostris*), KING OF KINGS AND LORD OF LORDS, conquered by his own arms. This inscription is conceived almost in the words of St. John. Now the Greek historian did not borrow the words from the apostle, as he died in the reign of Augustus, about the time of our Lord's incarnation. This cannot be the same inscription mentioned above by *Herodotus*, the one being in Ionia, the other in Thrace; but as he erected several of those pillars or images, probably a nearly similar inscription was found on each.

9. This custom seems to have been common among the ancient *Egyptians*. Inscriptions are frequently found on the images of *Isis*, *Osiris*, *Anubis*, &c., at the feet, on the head, on the back, on the girdle, &c., &c. Eight of those ancient images in my own collection abound with these inscriptions.

1. *Osiris*, four inches and a quarter high, standing on a throne, all covered over with hieroglyphics exquisitely engraved.

2. *Anubis*, six inches high, with a tiara, on the back of which is cut ΔΕΤΟΡΝΥΘ, in uncial Greek characters.

3. The *Cercopithecus*, seven inches long, sitting on pedestal, and at his feet, in the same characters, ΔΕΟ.

4. An *Isis*, about eight inches high, on her back ΥΡΟ.

5. Ditto, seven inches, beautifully cut, standing, holding a serpent in her left hand, and at her feet ΑΠΥΡΓΙ.

6. Ditto, five inches and a quarter, round whose side is ΠΙΕΥCVAI; but part of this inscription appears to be hidden under her arms, which are extended her side.

7. Ditto, five inches high, hooded, with a loose sash, down the back of which are seven lines of Greek characters, but nearly obliterated.

8. Ditto, four inches high, with a girdle going round

the back immediately under the arms, the front of which is hidden under a sort of stomacher; on the part that appears are these characters, CENAA. These may be all intended as a kind of *abraaxas* or tutelary deities; and I give this notice of them, and the inscriptions upon them, partly in illustration of the text, and partly to engage my learned and antiquarian readers in attempts to decipher them. I would have given the *Etruscan* characters on the other images described above, but have no method of imitating them except by an engraving.

As these kinds of inscriptions on the thigh, the garments, and different parts of the body, were in use among different nations, to express character, conduct, qualities, and conquests, we may rest assured that to them St. John alludes when he represents our Sovereign Lord with an inscription upon his vesture and upon his thigh; and had we not found it a custom among other nations, we should have been at a loss to account for its introduction and meaning here.

Verse 17. *An angel standing in the sun*] Exceedingly luminous; every part of him emitting rays of light. From this representation, Milton has taken his description of *Uriel*, the angel of the sun. *Paradise Lost*, b. iii., l. 648:

"The archangel *Uriel*, one of the seven Who, in God's presence, nearest to his throne Stand ready at command, and are his eyes That run through all the heavens, or down to the earth Bear his swift errands over moist and dry, Over sea and land."

All the fowls that fly] The carcasses of God's enemies shall be food for all the fowls of heaven. This is according to a Jewish tradition, *Synopsis Sohar*, p. 114, n. 25: "In the time when God shall execute vengeance for the people of Israel, he shall feed all the beasts of the earth for twelve months with their flesh; and all the fowls for seven years." It is well known that both beasts and birds of prey are accustomed to frequent fields of battle, and live upon the slain.

Verse 18. *That ye may eat the flesh of kings*]

There shall be a universal destruction; the kings, generals, captains, and all their host, shall be slain.

Verse 19. *I saw the beast*] See the notes on chapters xii., xiii., and xvii.

Verse 20. *And the beast was taken, and—the false prophet*] See the notes on chap. xvii. 8., &c.

That worshipped his image.] The *beast* has been represented as the *Latin empire*; the *image of the*

beast, the *popes of Rome*; and the *false prophet*, the *papal clergy*.

Were cast alive into a lake of fire] Were discomfited when *alive*—in the zenith of their power, and destroyed with an utter destruction.

Verse 21. *With the sword of him that sat upon the horse*] He who sat on the white horse is Christ; and his *sword* is his *word*—the unadulterated *gospel*.

CHAPTER XX.

An angel binds Satan a thousand years, and shuts him up in the bottomless pit, 1—3. They who were beheaded for the testimony of Jesus, who have part in the first resurrection, and shall reign with Christ a thousand years, 4—6. When the thousand years are expired, Satan shall be loosed out of his prison, shall go forth and deceive the nations, and shall gather Gog and Magog from the four corners of the earth, 7, 8. These shall besiege the holy city; but fire shall come down from heaven and consume them, and they and the devil be cast into a lake of fire, 9, 10. The great white throne, and the dead small and great standing before God, and all judged according to their works, 11, 12. The sea, death, and hades, give up their dead, and are destroyed; and all not found in the book of life are cast into the lake of fire, 13—15.

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AND I saw an angel come down from heaven, ^a having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on ^b the dragon, that old serpent, which is the Devil, and Satan, ^c and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and ^d set a seal upon him, ^e that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

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^a Ch. i. 18. ix. 1.—^b Ch. xii. 9. See 2 Pet. ii. 4. Jude 6.

^c Tob. viii. 3.—^d Dan. vi. 17.—^e Ch. xvi. 14, 16. Ver. 1

NOTES ON CHAP. XX.

Verse 1. *An angel come down from heaven*] One of the executors of the divine justice, who receives criminals, and keeps them in prison, and delivers them up only to be tried and executed.

The key of the prison and the *chain* show who he is; and as the *chain* was *great*, it shows that the culprit was impeached of no ordinary crimes.

Verse 2. *The dragon*] See the notes on chap. xii. 9.

That old serpent, which is the Devil, and Satan] He who is called the *old serpent* is the DEVIL—the *calumniator*, and SATAN—the *opposer*. He who supposes that the term *old serpent* here plainly proves that the creature that tempted our first parents was actually a *snake*, must enjoy his opinion; and those who can receive such a saying, why let them receive it. *Selah*.

A thousand years] In what this *binding of Satan* consists, who can tell? How many visions have been seen on this subject both in ancient and modern times! This, and what is said ver. 3, 4, and 5, no doubt refers to a time in which the influence of Satan will be greatly restrained, and the true church of God enjoy great prosperity, which shall endure for a long time. But it is not likely that the number, a thousand years, is to be taken literally here, and *year*

symbolically and figuratively in all the book beside. The doctrine of the *Millennium*, or of the saints reigning on earth a thousand years, with Christ for their head, has been illustrated and defended by many Christian writers, both among the ancients and moderns. Were I to give a collection of the contents of the primitive Fathers on this subject, my readers would have little reason to applaud my pains. It has long been the idle expectation of many persons that the Millennium, in *their* sense, was at hand; and its commencement has been expected in every century since the Christian era. It has been fixed for several different years, during the short period of my own life! I believed those predictions to be vain, and I have lived to see them such. Yet there is no doubt that the earth is in a state of progressive moral improvement; and that the light of true religion is shining more copiously every where, and will shine more and more to the perfect day. But when the religion of Christ will be at its meridian of light and heat, we know not. In each believer this may speedily take place; but probably no such time shall ever appear, in which evil shall be wholly banished from the earth, till after the day of judgment, when the earth having been burnt up, a new heaven and a new

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4 And I saw ^a thrones, and they sat upon them, and ^b judgment was given unto them: and

I saw ^c the souls of them that

were beheaded for the witness of Jesus, and for the word of God, and ^d which had not worshipped the beast, ^e neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and ^f reigned with Christ a thousand years.

^a Dan. vii. 9, 22, 27. Matt. xix. 28. Luke xxii. 30.
^b 1 Cor. vi. 2, 3.—^c Ch. vi. 9.—^d Ch. xiii. 12.—^e Ch. xiii. 15, 16.—^f Rom. viii. 17. 2 Tim. ii. 12. Ch. v. 10.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

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6 Blessed and holy is he that hath part in the first resurrection: on such ^a the second death hath no power, but they shall be ^b priests of God and of Christ, ^c and shall reign with him a thousand years.

7 And when the thousand years are expired, ^d Satan shall be loosed out of his prison,

^a Ch. ii. 11. xxi. 8.—^b Isai. lxi. 6. 1 Pet. ii. 9. Ch. i. 6. v. 10.—^c Ver. 4.—^d Ver. 2.

earth shall be produced out of the ruins of the old, by the mighty power of God: righteousness alone shall dwell in them. The phraseology of the apostle here seems partly taken from the ancient prophets, and partly *rabbinical*; and it is from the Jewish use of those terms that we are to look for their interpretation.

Verse 3. *He should deceive the nations no more*] Be unable to blind men with superstition and idolatry as he had formerly done.

Verse 4. *I saw thrones*] Christianity established in the earth, the kings and governors being all Christians.

Reigned with Christ a thousand years.] I am satisfied that this period should not be taken *literally*. It may signify that there shall be a long and undisturbed state of Christianity; and so universally shall the gospel spirit prevail, that it will appear as if Christ reigned upon earth; which will in effect be the case, because his Spirit shall rule in the hearts of men; and in this time the martyrs are represented as living again; their testimony being revived, and the rath for which they died, and which was confirmed by their blood, being now every where prevalent. As to the term *thousand years*, it is a mystic number among the Jews. *Midrash Tullin*, in Ps. xc. 15, *Make us glad according to the days wherein thou hast afflicted us*, adds, "by Babylon, Greece, and the Romans; and in the days of the Messiah. How many are the days of the Messiah? Rab. *Elieser*, the son of R. Jose of Galilee, said, The days of the Messiah are a thousand years."

Sanhedrim, fol. 92, 1, cited by the *Aruch*, under the word *פְּרָא*, says: "There is a tradition in the house of Elias, that the righteous, whom the holy blessed God all raise from the dead, shall not return again to the dust; but for the space of a thousand years, in which the holy blessed God shall renew the world, they shall have wings like the wings of eagles, and all fly above the waters." It appears therefore that this phraseology is purely rabbinical. Both the Greeks and Latins have the same form of speech in speaking on the state of the righteous and wicked after death. There is something like this in the

Republic of Plato, book x., p. 322, Edit. Bip., where, speaking of *Erus*, the son of *Armenius*, who came to life after having been dead twelve days, and who described the states of departed souls, asserting "that some were obliged to make a long peregrination under the earth before they arose to a state of happiness, *εἶναι δὲ τὴν πορείαν χιλίην*, for it was a journey of a thousand years;" he adds "that, as the life of man is rated at a hundred years, those who have been wicked suffer in the other world a *tenfold* punishment, and therefore their punishment lasts a thousand years."

A similar doctrine prevailed among the Romans; whether they borrowed it from the Greeks, or from the rabbinical Jews, we cannot tell.

Thus *Virgil*, speaking of the punishment of the wicked in the infernal regions, says:

Has omnes, ubi MILLE rotam volvere per annos,
Lethæum ad fluvium Deus evocat agmine magno:
Scilicet immemores supera ut convexa revisant,
Rursus et incipiant in corpora velle reverti.

ÆN., lib. vi., 748.

"But when a thousand rolling years are past,
So long their dreary punishment shall last,
Whole droves of spirits, by the driving god,
Are led to drink the deep Lethean flood
In large forgetful draughts, to sleep the cares
Of their past labours and their irksome years;
That, unremembering of its former pain,
The soul may clothe itself with flesh again."

How the apostle applies this general tradition, or in what sense he may use it, who can tell?

Verse 5. *The rest of the dead lived not again*] It is generally supposed from these passages that all who have been *martyred* for the truth of God shall be raised a thousand years before the other dead, and reign on earth with Christ during that time, after which the dead in general shall be raised; but this also is very doubtful.

Verse 6. *Blessed*] *Μακάριος* Happy. *And holy*; he was holy, and therefore he suffered for the testimony of Jesus in the time when nothing but *holiness* was called to such a trial.

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8 And shall go out ^a to deceive the nations which are in the four quarters of the earth, ^b Gog and Magog, ^c to gather

them together to battle: the number of whom *is* as the sand of the sea.

9 ^d And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

^a Ver. 3, 10. — ^b Ezek. xxxviii. 2. xxxix. 1. — ^c Ch. xvi. 14. — ^d Isai. viii. 8. Ezek. xxxviii. 9, 16. — ^e Ver. 8.

The first resurrection] Supposed to be that of the martyrs, mentioned above.

The second death] Punishment in the eternal world; such is the acceptation of the phrase among the ancient Jews.

Hath no power] Οὐκ ἔχει ἐξουσίαν *Hath no authority—no dominion* over him. This is also a rabbinical mode of speech. In *Erubin*, fol. 19, 1; *Chagiga*, fol. 27, 1: “Res Lakish said, The *fire of hell* hath *no power* over an Israelite who sins. Rab. Elieser says, The *fire of hell* has *no power* over the disciples of the wise men.”

Verse 7. *Satan shall be loosed*] How can this bear any kind of *literal* interpretation? Satan is bound a thousand years, and the earth is in peace; righteousness flourishes, and Jesus Christ alone reigns. This state of things may continue for ever if the imprisonment of Satan be *continued*. Satan, however, is loosed at the end of the thousand years, and goes out and deceives the nations, and peace is banished from the face of the earth, and a most dreadful war takes place, &c., &c. These can be only symbolical representations, utterly incapable of the sense generally put upon them.

Verse 8. *Gog and Magog*] This seems to be almost literally taken from the *Jerusalem Targum*, and that of *Jonathan ben Uzziel*, on Numb. xi. 26. I shall give the words at length: “And there were two men left in the camp, the name of the one was Eldad, the name of the other was Medad, and on them the spirit of prophecy rested. Eldad prophesied and said, ‘Behold, Moses the prophet, the scribe of Israel, shall be taken from this world; and Joshua, the son of Nun, captain of the host, shall succeed him.’ Medad prophesied, and said, ‘Behold, quails shall arise out of the sea, and be a stumbling-block to Israel.’ Then they both prophesied together, and said, ‘In the very end of time Gog and Magog and their army shall come up against Jerusalem, and they shall fall by the hand of the King Messiah; and for seven whole years shall the children of Israel light their fires with the wood of their warlike engines, and they shall not go to the wood nor cut down any tree.’” In the *Targum of Jonathan ben Uzziel*, on the same place, the same account is given; only the latter part, that is, the

10 ^a And the devil that deceived them was cast into the lake of fire and brimstone, ^b where the beast and the false prophet *are*, and ^c shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face ^b the earth and the heaven fled away; ⁱ and there was found no place for them.

12 And I saw the dead, ^k small and great,

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^f Ch. xix. 20. — ^g Ch. xiv. 10, 11. — ^h 2 Pet. iii. 7, 10, 11. Ch. xxi. 1. — ⁱ Dan. ii. 35. — ^k Ch. xix. 5.

conjoint prophecy of Eldad and Medad, is given more *circumstantially*, thus: “And they both prophesied together, and said, ‘Behold, a king shall come up from the land of Magog in the last days, and shall gather the kings together, and leaders clothed with armour, and all people shall obey them; and they shall wage war in the land of Israel, against the children of the captivity: but the hour of lamentation has been long prepared for them, for they shall be slain by the *flame of fire which shall proceed from under the throne of glory*, and their dead carcasses shall fall on the mountains of the land of Israel; and all the wild beasts of the field, and the wild fowl of heaven, shall come and devour their carcasses; and afterwards *all the dead of Israel shall rise again to life*, and shall enjoy the delights prepared for them from the beginning, and shall receive the reward of their works.’”

This account seems most evidently to have been copied by St. John, but how he intended it to be applied is a question too difficult to be solved by the skill of man; yet both the account in the rabbins and in St. John is founded on Ezek., chap. xxxviii. and xxxix. The rabbinical writings are full of accounts concerning *Gog and Magog*, of which *Wetstein* has made a pretty large collection in his notes on this place. Under these names the enemies of God’s truth are generally intended.

Verse 9. *The beloved city*] Primarily, Jerusalem; typically, the Christian church.

Verse 10. *And the devil—was cast into the lake*] Before, Satan was *bound*, that is, his power was curtailed and restrained; now, he is *cast into the lake of fire*, his power being *totally* taken away.

Verse 11. *A great white throne*] Refulgent with glorious majesty.

Him that sat on it] The indescribable Jehovah. *From whose face the earth and the heaven fled away*] Even the brightness of his countenance dissolved the universe, and annihilated the laws by which it was governed. This is a very majestic figure, and *finely* expressed.

There was found no place for them.] The glorious majesty of God filling all things, and being all in all.

Verse 12. *The dead, small and great*] All ranks

stand before God; * and the books were opened: and another ^b book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, ^c according to their works.

13 And the sea gave up the dead which were in it; and ^d death and ^e hell delivered up the

dead which were in them; ^f and they were judged every man according to their works.

14 And ^g death and hell were cast into the lake of fire. ^h This is the second death.

15 And whosoever was not found written in the book of life ⁱ was cast into the lake of fire.

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Dan. vii. 10.—^b Ps. lxi. 28. Dan. xii. 1. Phil. iv. 3. iii. 5. xiii. 8. xxi. 27.—^c Jer. xvii. 10. xxxii. 19. i. xvi. 27. Rom. ii. 6. Ch. ii. 23. xxii. 12. Ver. 13.

^d Ch. vi. 8.—^e Or, *the grave*.—^f Ver. 12.—^g I Cor. xv. 26, 54, 55.—^h Ver. 6. Ch. xxi. 8.—ⁱ Ch. xix. 20.

circumstances, and conditions of men. This description seems to refer to Dan. vii. 9, 10.

[And the books were opened] See Dan. xii. 1. "Rab. Juda said: All the actions of men, whether good or bad, are written in a book, and of all they shall give account."—*Sohar* Gen., fol. 79, col. 298. "How useful should men be to shun vice, and to act uprightly before the holy blessed God, seeing there are many which go throughout the earth, see the works of men, testify of them, and write them in a book!"—*Ibid.*, fol. 105, col. 417.

[In the first day of the new year the holy blessed God sits that he may judge the world; and all men, without exception, give an account of themselves; and the books of the living and the dead are opened.]—*Shema Chadash*, fol. 19, 1.

The books mentioned here were the books of the living and the dead, or the book of life and the book of death: that is, the account of the good and evil actions of men; the former leading to life, the latter to death. St. John evidently alludes here to Dan. xii. 10, on which the rabbinical account of the books seems to be founded. The expressions are *figurative* both.

[According to their works.] And according to their works also, for their works would be the proof whether their faith were true or false; but faith exclusively would be no rule in such a procedure.

[Verse 13. The sea gave up the dead] Those who had been drowned in it; and those millions slain in various contests, who had no other grave.

[And death] All who died by any kind of disease. Death is here *personified*, and represented as a keeper of defunct human beings; probably no more than the grave or the grave is meant, as properly belonging to the empire of death.

[And hell] Ἅδης, *Hades*, the place of separate

spirits. The sea and death have the bodies of all human beings; *hades* has their spirits. That they may be judged, and punished or rewarded according to their works, their bodies and souls must be reunited; *hades*, therefore, gives up the spirits; and the sea and the earth give up the bodies.

[Verse 14. And death and hell were cast into the lake] Death himself is now abolished, and the place for separate spirits no longer needful. All dead bodies and separated souls being rejoined, and no more separation of bodies and souls by death to take place, consequently the existence of these things is no farther necessary.

[This is the second death.] The first death consisted in the separation of the soul from the body for a season; the second death in the separation of body and soul from God for ever. The first death is that from which there may be a resurrection; the second death is that from which there can be no recovery. By the first the body is destroyed during time; by the second, body and soul are destroyed through eternity.

[Verse 15. Written in the book of life] Only those who had continued faithful unto death were taken to heaven. All whose names were not found in the public registers, who either were not citizens, or whose names had been erased from those registers because of crimes against the state, could claim none of those emoluments or privileges which belong to the citizens; so those who either did not belong to the new and spiritual Jerusalem, or who had forfeited their rights and privileges by sin, and had died in that state, were cast into the lake of fire.

This is the way in which God, at the day of judgment, will proceed with sinners and apostates. Reader, see that thy name be written in the sacred register; and, if written in, see that it never be blotted out.

CHAPTER XXI.

The new heaven and the new earth, 1. The new Jerusalem, 2. God dwells with men; the happy state of his followers, 3—7. The wretched state of the ungodly, 8. An angel shows John the holy city, the New Jerusalem, 9, 10. Her light, wall, gates, and foundations, described, 11—21. God and the Lamb are the temple and light of it, 22, 23. The nations and kings of the earth bring their glory and honour to it; the gates shall never be shut, nor shall any defilement enter into it, 24—27.

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AND ^a I saw a new heaven and a new earth: ^b for the first heaven and the first earth were passed away; and there

was no more sea.

2 And I John saw ^c the holy city, new Jerusalem, coming down from God out of heaven, prepared ^d as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, ^e the tabernacle of God is with men, and he will dwell with them, and

they shall be his people, and God himself shall be with them, and be their God.

4 ^f And God shall wipe away all tears from their eyes; ^g and there shall be no more death, ^h neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And ⁱ he that sat upon the throne said, ^k Behold, I make all things new. And he said unto me, Write; for ^l these words are true and faithful.

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^a Isai. lxxv. 17. lxxvi. 22. 2 Pet. iii. 13. — ^b Ch. xx. 11. ^c Isai. lii. 1. Gal. iv. 26. Hebr. xi. 10. xii. 22. xiii. 14. Ch. iii. 12. Ver. 10. — ^d Isai. liv. 5. lxi. 10. 2 Cor. xi. 2. — ^e Lev. xxvi. 11, 12. Ezek. xliii. 7. 2 Cor. vi. 16.

Ch. vii. 15. — ^f Isai. xxv. 8. Ch. vii. 17. — ^g 1 Cor. xv. 26, 54. Ch. xx. 14. — ^h Isai. xxxv. 10. lxi. 3. lxx. 19. ⁱ Ch. iv. 2, 9. v. 1. xx. 11. — ^k Isai. xlvi. 19. 2 Cor. i. 17. ^l Ch. xix. 9.

NOTES ON CHAP. XXI.

Verse 1. *A new heaven and a new earth*] See the notes on 2 Pet. iii. 13. The ancient Jews believed that God would renew the heavens and the earth at the end of seven thousand years. The general supposition they founded on Isai. lxxv. 17.

There was no more sea.] The sea no more appeared than did the first heaven and earth. All was made new; and probably the new sea occupied a different position, and was differently distributed, from that of the old sea.

However, with respect to these subjects as they stand in this most figurative book, I must express myself in the words of Calmet: *Vouloir dire quels seront ce nouveau ciel, et cette nouvelle terre, quels seront leurs ornemens et leur qualité, c'est à mon avis la plus grande de toutes les presomptions. En general, ces manieres de parler marquent de très grands changemens dans l'univers.* "To pretend to say what is meant by this new heaven and new earth, and what are their ornaments and qualities, is in my opinion the greatest of all presumptions. In general, these figures of speech point out great alterations in the universe."

Verse 2. *And I John*] The writer of this book; whether the evangelist and apostle, or John the Ephesian presbyter, has been long doubted in the church.

New Jerusalem] See the notes on Gal. iv. 24—27. This doubtless means the Christian church in a

state of great prosperity and purity; but some think eternal blessedness is intended.

Coming down from God] It is a maxim of the ancient Jews that both the tabernacle, and the temple, and Jerusalem itself, came down from heaven. And in *Midrash Hanaalem, Sohar* Gen. fol. 69, col. 271. Rab. Jeremias said, "The holy blessed God shall renew the world, and build Jerusalem, and shall cause it to descend from heaven." Their opinion is that there is a spiritual temple, a spiritual tabernacle, and a spiritual Jerusalem; and that none of these are to be destroyed, because they subsist in their spiritual representatives. See *Schoettgen*.

Verse 3. *The tabernacle of God is with men*] God in the most especial manner, dwells among his followers, diffusing his light and life every where.

Verse 4. *There shall be no more death*] Because there shall be a general resurrection. And this is the inference which St. Paul makes from his doctrine of a general resurrection, 1 Cor. xv. 26, where he says, "The last enemy that shall be destroyed is death." But death cannot be destroyed by there being simply no farther death; death can only be destroyed or annihilated by a general resurrection; if there be a general resurrection, it is most evident that death will still retain his empire. Therefore, the fact that there shall be no more death assures the fact that there shall be a general resurrection; and this also is a proof that, after the resurrection, there shall be no

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6 And he said unto me, * It is done. ^b I am Alpha and Omega, the beginning and the end. ^c I will give unto him that

is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit ^d all things; and ^e I will be his God, and he shall be my son.

8 ^f But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in ^g the lake which burneth with fire and brimstone: which is the second death.

* Ch. xvi. 17.—^b Ch. i. 8. xxii. 13.—^c Isai. xii. 3. lv. 1. John iv. 10, 14. vii. 37. Ch. xxii. 17.—^d Or, *these things*.
^e Zech. viii. 8. Hebr. viii. 10.—^f 1 Cor. vi. 9, 10. Gal. v. 19, 20, 21^g. Eph. v. 5. 1 Tim. i. 9. Hebr. xii. 14. Ch.

more death. See the whole of the note on 1 Cor. xv. 27.

Verse 5. *Behold, I make all things new.*] As the creation of the world at the beginning was the work of God alone, so this new creation.

These words are true and faithful.] Truth refers to the promise of these changes; *faithfulness*, to the fulfilment of these promises.

Verse 6. *It is done.*] All is determined, and shall be fulfilled in due time. The great drama is finished, and what was intended is now completed; referring to the period alluded to by the angel.

I am Alpha and Omega] See on chap. i. 8.

The fountain of the water of life] See on John iv. 10, 14; vii. 37, &c.

The rabbins consider *the fountain of the world* to come as one of the particular blessings of a future state. In *Sanhedrim*, *Aboth R. Nathan*, c. 31, it is said, "He will show them the excellency of the fountain of the future world, that they may accurately see and consider, and say, Woe to us! what good have we lost! and our race is cut off from the face of the earth."

Verse 7. *Inherit all things*] Here he had no inheritance; there he shall inherit the kingdom of heaven, and be with God and Christ, and have every possible degree of blessedness.

Verse 8. *But the fearful*] *Δειλοὶς* Those who, for fear of losing life or their property, either refused to receive the Christian religion, though convinced of its truth and importance; or, having received it, in times of persecution fell away, not being willing to risk their lives.

And unbelieving] Those who resist against full evidence. *And sinners, καὶ ἁμαρτωλοὶς*, is added here by about thirty excellent MSS., and is found in the Syriac, Arabic, some of the Slavonic, and in *Andreas* and *Arethas*. On this evidence Griesbach has admitted it into the text.

9 And there came unto me one of ^b the seven angels which had the seven vials full of the seven last plagues, and talked

with me, saying, Come hither, I will shew thee ⁱ the bride, the Lamb's wife.

10 And he carried me away ^k in the spirit to a great and high mountain, and shewed me ^l that great city, the holy Jerusalem, descending out of heaven from God,

11 ^m Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.

12 And had a wall great and high, and had ⁿ twelve gates, and at the gates twelve angels,

xxii. 15.—^g Ch. xx. 14, 15.—^h Ch. xv. 1, 6, 7.—ⁱ Ch. xix. 7. Ver. 2.—^j Ch. i. 10. xvii. 3.—^k Ezek. xlvi. Ver. 2.—^l Ch. xxii. 5. Ver. 23.—^m Ezek. xlvi. 31—34.

The abominable] *Ἐβδελυγμένοις* Those who are polluted with unnatural lusts.

And murderers] *Φονεῖται* Those who take away the life of man for any cause but the murder of another, and those who hate a brother in their heart.

And whoremongers] *Πορνοὶς* Adulterers, fornicators, whores, prostitutes, and rakes of every description.

Sorcerers] *Φαρμακοὶς* Persons who, by drugs, philtres, fumigations, &c., pretend to produce supernatural effects, chiefly by spiritual agency.

Idolaters] *Ἐἰδωλολατρῆαις* Those who offer any kind of worship or religious reverence to any thing but God. All *image worshippers* are idolaters in every sense of the word.

And all liars] *Καὶ πασι τοῖς ψευδεῖσι* Every one who speaks contrary to the truth when he knows the truth, and even he who speaks the truth with the intention to deceive; i. e. to persuade a person that a thing is different from what it really is, by telling only a part of the truth, or suppressing some circumstance which would have led the hearer to a different and to the true conclusion. All these shall have their portion, *το μέρος*, their share, what belongs to them, their right, in the lake which burneth with fire and brimstone. This is the second death, from which there is no recovery.

Verse 9. *The bride, the Lamb's wife.*] The pure and holy Christian church.

Verse 10. *To a great and high mountain*] That, being above this city, he might see every street and lane of it.

The holy Jerusalem] See on ver. 2.

Verse 11. *Having the glory of God*] Instead of the sun and moon, it has the splendour of God to enlighten it.

Unto a stone most precious, even like a jasper stone, clear as crystal.] Among precious stones there are

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and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 ^a On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and ^b in them the names of the twelve apostles of the Lamb.

15 And he that talked with me ^c had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the

length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19 ^d And the foundations of the wall of the city were garnished with all manner of

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^a Ezek. xlvi. 31—34.—^b Matt. xvi. 18. Gal. ii. 9. Eph. ii. 20.

^c Ezek. xl. 3. Zech. ii. 1. Ch. xi. 1.—^d Isai. lv. 11.

some even of the same species more valuable than others; for their value is in proportion to their being free from flaws, and of a good water, i. e. a uniform and brilliant transparency. A crystal is perfectly clear, the oriental jasper is a beautiful sea-green. The stone that is here described is represented as a perfectly transparent jasper, being as unclouded as the brightest crystal, and consequently the most precious of its species. Nothing can be finer than this description: the light of this city is ever intense, equal, and splendid; but it is tinged with this green hue, in order to make it agreeable to the sight. Nothing is so friendly to the eye as blue or green; all other colours fatigue, and, if very intense, injure the eye. These are the colours of the earth and sky, on which the eye of man is to be constantly fixed. To these colours the structure of the eye is adapted; and the general appearance of the earth and the sky is adapted to this structure.

Verse 12. *Had a wall great and high*] An almighty defence.

Twelve gates] A gate for every tribe of Israel, in the vicinity of which gate that tribe dwelt; so that in coming in and going out they did not mix with each other. This description of the city is partly taken from Ezek. xlvi. 30—35.

In *Synopsis Sohar*, p. 115, n. 27, it is said: "In the palace of the world to come there are twelve gates, each of which is inscribed with one of the twelve tribes, as that of Reuben, of Simeon, &c.: he, therefore, who is of the tribe of Reuben is received into none of the twelve gates but his own; and so of the rest."

Verse 13. *On the east three gates*] The city is here represented as standing to the four cardinal points of heaven, and presenting one side to each of these points.

Verse 14. *The wall—had twelve foundations*] Probably twelve stones, one of which served for a foundation or threshold to each gate; and on these were inscribed the names of the twelve apostles, to inti-

mate that it was by the doctrine of the apostles that souls enter into the church, and thence into the New Jerusalem.

Verse 15. *Had a golden reed*] Several excellent MSS. add *perpov*, a measure; he had a measuring rod made of gold. This account of measuring the city seems to be copied, with variations, from Ezek. xl. 3, &c.

Verse 16. *The city lieth foursquare*] Each side was equal, consequently the length and breadth were equal; and its height is here said to be equal to its length. It is hard to say how this should be understood. It cannot mean the height of the buildings, nor of the walls, for neither houses nor walls could be twelve thousand furlongs in height: some think this means the distance from the plain country to the place where the city stood. But what need is there of attempting to determine such measures in such a visionary representation? The quadrangular form intimates its perfection and stability, for the square figure was a figure of perfection among the Greeks; *ανη τετραγωνος*, the square or cubical man, was, with them, a man of unsullied integrity, perfect in all things.

Verse 17. *The wall—an hundred and forty and four cubits*] This is twelve, the number of the apostles, multiplied by itself; for twelve times twelve make one hundred and forty-four.

The measure of a man, that is, of the angel] The cubit, so called from *cubitus*, the elbow, is the measure from the tip of the elbow to the tip of the middle finger, and is generally reckoned at one foot and a half, or eighteen inches; though it appears, from some measurements at the pyramids of Egypt, that the cubit was, at least in some cases, twenty-one inches.

By the cubit of a man we may here understand the ordinary cubit, and that this was the angel's cubit who appeared in the form of a man. Or suppose we understand the height of the man as being here intended, and that this was the length of the sea-

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precious stones. The first foundation was jasper; the second, sapphire; * the third, a chalcedony; the fourth, an

emerald;

20 The fifth, sardonyx; the sixth, sardius;

* Exod. xxiv. 10.

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the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls;

Ezek. i. 26.

suring rod. Now allowing this height and rod to be six feet, and that this was intended to have some kind of symbolical reference to the twelve tribes, mentioned ver. 12, represented by the twelve gates; and to the twelve apostles, represented by the twelve thresholds or foundations; then twenty-four, the number of the tribes and apostles, multiplied by six, make precisely the number one hundred and forty-four.

Verse 18. *The building of the wall of it was of jasper*] The oriental jasper is exceedingly hard, and almost indestructible. Pillars made of this stone have lasted some thousands of years, and appear to have suffered scarcely any thing from the tooth of time.

Pure gold, like unto clear glass.] Does not this imply that the walls were made of some beautifully bright yellow stone, very highly polished? This description has been most injudiciously applied to heaven; and in some public discourses, for the comfort and edification of the pious, we hear of heaven with its golden walls, golden pavements, gates of pearl, &c., &c., not considering that nothing of this description was ever intended to be literally understood; and that gold and jewels can have no place in the spiritual and eternal world. But do not such descriptions as these tend to keep up a fondness for gold and ornaments? In symbols they are proper; but construed into realities, they are very improper.

The ancient Jews teach that "when Jerusalem and the temple shall be built, they will be all of precious stones, and pearls, and sapphire, and with every species of jewels."—*Sepher Rasiel Haggadol*, vol. 24, 1.

The same authors divide Paradise into seven parts or houses; the third they describe thus: "The third house is built of gold and pure silver, and all kinds of jewels and pearls. It is very spacious, and in it all kinds of the good things, either in heaven or earth, are to be found. All kinds of precious things, perfumes and spiritual virtues, are there planted. In the midst of it is the tree of life, the height of which is five hundred years (i. e. it is equal in height to the journey which a man might perform in five hundred years); and under it dwell Abraham, Isaac, Jacob, the twelve patriarchs, and all that came out of Egypt, and died in the wilderness. Over these loaves and Aaron preside, and teach them the law," &c.—*Yalcut Rubeni*, fol. 13, 4. In the same tract, vol. 182, 1, we find these words: "Know that we have a tradition, that when the Messiah, with the

collected captivity, shall come to the land of Israel, in that day the dead in Israel shall rise again; and in that day the fiery walls of the city of Jerusalem shall descend from heaven, and in that day the temple shall be builded of jewels and pearls."

Verse 19. *The foundations of the wall*] Does not this mean the foundations or thresholds of the gates? The gates represented the twelve tribes, ver. 12; and these foundations or thresholds, the twelve apostles, ver. 14. There was no entrance into the city but through those gates, and none through the gates but over these thresholds. The whole of the Mosaic dispensation was the preparation of the gospel system: without it the gospel would have no original; without the gospel, it would have no reference nor proper object. Every part of the gospel necessarily supposes the law and the prophets. They are the gates, it is the threshold; without the gospel no person could enter through those gates. The doctrine of Christ crucified, preached by the apostles, gives a solid foundation to stand on; and we have an entrance into the holiest by the blood of Jesus, Heb. x. 19, &c. And in reference to this we are said to be built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, Eph. ii. 20.

The first foundation was jasper] A stone very hard, some species of which are of a sea-green colour; but it is generally a bright reddish brown.

The second, sapphire] This is a stone of a fine blue colour, next in hardness to the diamond.

The third, a chalcedony] A genus of the semi-pellucid gems, of which there are four species:

1. A bluish white; this is the most common sort.
2. The dull milky veined; this is of little worth.
3. The brownish black, the least beautiful of all.
4. The yellow and red, the most beautiful, as it is the most valuable, of all. Hitherto this has been found only in the East Indies.

The fourth, an emerald] This is of a bright green colour without any mixture, and is one of the most beautiful of all the gems. The true oriental emerald is very scarce, and said to be found only in the kingdom of Cambay.

Verse 20. *The fifth, sardonyx*] The onyx is an accidental variety of the agate kind; it is of a dark horny colour, in which is a plate of a bluish white, and sometimes of red. When on one or both sides of the white there happens to lie also a plate of a reddish colour, the jewellers call the stone a sardonyx.

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every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

22^b And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.

23^c And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24^d And the nations of them which are saved shall walk in the light of it: and the

^a Ch. xxii. 2. — ^b John iv. 23. — ^c Isai. xxiv. 23. lx. 19, 20. Ch. xxii. 5. Ver. 11. — ^d Isai. lx. 3, 5, 11. lxvi. 12. Tob. xiii. 11. — ^e Isai. lx. 11. — ^f Isai. lx. 20. Zech. xiv. 7.

The sixth, sardius] The *sardius*, *sardel*, or *sardine stone*, is a precious stone of a *blood red* colour.

The seventh, chrysolite] The *gold stone*. It is of a *dusky green* with a cast of *yellow*. It is a species of the *topaz*.

The eighth, beryl] This is a pellucid gem of a *bluish green* colour.

The ninth, a topaz] A *pale dead green*, with a mixture of *yellow*. It is considered by the mineralogists as a variety of the *sapphire*.

The tenth, a chrysoprasus] A variety of the *chrysolite*, called by some the *yellowish green and cloudy topaz*. It differs from the *chrysolite* only in having a *bluish* hue.

The eleventh, a jacinth] A precious stone of a *dead red* colour, with a mixture of *yellow*. It is the same as the hyacenet or cinnamon stone.

The twelfth, an amethyst.] A gem generally of a *purple* or *violet* colour, composed of a strong *blue* and deep *red*.

These stones are nearly the same with those on the breastplate of the high-priest, Exod. xxviii. 17, &c., and probably were intended to express the meaning of the Hebrew words there used. See the notes on the above passages, where these gems are particularly explained.

Verse 21. *The twelve gates were twelve pearls*] This must be merely figurative, for it is out of all the order of nature to produce a *pearl* large enough to make a *gate* to such an immense city. But St. John may refer to some relations of this nature among his countrymen, who talk much of most prodigious pearls. I shall give an example: "When Rabbi Juchanan (John) once taught that God would provide *jewels* and *pearls*, *thirty cubits* every way, ten of which should exceed in height *twenty cubits*, and would place them in the gates of Jerusalem, and would place them in the gates of Jerusalem, according to what is said Isai. liv. 12, *I will make thy windows of agates, and thy gates of carbuncles*, one of his disciples ridiculed him, saying, Where can such be found, since at present there is none so

kings of the earth do bring their glory and honour into it.

25^e And the gates of it shall not be shut at all by day: for there shall be no night there.

26^f And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

Ch. xxii. 5. — ^g Ver. 24. — ^h Isai. xxxv. 8. lii. 1. lx. 2. Joel iii. 17. Ch. xxii. 14, 15. — ⁱ Phil. iv. 3. Ch. ii. 3. xiii. 8. xx. 12.

large as a pigeon's egg? Afterwards, being at sea in a ship, he saw the ministering angels cutting gems and pearls; and he asked them for what purpose they were preparing those. They answered, To place them in the gates of Jerusalem. On his return he found Rabbi Juchanan teaching as usual; to whom he said, Explain, master, what I have seen. He answered, Thou knave, unless thou hadst seen, thou wouldst not have *believed*; wilt thou not receive the saying of the wise men? At that moment he fixed his eyes upon him, and he was reduced into a heap of bones."—*Bava bathra*, fol. 77, 1, and *Sanhedrim*, fol. 100, 1, page 393. Edit. Cocceii. See *Schoettgen*.

Verse 22. *I saw no temple*] There was no need of a *temple* where God and the Lamb were manifestly present.

Verse 23. *No need of the sun*] This is also one of the traditions of the ancient Jews, that "in the world to come the Israelites shall have no need of the *sun by day*, nor the *moon by night*."—*Yalcut Rabeni*, fol. 7, 3. God's light shines in this city, and in the Lamb that light is concentrated, and from him every where diffused.

Verse 24. *The nations of them which are saved*] This is an allusion to the promise that the Gentiles should bring their riches, glory, and excellence, to the temple at Jerusalem, after it should be rebuilt. See ver. 26.

Verse 25. *The gates of it shall not be shut at all*] The Christian church shall ever stand open to receive sinners of all sorts, degrees, and nations.

There shall be no night there.] No more idolatry, no intellectual darkness; the scriptures shall be every where read, the pure word every where preached, and the Spirit of God shall shine and work in every heart.

Verse 26. *The glory and honour of the nations into it.*] Still alluding to the declarations of the prophets (see the passages in the margin, ver. 24, &c.), that

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Gentiles would be led to contribute to the riches and glory of the temple by their gifts, &c.

Verse 27. *There shall in no wise enter into it any thing that defileth*] See Isai. xxxv. 8, lii. 1. Neither *impure person*—he who turns the grace of God into lasciviousness, nor a *liar*—he that holds and propagates false doctrines.

But they which are written] The acknowledged severing members of the true church of Christ will enter into heaven, and only those who are freed from their sins shall have a place in the church militant.

All Christians are bound by their baptism to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; to keep God's holy word and commandments; and to walk in the same all the days of their life. This is the generation of them that seek thy face, O God of Jacob! Reader, art thou of this number? Or art thou expecting an eternal glory while living in sin? If so, thou wilt be fearfully disappointed. Presuming on the mercy of God is as ruinous as despairing of his grace. Where God gives power both to will and to do, the individual should work out his salvation with fear and trembling.

CHAPTER XXII.

the river of the water of life, 1. The tree of life, 2. There is no curse nor darkness in the city of God, 3—5. The angel assures John of the truth of what he has heard, and states that the time of the fulfilment is at hand, 6, 7. He forbids John to worship him, 8, 9. Again he states that the time of the fulfilment of the prophecies of this book is at hand, 10—12. Christ is Alpha and Omega, 13. The blessedness of those who keep his commandments; they enter through the gates into the city, 14. All the unholy are excluded, 15. Christ sent his angel to testify of those things in the churches, 16. The invitation of the Spirit and the bride, 17. A curse denounced against those who shall either add to or take away from the prophecies of this book, 18, 19. Christ cometh quickly, 20. The apostolical benediction, 21.

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AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the

life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

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amb.
In the midst of the street of it, and on the other side of the river, was there the tree of

3 And there shall be no more curse: for but the throne of God and of the Lamb shall be

Ezek. xlvii. 1. Zech. xiv. 8.—b Ezek. xlvii. 12. Ch. xxi. 21.—c Gen. ii. 9. Ch. ii. 7.

d Ch. xxi. 24.—e Zech. xiv. 11.—f Ezek. xlviii. 35.

NOTES ON CHAP. XXII.

Verse 1. *Pure river of water of life*] This is evidently a reference to the garden of Paradise, and the river by which it was watered; and there is also reference to the account, Ezek. xlvii. 7—12. *Water of life*, as we have seen before, generally signifies *living or running water*; here it may signify incessant communications of happiness proceeding from God.

Verse 2. *In the midst of the street of it*] That is, of the city which was described in the preceding chapter.

The tree of life] An allusion to Gen. ii. 9. As this tree of life is stated to be in the streets of the city, and on each side of the river, tree must here be an *enallage* of the singular for the plural number, *trees of life*, or trees which yielded fruit by which life was preserved. The account in Ezekiel is this: 'And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat,

whose leaf shall not fade—it shall bring forth new fruit according to his months—and the fruit thereof shall be for meat, and the leaf thereof for medicine;' chap. xlvii. 12.

Twelve manner of fruits] Καρπὸς δωδεκα. *Twelve fruits*; that is, fruit twelve times in the year, as is immediately explained, *yielded her fruit every month*. As this was a great and spacious city, one fountain was not sufficient to provide water for it, therefore a river is mentioned; a great river, by which it was sufficiently watered. Some think that by this *tree of life* the *gospel* is indicated; the *twelve fruits* are the *twelve apostles*; and the *leaves* are *gospel doctrines* by which the nations—the *Gentiles*, are healed of the disease of *sin*. But this seems to be a fanciful interpretation.

Verse 3. *No more curse*] Instead of καταθεμα, *curse*, the best MSS., Versions, &c., read *καταθεμα, cursed person*. As there shall be no more sinning against God, so there shall be no more curse of God

A. M. cir. 4100. in it; and his servants shall
 A. D. cir. 96. serve him:
 Imp. Flavio
 Domitiano Cæs. 4 And ^a they shall see his
 Aug. et Nerva. face; and ^b his name *shall be* in
 their foreheads.

5 ^c And there shall be no night there; and they need no candle, neither light of the sun; for ^d the Lord God giveth them light: ^e and they shall reign for ever and ever.

6 And he said unto me, 'These sayings *are* faithful and true: and the Lord God of the holy prophets ^f sent his angel to shew unto his servants the things which must shortly be done.

7 ^h Behold, I come quickly: ⁱ blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, ^k I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, ^l See *thou do it*

not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 ^m And he saith unto me, Seal not the sayings of the prophecy of this book: ⁿ for the time is at hand.

11 ^o He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 ^p And behold, I come quickly; and ^q my reward *is* with me, ^r to give every man according as his work shall be.

13 ^s I am Alpha and Omega, the beginning and the end, the first and the last.

14 ^t Blessed *are* they that do his commandments, that they may have right ^u to the tree of life, ^v and may enter in through the gates into the city.

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^a Matt. v. 8. 1 Cor. xiii. 12. 1 John iii. 2. — ^b Ch. iii. 12. xiv. 1. — ^c Ch. xxi. 23, 25. — ^d Ps. xxxvi. 9. lxxxiv. 11. ^e Dan. vii. 27. Rom. v. 17. 2 Tim. ii. 12. Ch. iii. 21. ^f Ch. xix. 9. xxi. 5. — ^g Ch. i. 1. — ^h Ch. iii. 11. Ver. 10, 12, 20. — ⁱ Ch. i. 3. — ^k Ch. xix. 10. — ^l Ch. xix. 10. ^m Dan. viii. 26. xii. 4, 9. Ch. x. 4. — ⁿ Ch. i. 3. — ^o Ezek. iii. 27. Dan. xii. 10. 2 Tim. iii. 13. — ^p Ver. 7. — ^q Isa. xl. 10. lxii. 11. — ^r Rom. ii. 6. xiv. 12. Ch. xi. 13. ^s Isa. xli. 4. xlv. 6. xlviii. 12. Ch. i. 8, 11. xxi. 6. — ^t Dan. xii. 12. 1 John iii. 24. — ^u Ver. 2. Ch. ii. 7. — ^v Ch. xxi. 27.

upon the people; for they shall be all his *servants*, and *serve him*. Our first parents came under the curse by sinning against their Maker in Paradise; these shall never apostatize, therefore neither *they* nor the *earth* shall be *curse*d.

Verse 4. *See his face*] Enjoy what is called the beatific vision; and they shall exhibit the fullest evidence that they belong entirely to him, for *his name* shall be *written on their foreheads*.

Verse 5. *There shall be no night there*] See the 23rd and 25th verses of the preceding chapter.

Verse 6. *These sayings are faithful and true*] See the preceding chapter, ver. 5. From this verse to the end of the chapter is reckoned the *epilogue* of this book. 1. The angel affirms the truth of all that had been spoken, ver. 6—11. 2. Jesus Christ confirms what has been affirmed, and pledges himself for the fulfilment of all the prophecies contained in it, ver. 12—17. 3. John cautions his readers against adding or diminishing, and concludes with the apostolical blessing, ver. 18—21.

The things which must shortly be done.] There are many sayings in this book which, if taken *literally*, would intimate that the prophecies delivered in the whole of the Apocalypse were to be fulfilled in a *short* time after their delivery to John; and this is a strong support for the scheme of Wetstein, and those who maintain that the prophecies of this book all referred to those times in which the apostle lived,

and to the disturbances which then took place, not only among the *Jews*, but in the *Roman* empire. What they all mean, and when and how they are to be fulfilled, God in heaven alone knows.

Verse 8. *I fell down to worship*] I prostrated myself before him as before a superior being, to express my gratitude, and give him thanks for the communications he had made. See on chap. xix. 10.

Verse 10. *Seal not the sayings*] Do not lay them up for future generations; they concern the present times; *they must shortly come to pass, for the time is at hand*. See above, ver. 6. What concerned the Jews was certainly *at hand*.

Verse 11. *He that is unjust, let him be unjust still*. The time of fulfilment will come so *suddenly* that there will be but *little* space for repentance and amendment. What is done must be done *instantly*; and let him that is holy persevere, and hold fast what he has received.

Verse 12. *Behold, I come quickly*] I come to establish my cause, comfort and support my followers, and punish the wicked.

Verse 13. *I am Alpha and Omega*] See on chap. 8, 18.

Verse 14. *Blessed are they that do his commandments*] They are happy who are obedient.

That they may have right to the tree of life] The original is much more expressive, *ἵνα ἔσται ἡ κληρονομία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς*. That they may have

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15 For ^awithout *are* ^bdogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and

maketh a lie.

16 ^cI Jesus have sent mine angel to testify unto you these things in the churches. ^dI am the root and the offspring of David, and ^ethe bright and morning star.

17 And the Spirit and ^fthe bride say, Come. And let him that heareth say, Come. ^gAnd let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, ^hIf

^a 1 Cor. vi. 9, 10. Gal. v. 19, 20, 21. Col. iii. 6. Ch. ix. 20, 21. xxi. 8. ^b Phil. iii. 2. ^c Ch. i. 1. ^d Ch. v. 5. ^e Numb. xxiv. 17. Zech. vi. 12. 2 Pet. i. 19. Ch. ii. 28. ^f Ch. xxi. 2, 9. ^g Isai. lv. 1. John vii. 37. Ch. xxi. 6.

authority over the tree of life; an authority founded on right, this right founded on obedience to the commandments of God, and that obedience produced by the grace of God working in them. Without grace no obedience; without obedience no authority to the tree of life; without authority no right; without right no enjoyment: God's grace through Christ produces the good, and then rewards it as if all had been our own.

Verse 15. *Without are dogs*] All those who are *uncircumcised* in heart. The Jews call all the uncircumcised *dogs*. "Who is a dog? Ans. He who is not circumcised." *Pirkey Elieser*, chap. 29.

And sorcerers] See the note on chap. xxi. 8.

Verse 16. *I Jesus*] The Maker, the Redeemer, and Judge of all men.

Have sent mine angel] An especial messenger from heaven.

I am the root and the offspring of David] Christ is the root of David as to his *divine nature*; for from that all the human race sprang, for *he* is the *Creator of all things*, and *without him was nothing made which is made*. And he is the *offspring* of David as to his *human nature*; for that he took of the stock of David, becoming thereby heir to the Jewish throne, and the only heir which then existed; and it is remarkable that the whole regal family terminated in Christ: and as *he liveth for ever*, he is the alone true David and everlasting king.

The bright and morning star.] I am splendour and glory to my kingdom; as the *morning star* ushers in the sun, so shall I usher in the unclouded and eternal glories of the everlasting kingdom.

Verse 17. *The Spirit and the bride*] All the *prophets* and all the *apostles*; the church of God under the Old Testament, and the church of Christ under the New.

Say, Come.] Invite men to Jesus, that by him they may be saved and prepared for this kingdom.

any man shall add unto these things, God shall add unto him the plagues that are written in this book:

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19 And if any man shall take away from the words of the book of this prophecy, ⁱGod shall take away his part ^kout of the book of life, and out of ^lthe holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, ^mSurely I come quickly; ⁿAmen. ^oEven so, come, Lord Jesus.

21 ^pThe grace of our Lord Jesus Christ *be* with you all. Amen.

^h Deut. iv. 2. xii. 32. Prov. xxx. 6. ⁱ Exod. xxxii. 33. Ps. lxxix. 28. Ch. iii. 5. xiii. 8. ^k Or, *from the tree of life*. ^l Ch. xxi. 2. ^m Ver. 12. ⁿ John xxi. 25. ^o 2 Tim. iv. 8. ^p Rom. xvi. 20, 24. 2 Thess. iii. 18.

Let him that heareth] Let all who are privileged with *reading* and *hearing* the word of God, join in the general invitation to *sinner*s.

Him that is athirst] He who feels his need of salvation, and is longing to drink of the living fountain.

And whosoever will] No soul is excluded: Jesus died for every man; every man may be saved; therefore let him who *wills*, who *wishes* for salvation, come and take the *water of life freely*—without money or price!

Verse 18. *If any man shall add*] Shall give any other meaning to these prophecies, or any other application of them, than God intends, *he*, though not originally intended, shall have the plagues threatened in this book for his portion.

Verse 19. *If any man shall take away*] If any man shall lessen this meaning, curtail the sense, explain away the spirit and design, of these prophecies, *God shall take away his part out of the book of life*, &c. Thus Jesus Christ warns all those who consider this book to beware of indulging their own conjectures concerning it. I confess that this warning has its own powerful influence upon my mind, and has prevented me from indulging my own conjectures concerning its meaning, or of adopting the conjectures of others. These visions and threatenings are too delicate and awful a subject to trifle with, or even to treat in the most solemn manner, where the meaning is obscure. I must leave these things to *time* and *event*, the surest interpreters. No jot or tittle of Christ's word shall fall to the ground; all shall have its fulfilment in due time.

This is termed a *revelation*, but it is a revelation of *symbols*; an exhibition of *enigmas*, to which no particular solution is given, and to which God alone can give the solution.

Verse 20. *Surely I come quickly*] This may be truly said to every person in every age; Jesus the Judge is at the door!

Even so, come, Lord Jesus.] The wish and desire of the suffering church, and of all the followers of God, who are longing for the coming of his kingdom.

Verse 21. *The grace of our Lord Jesus Christ* May the favour and powerful influence of Jesus Christ be with you all; you of the seven churches, and the whole church of Christ in every part of the earth, and through all the periods of time.

Instead of *παντων υμων*, you all, the most excellent MSS. and Versions have *παντων των αγιων*, all the saints. This reading Griesbach has received into the text as indisputably genuine.

Amen.] So be it! and so shall it be for ever and ever. The opinion of Dr. Priestley, concerning the authenticity of this book, and the manner in which it is written, should not be withheld from either the learned or pious reader. "I think it impossible for any intelligent and candid person to peruse this book without being struck in the most forcible manner with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever; so as to be convinced that, considering the age in which it appeared, none but a person divinely inspired could have written it. These prophecies are also written in such a manner as to satisfy us that the events announced to us were really foreseen, being described in such a manner as no person writing without that knowledge could have done. This requires such a mixture of clearness and obscurity as has never yet been imitated by any forgers of prophecy whatever. Forgeries, written of course after the events, have always been too plain. It is only in the scriptures, and especially in the book of Daniel, and this of the Revelation, that we find this happy mixture of clearness and obscurity in the accounts of future events." *Notes on Revelation.*

The Subscriptions to this book are both few and unimportant:

The CODEX ALEXANDRINUS has simply—The Revelation of John.

The SYRIAC doubles the Amen.

The ÆTHIOPIC.—Here is ended the vision of John, the Apocalypse; Amen: this is, as one might say, the vision which he saw in his life; and it was written by the blessed John, the evangelist of God.

VULGATE and COPTIC nothing.

ANCIENT ARABIC.—By the assistance of our Lord Jesus Christ, the vision of John, the apostle and evangelist, the beloved of the Lord, is finished: this is the apocalypse which the Lord revealed to him for the service of men. To Him be glory for ever and ever.

Having now brought my short notes on this very obscure book to a conclusion, it may be expected that, although I do not adopt any of the theories which have been delivered concerning it, yet I should give the most plausible scheme of the ancients or moderns which has come to my knowledge. This I would gladly do if I had any scheme to which I could give a decided preference. However, as I have given in the preface the scheme of Professor Wetstein, it is right that I should at the conclusion give the scheme of Mr. Lowman, which is nearly the same with that of Bishop Newton, and which, as far as I can learn, is considered by the most rational divines as being the most consistent and probable.

The scheme of the learned and pious Bengel may be found in the late Rev. John Wesley's notes on this book; that of Mr. Lowman, which now follows, may be found at the end of Dr. Dodd's notes.

Among other objections to this and all such schemes, I have this, which to me appears of vital consequence; its dates are too late. I think the book was written before the destruction of Jerusalem, and not in 95 or 96, the date which I follow in the margin; which date I give, not as my own opinion, but the opinion of others.

SCHEME AND ORDER OF THE PROPHECIES IN THE APOCALYPSE.

HAP. I.	INTRODUCTION.	A. D.	CHAP.		A. D.
—19.	A prophetic vision in the Isle of Patmos, representing Christ ; his care of the churches ; promising a revelation ; with cautions and exhortations suitable to the then state of the church, and to its future state in after ages ; to encourage patience and constancy in the faith.	95	VI.	first memorable judgment on the persecutors of Christianity in the destruction of the Jews under Trajan and Hadrian.	
	FIRST PART of the <i>Apocalypse</i> , relating to the things that are, or to the then state of the church.		3.	Third seal represents a black horse ; the rider with a balance to measure corn, signifying great scarcity of provisions, near to famine, in the time of the Antonines.	138 139
II.	Seven epistles to the seven churches of Asia Minor, describing their present state.		4.	Fourth seal represents a pale horse ; the name of the rider Death, signifying great mortality and pestilence, wherewith the empire was punished in the reigns of Maximin and Valerian.	193 270
IV.	SECOND PART of the <i>Apocalypse</i> relating to the things which shall be hereafter ; or to the state of the church in the ages to come after the time of the vision ; with cautions and exhortations suitable to it.		5.	Fifth seal represents the souls of the martyrs under the altar ; their reward and deliverance in a short time, signifying the severe persecution in the reign of Diocletian, with an encouragement to constancy suitable to such times of difficulty.	270 304
	Scene of the visions ; the throne of God ; the consistory above and heavenly church, representing God's power, majesty, authority, providence, and sure event of all his purposes.		6.	Sixth seal represents earthquakes, sun darkened, stars falling from heaven ; signifying great commotions in the empire, from Maximin to Constantine the Great, who put a period to the persecution of Rome heathen.	304 323
	A sealed book, containing a revelation of the state of the church in after ages, given to the Lamb to open, or to Jesus Christ to reveal for the good of the church by St. John.		VII.	Interval between the first and second periods, representing an angel sealing 144,000 with the seal of the living God ; signifying great numbers forsaking the idolatrous worship of the heathen Roman empire, and embracing the profession of Christianity.	
Ver. 8.	Chorus of angels and saints, or the whole heavenly church, sings a psalm of praise to the Lamb.		Ver. 9.	Chorus of the heavenly church blessing God for his salvation. One of the elders shows unto St. John the happiness of those who were faithful and constant to true religion in the great trial of so grievous persecution.	
VI.	The revelation begins by opening the sealed book, which describes the future state of the church in seven successive periods.			PERIOD II.	
	SEVEN PERIODS.		VIII.	<i>Second period</i> reveals the state of the church and providence in times following the reign of Constantine, during the invasion of the empire by the northern nations ; the rise and first progress of the Mohammedan imposture till the stop put to it in the western empire, which reaches from about the year 337 to 750. Seven angels receive seven trumpets to sound.	337 370
	<i>First period</i> , showing the state of the church under the heathen Roman emperors, from about the year 95 to about the year 323 ; the seals of the book opened in order.	95 323			
	<i>Seven Seals.</i>				
	1. First seal represents a white horse ; the rider with a crown, going forth to conquer, signifying the kingdom of Christ, or Christian religion, prevailing against the opposition of Jews and heathens.				
	2. Second seal represents a red horse ; power given to the rider to take peace from the earth, signifying the	100 138			

Seven Trumpets.

- VIII. 1. First trumpet represents hail and fire mingled with blood cast on the earth; signifying great storms of war to fall on the empire, and the blood that was shed in the reigns of the Constantine family, and their successors, till things were settled under Theodosius. 337 379
2. Second trumpet represents a mountain burning with fire, cast into the sea, whereby it became blood; signifying the invasion of Italy by the northern nations, and taking the city of Rome by Alaric. 379 412
3. Third trumpet represents a burning star falling upon the rivers, which became bitter; signifying the ravages in Italy, putting an end to the Roman empire, and founding a kingdom of Goths in Italy itself. 412 493
4. Fourth trumpet represents a part of the sun and moon darkened; signifying the wars in Italy between Justinian's generals and the Goths, whereby the exarchate of Ravenna was erected, and all remaining power and authority of Rome quite suppressed. 493 568
- IX. 5. Fifth trumpet represents the bottomless pit opened, and locusts coming out of it; signifying the rise of the Mohammedan religion and empire, and the great progress of both, till a stop was put to them by a contention for the succession. 568 675
6. Sixth trumpet represents four angels loosed which were bound in the river Euphrates; signifying the reunion of the divided Saracen power, the invasion of Europe by them, and threatening the conquest of it, till defeated by Charles Martel. 675 750

PERIOD III.

Third period of the vials reveals the state of the church and providence 756 2016

- in the times of the last head of Roman government, represented by the beast, for 1260 years to its final overthrow, from about the year 756 to about the year 2016. An angel or nuncius brings a little book, the remainder of the sealed book opened by the Lamb, and gives it to St. John to eat; signifying a further revelation of what was to follow in order of time to the end of the world.

Three general descriptions of this period:

- XI. 1. First general description represents the temple measured, part given to the Gentiles, two witnesses prophesy in sackcloth 1260 days; signifying the corrupt state of the church, and the constancy of some faithful witnesses to the truth, though under severe persecutions, during this whole period.
- XII. 2. Second general description represents a woman forced to fly into the wilderness for safety, and protected there 1260 days; signifying the persecution and preservation of the church during the same period.
- XIII. 3. Third general description represents a monstrous wild beast rising out of the sea, with seven heads, ten horns, as many crowns, and titles of blasphemy, who was to continue forty and two months; signifying that new Roman power, which should use its authority to promote idolatrous worship, and to persecute all who would not submit to it, and should be supported by another power like unto its own form and constitution, during the same period.
- XIV. Chorus of the heavenly church celebrates, in a hymn, the happiness of those who remain faithful and constant. A nuncius or angel comes down from heaven to declare the certain and severe punishment of the enemies of truth and pure religion, in this period.
- XV. Seven angels receive seven cups, full of the wrath of God; signifying that the enemies of truth and pure religion in this period shall be severely punished in the course of it; and that they shall be utterly destroyed in the end.
- XVI. The oracle gives orders to the seven angels to pour out their vials or cups.

Seven Vials.

- First vial poured on the earth; a grievous sore upon the worshippers of the beast; signifying the great commotions throughout the whole empire, under the family of Charles the Great, by which that family becomes extinct, and by which both the empire and crown of France are transferred to other families. 830 988
2. Second vial poured on the sea; it becomes as the blood of a dead 1040 1190

man; signifying the great bloodshed of the holy war to recover Jerusalem from the Saracens.

3. Third vial poured on the rivers 1200 and fountains; they become blood; 1371 signifying the bloody civil wars between the Guelphs and the Gibbelines, the papal and imperial factions, when the Popes were driven out of Italy into France.

4. Fourth vial poured on the sun, 1378 which has power given it to scorch men; signifying the long wars in Italy, Germany, France, and Spain, occasioned by a long schism in the papacy. Turks take Constantinople, and put an end to the eastern empire. Pestilential diseases occasioned by intemperate heat.

5. Fifth vial poured on the seat of 1560 the beast, or his throne; signifying 1650 the Reformation, and the confirmation of it by the principal states of Europe, notwithstanding all opposition from the Pope, and in opposition to the papal authority.

6. Sixth vial poured on the river 1670 Euphrates, makes way for the 1850 kings of the East. This seems in the order of the prophecies to be yet future; but may likely mean some invasion of the Pope's dominions from its eastern boundary, or the Adriatic.

7. Seventh vial poured on the air, 1850 the seat of Satan's empire, describes the utter ruin of this persecuting idolatrous Roman government, or mystical Babylon, at the end of this period.

XVII. Mentions an angel interpreter, who fully explains the character of this idolatrous persecuting power, which should corrupt the church, and persecute the faithful, during this period.

XVIII. Another angel sent from heaven to confirm the utter and lasting destruction of this mystical Babylon, as a punishment for her idolatrous corruptions and persecutions.

XIX. *Chorus* of the heavenly church sings the praise of God for his righteous judgments.

A vision of Christ leading an army out of heaven, strongly represents the certain accomplishment of this prophecy.

PERIOD IV.

XX. An angel sent from heaven to shut up Satan in the bottomless pit, as in a secure prison, for one thousand years, during which time there will be a very happy state of the church, in purity, peace, and prosperity.

PERIOD V.

XX. 7. After the thousand years of the church's prosperity shall be expired, Satan will be loosed again for a little season; a new attempt will be made to revive the corruptions of the church and a spirit of persecution, which shall end in the final destruction of Satan's power, and of *all the enemies* of pure and true religion.

PERIOD VI.

Ver. 11. The general resurrection and final judgment; the everlasting destruction of the wicked.

PERIOD VII.

XXI. The seventh period concludes the whole prophecy, in the vision of a new heaven and a new earth; representing, in strong images, the extent, security, riches, and grandeur, of the heavenly Jerusalem; signifying the consummate happiness of the heavenly state.

XXII. Thus the prophecies of this Revelation issue in an *eternal SABBATH, the future reward of all who remain faithful and constant in the true religion of Jesus Christ.*

THE CONCLUSION

Ver. 6. Confirms the truth and certainty of these prophecies; warns against corrupting; exhorts to hope for the accomplishment of them; an useful spirit and temper, to give good men consolation in all their present afflictions, and to preserve them from the corruptions of religion, how prevailing soever in their own times, which is,

THE USEFUL MORAL, AND PRINCIPAL DOCTRINE, OF ALL THESE PROPHECIES.

PRINCIPLES

WHICH, ON CAREFULLY READING AND STUDYING THE SACRED WRITINGS, I THINK I FIND UNEQUIVOCALLY REVEALED THERE.

1. That there is but one uncreated, unoriginated, infinite, and eternal Being; the Creator, Preserver, and Governor, of all things.

2. That there is in this Infinite Essence a *plurality* of what are commonly called *Persons*, not separately subsisting, but essentially belonging to the Godhead; which *Persons* are commonly termed FATHER, SON, and HOLY GHOST; or GOD, the LOGOS, and the HOLY SPIRIT: and these are generally named the TRINITY, which term, though not found in the New Testament, seems properly enough applied, as we never read of more than *three* persons in the Godhead.

3. That the sacred scriptures, or holy books which form the Old and New Testaments, contain a full revelation of the will of God in reference to man; and are alone sufficient for every thing relative to the faith and practice of a Christian; and were given by the inspiration of God.

4. That man was created in righteousness and true holiness, without any moral imperfection, or any kind of propensity to sin; but free to stand or fall.

5. That he fell from this state, became morally corrupt in his nature, and transmitted his moral defilement to all his posterity.

6. That, to counteract the evil principle, and bring man into a salvable state, God, from his infinite love, formed the *purpose* of redeeming man from his lost estate by Christ Jesus, and in the interim sent his Holy Spirit to enlighten, strive with, and convince men of sin, righteousness, and judgment.

7. That in due time the Divine Logos, called afterwards Jesus the Christ, the Son of God, the Saviour, &c., became incarnated, and sojourned among men, teaching the purest truth, and working the most stupendous and beneficent miracles.

8. That this Divine Person, foretold by the prophets, and described by evangelists and apostles, is *really* and *properly* God; having, by the inspired writers, assigned to him every attribute essential to the Deity; being one with him who is called God, Jehovah, &c.

9. That he is also *perfect man* in consequence of his incarnation, and in that man or manhood dwelt all the fulness of the Godhead bodily; so that his nature is twofold—divine and human, or God manifested in the flesh.

10. That his human nature is derived from the blessed Virgin Mary, through the creative energy of the Holy Ghost; but his divine nature, because God, infinite and eternal, is uncreated, underived, and *unbegotten*; which were it otherwise, he could not be God in *any proper sense of the word*; but as he is God, the doctrine of the *eternal Sonship* must be *false*.

11. That, as he took upon him the nature of man, he *died* for the whole human race, without respect of persons; equally for all, and for every man.

12. That on the third day after his crucifixion and burial he rose from the dead; and after showing

himself many days to his disciples and others, he ascended to heaven, where, as God manifest in the flesh, he continues and shall continue to be the Mediator of the human race, till the consummation of all things.

13. That there is no salvation but through him; and that throughout the scriptures his passion and death are considered as *sacrificial*, pardon and salvation being obtained by the shedding of his blood.

14. That no human being since the fall either has or can have *merit* or *worthiness* of or by himself, and therefore has nothing to *claim* from God, but in the way of his mercy through Christ; therefore pardon, and every other blessing promised in the gospel, have been purchased by his sacrificial death, and are given to men, not on account of any thing they have done or suffered, or can do or suffer, but for his sake, or through his merit alone.

15. That these blessings are received by *faith*, because not of works, nor of sufferings.

16. That the *power to believe*, or *grace of faith*, is the free gift of God, without which none can believe; but that the *act of faith*, or actually *believing*, is the act of the soul, under the influence of that power. But this power to believe, like all other gifts of God, may be slighted, not used, or misused; in consequence of which is that declaration, "He that believeth shall be saved; but he that believeth not shall be damned."

17. That justification, or the pardon of sin, is an instantaneous act of God's infinite mercy in behalf of a penitent soul, trusting only in the merits of Jesus Christ; that this act is absolute in respect of all past sin, all being forgiven where any is forgiven.

18. That the souls of all believers may be purified from all sin in this life; and that a man may live under the continual influence of the *grace of Christ*, without sinning against his God, all evil tempers and sinful propensities being destroyed, and his heart filled with pure love both to God and man.

19. That unless a believer live and walk in the spirit of obedience, he will fall from the grace of God, and forfeit all his Christian privileges and rights; in which state of backsliding he may persevere, and so, perish everlastingly.

20. That the whole period of human life is a *state of probation*, in every part of which a sinner may repent and turn to God, and in every part of it a believer may give way to sin and fall from grace; and that this possibility of rising, and liability to falling, are essential to a state of trial or probation.

21. That all the promises and threatenings of the word of God are conditional, as they regard man in reference to his being here and hereafter; and that on this ground alone the sacred writings can be consistently interpreted or rightly understood.

22. That man is a free agent, never being impelled

Principles derived from the Sacred Writings.

by any necessitating influence either to do evil or good, but has it continually in his power to choose the life or death that is set before him; on which ground he is an accountable being, and answerable for his own actions; and on this ground also he is alone capable of being rewarded or punished.

23. That his free will is a necessary constituent of his rational soul, without which man must be a mere machine, either the sport of blind chance, or the mere *patient* of an irresistible necessity; and, consequently, not accountable for any acts to which he was irresistibly impelled.

24. That every human being has this freedom of will, with a sufficiency of light and power to direct its operations; and that this powerful light is not inherent in any man's nature, but is graciously bestowed by Him who is the true light that lighteneth every man that cometh into the world.

25. That, as Christ has made, by his once offering himself upon the cross, a sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and that, as his gracious Spirit strives with and enlightens all men, thus putting them in a salvable state; therefore every human soul may be saved, if it be not his own fault.

26. That Jesus Christ has instituted, and commanded to be perpetuated in his church, two sacraments; baptism (sprinkling, washing with, or immersion in water) in the name of the holy and ever-blessed Trinity, as a sign of the cleansing and regenerating influences of the Holy Ghost, producing a death unto sin, and a new birth unto righteousness; and the eucharist, or Lord's Supper, as commemorating the sacrificial death of Christ. That by the first, once administered, every person may be initiated into the visible church; and by the second, frequently administered, all believers may be kept in mind of the foundation on which their salvation is built, and receive grace to enable them to adorn the doctrine of God their Saviour in all things.

27. That the soul is immaterial and immortal, and can subsist independently of the body.

28. That there will be a general resurrection of the dead, both of the just and unjust; that the souls of both shall be reunited to their respective bodies; and that both will be immortal, and live eternally.

29. That there will be a day of judgment, after which all shall be punished or rewarded, according to the deeds done in the body; the wicked being sent to hell, and the righteous taken into heaven.

30. That these states of reward and punishment shall have no end, forasmuch as the time of probation or trial is for ever terminated, and the succeeding state must necessarily be fixed and unalterable.

31. That the origin of human salvation is found in the infinite *philanthropy* of God; and that on this principle the unconditional reprobation of any soul is absolutely impossible.

32. The SACRED WRITINGS are a system of pure unsophisticated *reason*, proceeding from the immaculate mind of God; in many places, it is true, astly elevated *beyond* what the reason of man could

have devised or found out, but in no case *contrary* to human reason. They are addressed, not to the passions, but to the reason of man; every *command* is urged *with reasons of obedience*, and every *promise* and *threatening* founded on the most evident *reason* and propriety. The whole, therefore, are to be rationally understood, and rationally interpreted. He who would discharge reason from this, its noblest province, is a friend in his heart to the antichristian maxim, "Ignorance is the mother of devotion." Revelation and reason go hand in hand: faith is the servant of the former, and the friend of the latter; while the Spirit of God, which gave the *revelation*, improves and exalts *reason*, and gives energy and effect to faith.

To conclude: the doctrines or principles which I have stated above, and defended in this work, I believe to be the truths of God. Those against which I have argued I believe to be either false or unproved. The doctrine which cannot stand the test of rational investigation cannot be true. The *doctrines* or *principles* already enumerated have stood this test; and those which shrink from such a test are not doctrines of divine revelation. We have gone too far when we have said, "Such and such doctrines should not be subjected to rational investigation, being doctrines of pure revelation." I know no such doctrine in the Bible. The doctrines of this book are doctrines of *eternal reason*, and they are *revealed* because they are *such*. Human reason could not have found them out; but when revealed, reason can both apprehend and comprehend them. It sees their perfect harmony among themselves, their agreement with the perfections of the divine nature, and their sovereign suitability to the nature and state of man; thus reason approves and applauds. Some men, it is true, cannot reason; and therefore *they* declaim against reason, and proscribe it in the examination of religious truth. Were all the nation of this mind, *Mother Church* might soon reassume her ascendancy, and "feed us with Latin masses and a wafer God."

Men may incorporate their doctrines in *creeds* or articles of faith, and sing them in *hymns*, and this may be all both useful and edifying if the doctrine be *true*; but in every question which involves the eternal interests of man, the *Holy Scriptures* must be appealed to, in union with *reason*, their great commentator. He who forms his *creed* or *confession of faith* without these may believe any thing or nothing, as the cunning of others, or his own caprices, may dictate. Human creeds and confessions of faith have been often put in the place of the Bible, to the disgrace both of revelation and reason. Let *those* go away, let *these* be retained, whatever be the consequence. *Fiat justitia: ruat cælum.*

No man either can or should believe a doctrine that *contradicts* reason; but he may safely credit (in any thing that concerns the nature of God) what is *above* his reason, and even this may be a reason why he should believe it. I cannot comprehend the divine nature, therefore I adore it; if I could comprehend I could not adore, forasmuch as the nature or being which can be comprehended by my mind

Principles derived from the Sacred Writings.

must be less than that by which it is comprehended, and therefore unworthy of its homage. The more knowledge increases, the more we shall see that *reason* and *learning*, sanctified by piety towards God, are the best interpreters of the sacred oracles.

O Thou, who dwellest between the cherubim, shine forth, and in thy light we shall see light !

I have but *two words* more to add at the conclusion of this long and *severe work* ; one concerning *myself* :

Ὡσπερ ξένοι χαιροντες ιδειν πατριδα γαιαν,
Οὕτως δε οἱ γραφοντες ιδειν Βιβλιου τελος.

Like travellers, when they see their native soil,
Writers rejoice to terminate their toil.

And one to my readers :

*Hic labor extremus, longarum hæc meta viarum :
Hinc me digressum vestris DEUS appulit oris.*

My latest labour's end at length is gained,
My longest journey's welcome goal obtained,
By God's assistance has the work been wrought,
By his direction to your dwellings brought.

ADAM CLARKE

MILLBROOK, July 26th, 1817.

Finished correcting for a new edition, Jan. 9th, 1832.—A. C.

END OF THE NEW TESTAMENT.

LONDON :

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FINSBURY.

A COLLECTION

OR

VARIOUS READINGS

For the New Testament ;

MADE FROM ANCIENT GREEK MANUSCRIPTS.

ONE year ago a well-written MS. fell into my hands, containing a collection of *various readings*, taken from several ancient MSS. of the Greek Testament. It appears to have been made with great care and accuracy; and judging it worthy to be appended to the notes on the New Testament, I have caused it to be printed, so as to be easily bound up with the last volume of this Work.

Of this Collection I know not the *author* (it was once in the possession of Dr. *Thomas Mangey*, but is in his hand-writing), nor do I know what *manuscripts* they are that are thus collated, as no description of them appears in any part of these sheets. The collector was greatly attached to the Latin Version, as in almost every case he prefers those readings which agree with the VULGATE.

When it was made, or *where*, is as difficult to be determined. The water-mark of some of the sheets is the arms of the Seven United Provinces: a large shield, surmounted with a crown; in the centre a lion passant, holding in his left paw a sceptre, and in the right a bundle of arrows: on the side of the throne on which he stands is the word VRYHEYT, and round the shield, PRO PATRIA EJUSQUE LIBERTATE. In other sheets, a female figure with a helmet on her head and a sceptre in her hand, and over her a lion rampant, with a drawn sword in one paw, and a bundle of arrows in the other. Both designs seem inclosed in a palisado, and just before the sceptre are the words PRO PATRIA. On other sheets, probably the right folio, there is a small circle or shield including a crown, and the letters G. R. The Book of the Acts and the Epistle to the Romans are expressly declared to be from the Collation of *ancient manuscripts* and the Apocalypse from *four ancient manuscripts*: but there are two others quoted in several of the Books; so that it appears on the whole that *eight* Greek MSS. were collated very verse, and *two* others occasionally.

A copy of the printed Text (probably that of 1624, by the Elzevirs), appears to have been used by this own collector, with which the MSS. mentioned above were collated. Many of the readings preferred in this are preferred by *Griesbach*, and received into the Text. On the whole, I thought this Collection too valuable to be confined to a private MS., and thus to be in danger of being lost to the world.

The collection might have been made either in England or Holland, about one hundred years ago, in the reign of George I.

A small part of the beginning appears to have been lost, as these Collations commence with Matt. xxiv. 2.

MATTHÆI.

figure or figures under the head MSS. denote the number of Manuscripts in which the approved reading is found by the unknown collator.

CAP. XXIV.

- MSS.
- 3. βλέπετε ταυτα παντα, cum Vulg.
 - 1. αλλ' ουκ ευθως το τελος.
 - 2. και κηρυξθησεται το ευαγγελιον.
 - 1. μη επιστρεψατω φραι, cum Vulg.
 - 1. προειρηκα υμιν παντα.
 - 8. εκφυρ.
 - 4. ει μη ο Πατηρ μονος, cum Vulg.

Ver. MSS.

- 45. 1. επι της οικειας αυτων.
 - 49. legatur in Tex. cum MSS. 7 (εσθιη δε και πινυ), cum Vulg.
- CAP. XXV.
- 13. 3. non habent verba illa (εν η' ο υιος του ανθρωπου ερχεται), cum Vulg.
 - 16. 1. και εκερδησεν αλλα, cum Vulg.

VARIÆ LECTIONES.

Ver. MSS.

29. 8. και ὁ εχει, αρθησεται.
31. 1. και παντες οἱ αγγελιοι, cum Vulg.

CAP. XXVI.

3. 2. non legunt, και οἱ γραμματις, cum Vulg.
26. 5. και ευχαριστησας εκλασε.
26. 2. τοις μαθηταις αυτου, cum Vulg.
28. 1. ρουτο εστι το αιμα μου.
39. 6. και προσελθων μικρον.
48. ponatur in Tex. ut legunt MSS. 10 (ὁ δε παραδιδους).
50. 4. εφ ὁ παρει, cum Vulg.
52. 1. εν μαχαιρα αποκλονεται, cum Vulg.
59. 1. non legit, και οἱ πρεσβυτεροι, cum Vulg.

CAP. XXVII.

Ver. MSS.

6. 4. κορβωναν, ut Vulg.
29. 1. περιεθηκαν επι της κεφαλης αυτου.
35. in Textu apponatur obelus ad verba illa. ινα πληρωθη το ρηθεν, &c., usque ad finem versûs; cum in MSS. 10 non legantur.
59. 2. εν σινδοι, cum Vulg.
64. 3. non addunt, νυκτος, cum Vulg.

CAP. XXVIII.

2. 3. απο της θυρας του μνημειου.
8. 3. non legunt verba illa (ὡς δε επαρευειτο απαγγελαι τοις μαθηταις αυτου), cum Vulg.

MARCI.

CAP. I.

Ver. MSS.

1. 1. καθως γεγραπται εν τη προφητη, cum Vulg.
5. 1. και οἱ Ἱεροσολυμιται παντες, και βαπτιζοντο υπ' αυτον εν τη, cum Vulg.
13. 1. και ην εν τη ερημη, cum Vulg.
16. 1. και παραγων παρα την θαλασσαν, cum Vulg.
24. 1. λεγων, τι ημιν και σοι, cum Vulg.
27. 8. συζητειν προς ἑαυτους, cum Vulg.; et scribendum in Tex. (προς αυτους).
36. 3. και κατεδιωξεν, cum Vulg.
38. 4. εληλυθα, cum Vulg.
45. ponatur in Textu; ut legunt MSS. 10 (αλλ' εξ εν ερημοις) cum Vulg.

CAP. II.

2. 2. και συνηχθησαν πολλοι, cum Vulg.
8. 1. οτι οὕτως διαλογιζονται, cum Vulg.
18. 1. και οἱ φαρισαιοι νηστευοντες, cum Vulg.
21. 1. ουδεις επιβλημα, cum Vulg.
21. 3. το πληρωμα απ' αυτου, cum Vulg.

CAP. III.

4. 1. σωσαι η απολεσαι, cum Vulg.
5. 1. non legit (υγιης ὡς η αλλη) cum Vulg.
6. 1. πως αυτον απολεσωσι, cum Vulg.
18. 1. τον Καναταιον.
29. 1. αιωνιου ἀμαρτηματος, cum Vulg.
31. 1. και ερχονται οἱ αδελφοι, cum Vulg.
32. 1. και λεγουσιν αυτω, ιδου, cum Vulg.
32. 2. non habent (και αι αδελφαι σου), cum Vulg.
33. 4. η μητηρ μου και οἱ αδελφοι μου, cum Vulg.

CAP. IV.

4. expungatur e Textu vox illa (ουρανου), quæ deest in MSS. 10 impressi cum Vulg. legunt (τα πετεινα του ουρανου).
8. ponatur in Tex. ut legunt MSS. 10 (ἐν τριακοντα, και ἐν ξ. και ἐν ρ).
8. impressi cum Vulg. legunt (ἐν λ. και ἐν ξ. και ἐν ρ).

Ver. MSS.

18. 1. και αλλοι εισιν οἱ εις τας ακανθας, cum Vulg.
19. 1. non legit (τουτου), cum Vulg.
24. 2. αντιμετρηθησεται, cum Vulg.
24. 1. non habet (τοις ακουουσιν) cum Vulg.
31. legatur in Tex. (ὡς κοκκον) ut MSS. 7. cum Vulg.
32. 2. παντα τα πετεινα.
36. 2. πλοια ην, cum Vulg.
40. 1. τι δειλοι εστε; ουκ εχετε πιστιν, cum Vulg.

CAP. V.

1. 1. των Γερασσηνων.
3. 1. αλυσειν ουκ επι ουδεις.
13. 1. εις την θαλασσαν ὡς διαχιλιοι, cum Vulg.
13. ponatur in Tex. ut MSS. 6. legunt (και ὡς διαχιλιοι).
14. 1. οἱ δε βοσκοντες αυτους, cum Vulg.
15. 1. καθημενον, ιματισμενον, cum Vulg.
18. 1. αυτον ὁ ιαδεις.
22. 1. non habet ιδου cum Vulg.
25. 3. και γυνη ουσα, cum Vulg.
28. 1. τον ιματιου, cum Vulg.
36. 1. ὁ δε Ιησους παρακουσας.
38. 1. και ερχονται, cum Vulg.

CAP. VI.

2. 1. Και οἱ πολλοι.
2. 2. οτι και δυναμεις τοιαυται.
11. 1. desunt verba illa (αμην λεγω ὑμιν, σπειρον εσται Σοδομοις η Γομορροεις εν ημεραις κρισειω, η τη πολιει εκεινη) Vulgata cum hoc loco ea non legit, sed videtur repessis in Tex. Gr. ex 10 Matth.
14. 1. Ιωαννης ὁ Βαπτιστης.
15. ponatur in Tex. ut 7 MSS. legunt (αλλ' ελεγον, οτι Ηλιας.) cum Vulg.
16. 1. Ιωαννην, αυτος ηγερωθη, cum Vulg.
18. 1. τη Ηρωδη, ουκ εξιστι σοι, cum Vulg.
20. 2. και ακουων αυτου.
23. 8. ὁ εαν με αιτησης.

VARIÆ LECTIONES.

et. MSS.

3. ponatur in Tex. ut MSS. 10 legunt (εν μνημει.)
 1. παντα ὅσα ἐποιήσαν, cum Vulg.
 2. και ἐπεγνώσαν πολλοι, cum Vulg.
 1. non legit (και ηλθον προς αυτον) cum Vulg.
 1. αγορασωσιν ἑαυτοις, τι φαγωσιν.
 1. και δωσομεν αυτοις, cum Vulg.
 1. και ιδων αυτους, cum Vulg.
 1. non legit (και εθανμαζον) cum Vulg.

CAP. VII.

1. και ἐπερωτωσιν αυτον, cum Vulg.
 1. αλλα κοινας χερσιν, cum Vulg.
 1. και προσκαλεσαμενος παλιν τον οχλον, cum Vulg.
 1. οί μαθηται αυτου την παραβολην, cum Vulg.
 ponatur in Textu, ut legunt MSS. 10 (και ελθων εις οικιαν.)
 1. αλλ' ενθς ακουσασα γυνη, cum Vulg.
 ponatur in Textu, sicut MSS. 10 legunt (το θυγατριον αυτης πνευμα).
 3. Συροφοινικισσα.
 1. εκ των ὀριων Τυρου ηλθε δια Σιδωνος προς, ut Vulg.
 1. κωφον και μογιγαλον, cum Vulg.
 6. και α απολαβομενος.

CAP. VIII.

1. παλιν πολλου οχλου οστος, cum Vulg. (MS. 1. οχλου ελθουτος).
 scribendum in Tex. ut legunt MSS. 7 (μακροθεν ηκουσι).
 2. και ταυτα ευλογησας ειπε, cum Vulg.
 1. και αναστεναξας τῷ πνευματι λεγει, cum Vulg.
 4. εις το πλοιον.
 2. πως ουκω συνιτε ;
 1. και ερχονται εις Βηθ. cum Vulg.
 2. τας χειρας αυτου, cum Vulg.
 1. αυτου, και διεβλεψεν.
 1. και ενεβλεπε τηλαυγως ἅπαντα, cum Vulg.
 1. ει τις θελει οπισω μου, cum Vulg.
 2. του ευαγγελιου, σωσει αυτην, cum Vulg.
 legatur in Tex. ut legunt MSS. 10 (ωφελησει ανθρωπον).

CAP. IX.

- ponendum in Tex. ut legunt MSS. 10 (εκφοβοι).
 4. καθως γεγραπται.
 ponatur in Tex. ut legunt MSS. 10 (και εις ὑδατα, ινα) cum Vulg.
 2. αυτη, ει δυνασαι.
 3. Δια τι ἡμεις, cum Vulg.
 2. ἐπι τῷ ονοματι σου, cum Vulg.
 1. non legit (ὅτι ακολουθει ἡμιν).
 4. καθ' ἡμιν ὑπερ ἡμιν.
 3. ἕνα των μικρων τουτων των, cum Vulg.

CAP. X.

1. της Ιουδαιας περαν του Ιορδανου (MS. 1. και περαν.)

Ver. MSS.

6. ponatur in Tex. ut legunt MSS. 10 (ὁ θεος ἐνεκεν τουτου) cum Vulg.
 17. 7. προσδραμων εις.
 21. 1. non legit (γρας τον σταυρον) cum Vulg.
 25. 2. της ραφιδος διελθειν, cum Vulg.
 32. 8. προαγων αυτους.
 38. 1. η το βαπτισμα, cum Vulg.
 43. 1. ουκ οὕτως δε εστι, cum Vulg.
 44. 1. εν ὑμιν ειναι πρωτος, cum Vulg.
 46. 2. ὁ υἱος Τιμαιου. MSS. 6 legunt Βαρτιμαιος.
 50. 1. αναπηδησας ηλθε, cum Vulg.
 52. ponatur in Tex. ut legunt MSS. 8 (και ηκολουθει τῷ Ιησου), cum Vulg.

CAP: XI.

2. 3. εφ ὃν ουκω ουδεις, cum Vulg.
 2. 1. λυσατε αυτον και φερετε.
 6. 1. ενετειλατο αυτοις ὁ Ιησους.
 10. 1. ευλογημενη ἡ Βασιλεια του πατρος ἡμων Δαβιδ.
 11. 8. και εις το ιερον.
 11. 1. και περιβλεψαμενος παντας.
 23. 1. non legit ὁ εαν ειπῃ, cum Vulg.

CAP. XII.

4. 2. κερκεινον εκεφαλαιωσαν, cum Vulg.
 12. 1. την παραβολην ταυτην ειπεν, cum Vulg.
 27. legendum in Tex. ut MSS. 10 habent (ουκ εστιν ὁ θεος νεκρων), cum Vulg.
 29. 1. Κυριος ὁ θεος ὑμων.
 31. 2. ἡ δευτερα ὁμοια αυτη, cum Vulg.

CAP. XIII.

2. 3. ου μη αφεθῃ ὡδε.
 8. 1. και εσονται λιμοι' αρχαι ωδινων ταυτα, cum Vulg.
 11. 2. τι λαλησητε' αλλ' ὁ εαν, cum Vulg.
 14. 1. non legit (το ρηθεν ὑπο Δανιηλ του προφητου) et videntur huc irrepisisse ex cap. Matt. 24.
 32. ponendum in Textu, ut legunt MSS. 7 (εκεινης, η ὥρας) cum Vulg.
 37. 2. ὁ δε ὑμιν, cum Vulg.

CAP. XIV.

2. 1. ελεγον γαρ.
 2. 1. θορυβος γενηται, cum Vulg.
 5. 3. τουτο το μυρον πραθηται, cum Vulg.
 12. 2. ἱτοιμασωμεν σοι φαγειν το, cum Vulg.
 19. 2. non legunt (και αλλος, μητι εγω) cum Vulg.
 22. 1. λαβετε' τουτο εστι, cum Vulg.
 27. 7. non habent (εν εμοι εν τῷ νυκτι ταυτη).
 29. scribendum in Textu, ut legunt MSS. 9 (προαξω ὑμας).
 29. 9. non legunt, εν σοι.
 31. 1. ὁ δε εκ περισσου ελαλει, εαν με.
 34. legendum in Textu, ut MSS. 10 (και Γρηγοριτε. Και προελθων), cum Vulg.
 45. 8. χαιρε ραββι ραββι.
 51. 1. non legit (οί νεανισκοι) cum Vulg.
 61. 1. του θεου του ευλογητου, cum Vulg.

VARIÆ LECTIONES.

- Ver. MSS.
 64. 1. τας βλασφημίας.
 70. 1. non habetur και ἡ λαλία σου ὁμοιαζει, cum Vulg.
 72. 2. και ευθυσ εκ δευτερον, cum Vulg.
- CAP. XV.
3. tollendum e Text. quod deest in MSS. 9. (αυτος δε ουδεν απεκρινατο,) cum Vulg.
 8. 1. και αναβας ὁ οχλος, cum Vulg.

- Ver. MSS.
 11. 1. απειπισαν τον οχλον.
 18. expungendum e Text. quod 8 MSS. et habent (και λεγειν), cum Vulg.
- CAP. XVI.
5. 2. και ελθουσαι.
 8. 2. ειχε γαρ αυτας, cum Vulg.
 16. scribendum in Textu, ut legunt MSS. 14 (ὁ πιστευσας και βαπτισθεις), cum Vulg.

LUCÆ.

- CAP. I.
- Ver. MSS.
 17. scribatur in Textu, ut legunt MSS. 10 (Ἠλωι).
 18. 4. αγγελον' πως εσται τουτο.
 35. scribatur in Textu, ut legunt MSS. 10 (και το γεννωμενον ἁγιον).
 35. impressi cum Vulg. legunt, και το γεννωμενον εκ σου ἁγιον.
 36. 1. και αυτη συνειληφ. cum Vulg.
 39. 1. εις την πολιν.
 49. 1. μεγαλα ὁ Δυνατος, cum Vulg.
 50. 3. εις γενειαν και γενειαν. MS. 1. εις γενεας και γενεας.
 51. 3. Διανοιας.
 64. tollenda e Textu vox illa, quam MSS. 10 non habent (διηρθρωθη), cum Vulg.
 66. 1. και γαρ χειρ Κυριου, cum Vulg.
 76. 2. πασαις ταις ἡμεραις ἡμων, cum Vulg.

- CAP. II.
8. scribendum in Textu, ut MSS. 10 legunt (και φυλασσοντες φυλακας).
 12. 2. και κειμενον εν φατην, cum Vulg.
 15. 1. και οἱ ποιμεινες ελαλουν προς, cum Vulg.
 20. ponatur in Textu, ut legunt MSS. 10 (και ὑπιστρεψαν).
 21. 3. του περιτεμειν το παιδιον, cum Vulg.
 22. scribatur in Text. ut legunt MSS. 10 (του καθαρισμου αυτων).
 22. impressi cum Vulg. legunt (του καθαρισμου αυτης).
 40. 1. non addit (πνευματι) cum Vulg.
 43. 1. και ουκ εγνωσαν οἱ γονεις αυτου, cum Vulg.
 45. 1. και μη εὑροντες ὑπιστρεψαν εις Ἱερουσαλημ, αναζητουντες αυτον, cum Vulg.

- CAP. III.
2. scribatur in Textu, ut est in MSS. 10, επ' αρχιερωσ.
 2. impressi cum Vulg. επι αρχιεριων.
 4. 1. deest vox (λεγοντος) cum Vulg.
 18. 1. τῃ λαῳ
 22. 1. non addit (λεγουσαν) cum Vulg.

- CAP. IV.
1. 1. εν τῃ ερημῳ.

- Ver. MSS.
 4. 1. non est (λεγων) cum Vulg.
 7. 1. εαν πεσων προσκυνησης.
 8. 1. non addit (ὑπαγε οπισω μου, Σατανα) cum Vulg.
 9. ponatur in Text. ut legunt MSS. 10 (εμει του Θεου).
 34. 1. οίδα, ὅτι συ ει ὁ υἱος του Θεου.
 42. legendum in Textu, ut est in MSS. 7 (σκηνη ζητουν αυτον), cum Vulg.
 43. 1. και ἑτεραις πολεισιν.

- CAP. V.
2. 1. επλυνον τα δικτια, cum Vulg.
 6. 1. addit το δικτυον αυτων (ὥστε μη ὑπισταν αναγαγειν αυτο).
 15. 3. non legunt (ὑπ' αυτου), cum Vulg.
 19. 6. πως εισεινεγκωσιν αυτον.
 19. 6. εμπροσθεν παντων.
 33. 2. και των Φαρισαιων, cum Vulg.
 36. 1. απο ἱματιου καινου σχισας επιβαλλα.

- CAP. VI.
1. 1. non addit δευτεροπροφητ.
 1. 1. αυτου σταχτας.
 2. 1. ὁ ουκ εξεστιν εν τοις σαββασιν, cum Vulg.
 4. 1. και ιδωκε τοις μετ' αυτου, cum Vulg.
 6. scribendum in Text. ut legunt MSS. 7 (εν ἑτερῳ σαββατῳ), cum Vulg.
 7. ponendum in Text. ut est in MSS. 10 (εμει πεσοι, ινα), cum Vulg.
 9. 1. σωσαι, η απολεισαι, cum Vulg.
 10. 1. παντας αυτους εν οργῃ ειπεν αυτη.
 10. 6. ὁ δε εποιησεν, και αποκατεσταθη ἡ.
 10. 1. non addit (ὑγιης ὡς ἡ αλλη) cum Vulg.
 16. 1. ὃς εγενετο προδοτης, cum Vulg.
 18. 1. ακαθαρτων εθεραπειουνοτο, cum Vulg.
 23. 1. οἱ πατερες ἡμων.
 26. 2. ἡμας παντες οἱ ανθρωποι.
 35. legendum in Textu, ut est in MSS. 10 (εσοθε υιοι ὑψιστου).
 39. 1. ειπε δε και παραβολην, cum Vulg.

- CAP. VII.
4. 3. φῖ παρεῖχ τουτο, cum Vulg.
 11. scribendum in Textu, ut MSS. 6 (εμει νετο εν τῃ ελξῃ), cum Vulg.

VARIÆ LECTIONES.

MSS.

1. non est ικανοι, cum Vulg.
2. και αυτη ην χηρα, cum Vulg.
2. non legit vocem (προφητης).
- expungenda sunt e Tex. verba illa (ειπε δε ο Κυριος) desunt enim in MSS. 10.
1. impressi, et Vulgata Lat. legunt (ειπε δε ο Κυριος τιτι ουν).
1. και επιμηθη η σοφια.
2. και ιδου γυνη ητις ην εν τη πολει αμαρτωλος, cum Vulg.
2. τις ουν αυτων πλειον αγαπησει αυτον;

CAP. VIII.

4. και Σωσαννα.
8. δηκουν αυτοις.
1. οχλον παμπολλου, cum Vulg.
1. non est (λεγοντες) cum Vulg.
1. non habet vocem (λεγοντων) cum Vulg.
9. επιστατα, επιστατα, απολλυμεθα.
1. των Γερασσηνων, cum Vulg.
2. και παρικαλων αυτον, cum Vulg.
- ponatur in Textu, ut est in MSS. 9 (οι βοσκοντες το γεγενημενον, εφυγον, και απηγγειλαν), cum Vulg.
1. το πληθος της πολειω και περιχωρου.
1. ο δε ειπεν αυτη' θυγατηρ, &c., cum Vulg.
- legatur in Textu, ut habent MSS. 9, cum Vulg. (ελθων δε εις την).
1. εισελθειν ουν αυτω ουδενα, cum Vulg.
1. αυτος δε κρατησας της χειρωσ αυτης, cum Vulg.

CAP. IX.

1. μητε ραβδον, cum Vulg.
1. απολυσον τους οχλους, cum Vulg.
1. και γραν το περισσευσαν αυτοις.
9. και αρατω τον σταυρον αυτου, και ακολ.
9. ελεγον την δοξαν αυτου.
2. ειδωσ τον διαλογισμον της καρδ.
1. ουτος εστι μεγας, cum Vulg.
- ponatur in Textu, ut habent MSS. 10 (εκβαλλοντα δαιμονια).
3. καθ' υμων, υπερ υμων εστιν, cum Vulg.
1. εις πολιν Σαμαρειτων, cum Vulg.
1. non legit (ως και Ηλιας εκοιησεν) cum Vulg.
1. non addit (υμεις) cum Vulg.
3. και επετιμησεν αυτοις, και επορευθησαν.
1. deest (Κυριε) cum Vulg.
1. αποταξασθε πασι τοις εις τον.

CAP. X.

1. εβδομηκοντα δυο, cum Vulg.
1. addit (εκ της πολειωσ υμων εις τους ποδασ).
5. λεγω υμιν, cum Vulg.
1. εως αδου καταδυση, cum Vulg.
1. οι εβδομηκοντα δυο, cum Vulg.
1. ιδου, δεδωκα υμιν, cum Vulg.
1. τω Πνευματι τω 'Αγιω ο Ιησους, cum Vulg.
8. addunt (και σταφας προς τους μαθητασ ειπε' Παντα μοι).

Ver. MSS.

23. 1. non legit (κατ' ιδιαν) cum Vulg.
25. 1. πειραζων αυτον, cum Vulg.
28. 1. τουτο ποιει, και σωζη. MS. 1, και σωση.
30. 3. οι και εξεδυσαν αυτον, cum Vulg.
35. 1. και επι την αυριον εκβαλων εδωκε δυο δηναρια τω πανδοχει, και ειπεν, επιμελ. cum Vulg.
39. 1. παρα τους ποδασ του Κυριου, cum Vulg.
41. 1. ειπεν αυτη ο Κυριος, cum Vulg.

CAP. XI.

2. 1. Πατερ, αγιασθητω το ονομα σου, ελθειτω η βασιλεια σου. τον αρτον ημων τον επιουσιον, cum Vulg.
4. 1. και γαρ και αυτοι αφιμεν, cum Vulg.
4. 1. non addit (αλλα ρυσαι ημασ απο του πονηρου) cum Vulg.
5. 2. και ερι αυτω, Φιλε, cum Vulg.
6. 8. φιλος παρεγενετο.
11. 1. ponendum in Tex. ut est in MSS. 10 (μη λιθον επιδωσει αυτω).
11. 1. corrigendum in Tex. Regiæ, ut legatur (η και ιχθυη) ut MSS. 10, et Vulg.
15. 2. τω αρχοντι.
25. 1. ευρισκει σχολαζοντα, σεσαρωμενον.
29. 1. η γενεια αυτη γενεια πονηρα εστι, cum Vulg.
32. 1. corrigendum in Tex. Regiæ, et legendum (οτι μετενοησαν) ut Vulg., et MSS. 10.
34. 2. εστιν ο οφθαλμοσ σου, cum Vulg.
34. 6. και ολον το σωμα σου.
34. 3. και το σωμα σου σκοτεινον εσται, cum Vulg.
42. 2. ταυτα δε εδει, cum Vulg.
44. 1. legatur in Tex. ut est in MSS. 9 (και οι ανθρωποι περιπατουντες).
50. 1. το εκκεχυμενον απο καταβ. cum Vulg.
51. 1. του θυσιαστηριου και του ναου, cum Vulg.
53. 2. δεινωσ εχειν. MSS. 7, δεινωσ ενεχειν, cum Vulg.
53. 2. και αποστομειζεν αυτον, cum Vulg.

CAP. XII.

8. 1. ponendum in Tex. ut legunt MSS. 10 (ομολογησει εν αυτω).
11. 1. εισφερουσιν υμασ.
14. 1. κατεστησε κριτην.
21. 1. και μη εις Θεον πλουτων (MSS. 3 addunt, ταυτα λεγων εφωνει. ο εχων ωτα ακουειν ακουετω).
30. 1. χρηζετε τουτων απαντων.
46. 2. μετα των υποκριτων θησει.
48. 2. περισσοτερον απαιτησουσιν αυτον.

CAP. XIII.

4. 2. δοκειτε, οτι αυτοι οφειλεται, cum Vulg.
15. 4. υποκριτα, εκατοσ υμων.
24. 1. στενης θυρασ.
25. 1. Κυριε, ανοιξον ημιν, cum Vulg.
32. 1. και τη τριτη ημερα, cum Vulg.
34. 1. ponatur in Tex. ut habent MSS. 6 (ον τροπον οριωσ την ιαυτησ), cum Vulg.
34. 1. και οικ ηθελησας, cum Vulg.
35. 5. non legunt ερημοσ.

VARIÆ LECTIONES.

CAP. XIV.

- Ver. MSS.
5. 8. υἱός η βους.
9. 1. ερει, συ δος τουτω τοπον.
15. 1. φαγεται αρτον, cum Vulg.
21. 1. ὁ δουλος απηγγειλε, cum Vulg.
24. 4. addunt (του δεικνον. πολλοι γαρ εισι κλητοι, ολιγοι δε εκλεκτοι).
28. 4. εξ ὑμων θελων, cum Vulg.
35. 1. αλλ' εξω βαλλουσιν, cum Vulg.

CAP. XV.

17. 1. λιμφ ὡδε αποκλυμαι, cum Vulg.
19. 3. ουκειτι εμι αξιος, cum Vulg.
22. 1. ταχυ' εξηνεγκατε, cum Vulg.
29. 3. τῃ πατρι αυτου, cum Vulg.

CAP. XVI.

4. 9. ὅταν μετασταθω. MSS. 1, ὅταν μετατεθω, cum Vulg.
6. 1. ἱκατον καδους, cum Vulg.
15. scribendum in Tex. ut legunt MSS. 7 (ενωπιον του θεου).
15. 3. του θεου εστιν, cum Vulg.
18. 1. και ὁ απολελυμενην, cum Vulg.
25. ὅτι απελαβες τα αγαθα σου, cum Vulg.
26. 1. μηδε εκειδεν προς ἡμας, cum Vulg.

CAP. XVII.

4. 9. επιστρεψῃ λεγων.
7. 1. ὅς ελθοντι εκ του αγρου, cum Vulg.
7. 2. ερει αυτη ευθεως, cum Vulg.
12. 1. οἱ ανεστησαν πορρωθεν.
16. 1. ευχαριστων τῃ θεῳ, scribendum in Textu ut legunt MSS. 10 (ειπε δε προς τους μαθητας), cum Vulg. (Sic et impressi).
28. 1. ὁμοιως καθως εγενετο εν ταις, cum Vulg.
33. 2. ζωοποιησει αυτον.
36. 9. desunt verba illa: δυο εσονται εν τῃ αγρῳ, ὁ εἰς παραληφθησεται, και ὁ ἕτερος αφηθησεται.
37. 2. ὁπου το πτωμα.

CAP. XVIII.

1. 6. προσευχεσθαι αυτους.
4. 3. και ουκ ηθειλον επι χρονον, cum Vulg.
7. 1. την εκδικησιν των βωωντων.
7. 1. και μακροθυμει επ' αυτους.
8. ponendum in Textu ut legunt MSS. 10 (λεγω ὑμιν ὅτι), cum Vulg.
9. 1. και εξουθενουντας τους πολλους.
14. corrigendus error in Tex. Regiæ, et legend. (η εκεινος).
14. 1. αυτου παρ' εκεινον, cum Vulg.
15. 1. επιτιμων αυτοις, cum Vulg.
22. 1. και δος πτωχοις, cum Vulg.
25. 1. ραφιδος διελθειν, cum Vulg.

CAP. XIX.

2. 1. ονοματι Ζακχαιος, cum Vulg.

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Ver. MSS.

4. ponendum in Tex. ut legunt MSS. 9 (κα προδραμων), cum Vulg.
4. corrigendus error in Tex. Regiæ, et legendum, ὅτι δι' εκεινης.
15. ponendum in Tex. ut legunt MSS. 9 (κα ειπε φωνηθησαι), cum Vulg.
23. ponendum in Tex. ut legunt MSS. 9 (κα αργυριον μου επι τραπεζαν), cum Vulg.
34. 3. οἱ δε ειπον, ὅτι ὁ Κυριος, cum Vulg.
46. 2. γεγραπται, ὅτι οικος μου, cum Vulg.

CAP. XX.

19. 4. και εφοβηθησαν τον λαον· εγνωσαν γαρ, cum Vulg.
20. 4. αυτου λογον.
24. 3. δηναριον. οἱ δε εδειξαν. και ειπε, πως εχει, &c.
28. 1. ατεκνος η, cum Vulg.
33. 3. τινος αυτων εσται γυνη, cum Vulg.
35. 8. ουτε εκγαμιζονται.
46. 1. και των θελοντων.

CAP. XXI.

4. 3. post εβαλον, addunt ταυτα λεγων ἱησοῦς· εχων ὠτα ακουειν, ακουετω. Και πτω.
19. 1. κτησειθε τας ψυχας, cum Vulg.
26. 1. αποψυχουστων.
26. legendum in Tex. ut habent MSS. 10 (κα επερχομενων τῃ οικουμενῃ), cum Vulg.
30. 1. ὅτι εγγυς το θερος, cum Vulg.

CAP. XXII.

6. 1. αυτον απ' οχλου, cum Vulg.
16. 1. ου μη φαγω αυτο, cum Vulg.
18. 2. ου μη πτω απο του νυν ατο του.
30. 6. επι της τραπεζης μου, και καθισισθη.
36. 2. πολησατω το ἱματιον αυτου και αγοραστω cum Vulg.
42. 5. παρενεγκε το ποτηριον, cum Vulg.
47. 3. των δωδικο προηγεν αυτους.
52. 7. επ' αυτον αρχιερις.
55. 1. και περικαθισαντων, cum Vulg.
57. 4. ὁ δε ηρνησατο λεγων.
61. 2. φωνησαι σημερον, απαρν.
66. 6. και ανηγαγον αυτον.
68. 1. εαν δε επερωτησω.
69. 1. απο του νυν δε εσται, cum Vulg.

CAP. XXIII.

2. 5. το εθνος ἡμων, cum Vulg.
2. 1. και λεγοντα, cum Vulg.
8. 1. εξ ικανου χρονου, cum Vulg.
8. corrigendum mendium in Reg., et legendum ut MSS. 10, και ηλπιζε τι σημερον.
14. 3. ὡς διαστρεφοντα τον λαον.
20. 1. προσεφωνησεν αυτοις, cum Vulg.
23. 1. deest vox (και των αρχιερων), cum Vulg.
27. 1. εκπονητο, cum Vulg.
35. 2. εξεμυκτηριζον δε αυτον και, cum Vulg.
44. 1. και ην ηδη ὡσι ὠρα εκτη.
46. 2. παρατιθεται το πν., cum Vulg.

VARIÆ LECTIONES.

CAP. XXIV.

- Ver. MSS.
 1. 1. non est (και τινες συν αυταις) cum Vulg.
 4. 1. εν ιεθτη αστραπτουση, cum Vulg.
 11. 1. ληρος τα ρηματα ταυτα, cum Vulg.
 28. 1. προσεικοησατο, cum Vulg.

Ver. MSS.

29. 1. και κεκλικεν ηδη η ημ.
 36. scribendum in Tex. ut legunt MSS. 9
 (λαλουτων, αυτος δ Ιησους), cum Vulg.
 49. 1. εν τη πολει, εως του, cum Vulg.

JOANNIS.

CAP. I.

- Ver. MSS.
 16. 1. οτι εκ του πληρωματος.
 28. 1. ταυτα εν Βεθαβαρη.
 41. scribendum in Textu ut legunt MSS. 10,
 μεθερμηνευομενος Χριστος.
 42. 1. ουτος πρωτον τον, cum Vulg.

CAP. II.

12. 1. μετα ταυτα κατιβη.
 17. 1. κατεφαγε με, cum Vulg.
 22. ponendum in Textu, ut legunt MSS. 10
 (τουτο ελεγεν και επιστευσαν), cum
 Vulg.
 24. 3. γινωσκειν παντα.

CAP. III.

25. 9. μετα Ιουδαιων.

CAP. IV.

1. 9. εγνω ο Κυριος, οτι.
 3. 9. και απηλθεν εις την Γαλιλαιαν.
 27. 1. και εδουμαζον, οτι, cum Vulg.
 35. scribendum in Textu ut legunt MSS. 8
 (οτι ετι τετραμηνος), cum Vulg.
 41. ponendum in Tex. ut MSS. 10 legunt
 (επιστευσαν δια τον λογον αυτου).
 41. impressi et Vulgata Lat. legunt (επιστευσαν
 εις αυτον δια).
 42. 1. non addit, ο Χριστος, cum Vulg.
 47. corrigendus error in Regia, ut legatur (και
 ιασηται αυτου τον υιον) cum MSS. 10, et
 Vulg.

CAP. V.

2. 1. 'Εβραϊστι Βηθσαϊδα, cum Vulg.
 4. 1. αγγελος γαρ Κυριου, cum Vulg.
 5. 1. εν τη ασθηνεια, cum Vulg.
 30. 1. non addit, πατρος, cum Vulg.

CAP. VI.

10. 2. ανεπεσον ουν οι ανδρωποι ανδρες.
 11. 1. ελαβεν ουν τους αρτους ο Ιησους, και ευχα-
 ριστησας διεδωκε τοις ανακειμενοις, cum
 Vulg.
 14. 1. α εκοιησε σημεια.
 15. 4. βασιλεια, ανεχωρησεν.
 22. 1. ειδον, οτι πλοιαριον, cum Vulg.
 22. 1. non legit verba illa (εκεινο, εις ο ενειβησαν
 οι μαθηται αυτου), cum Vulg.

Ver. MSS.

28. scribendum in Tex. ut legunt MSS. 9 (τι
 ποιωμεν) cum Vulg.
 45. 4. πας ο ακουσας παρα του Πατρος, cum Vulg.
 51. 1. σαρε μου εστιν υπερ της του κοσμου ζωης,
 cum Vulg.
 52. 1. την σαρκα αυτου φαγειν, cum Vulg.
 55. 1. αληθης εστι βρωσις, και το αιμα μου αληθης
 εστι ποσις.
 58. 2. ο τρωγων μου τουτον τον αρτον.
 63. 1. α εγω λελαληκα υμιν, cum Vulg.
 69. 1. οτι συ ει ο αγιος του Θεου.

CAP. VII.

22. scribendum in Tex. ut legunt MSS. 10, εκ
 του Μωσειως εστιν.
 26. 6. οτι ουτος εστιν αληθως ο Χριστος.
 31. 7. σημεια τουτων ποιησει.
 39. 1. ην Πνευμα 'Αγιον δεδομενον, cum Vulg.
 40. 2. ακουσαντες τον λογον τουτον, cum Vulg.

CAP. VIII.

- Duo Codd. pretermittunt undecim in-
 tegros versus viii capituli, videlicet ab
 illis verbis, Ιησους δε εφορευθη, usque
 ad illa, απο του νυν μηκει αμαρτανε.
 2. 1. ορθρον δε παλιν βαθειος ηλθεν ο Ιησους εις το
 ιερον, και πας ο οχλος ηρχ.
 3. 3. αγουσι δε οι Φαρισαιοι γυναικα.
 4. 3. λεγουσιν αυτου πειραζοντες, διδασκαλε.
 αυτη η γωνη ειληπται εκ' αυτοφωρω μοι-
 χρομενη.
 5. 4. εν δε τη νομω Μωσης ενετειλατο ημιν τας
 τοιαυτας λιθαζειν, cum Vulg.
 6. 3. ινα σχωσι κατηγ, cum Vulg.
 6. 2. κατεγραφεν εις την γην.
 6. 5. desunt verba illa (μη προσποιουμενος), cum
 Vulg.
 7. 2. επερωτωντες.
 7. 1. αναβλεψας ειπεν αυτοις.
 9. 4. non legunt verba illa (και υπο της συνειδη-
 σως ελεγχομενοι), cum Vulg.
 9. 2. non legunt (εως των εσχατων), cum Vulg.
 10. 4. non addunt, και μηδενα θεασαμενος πλην
 της γυναικος, cum Vulg.
 10. 5. ειπεν αυτη, γυναι, που εισιν οι κατηγοροι σου,
 cum Vulg.
 11. 2. ειπε δε ο Ιησους, ουδε εγω σε κρινω. πορευου,
 και μηκει αμαρτανε.
 14. 4. η που υπαγω.

VARIÆ LECTIONES.

Ver. MSS.

21. 1. και ζητησατε με, και ουχ εδρησατε με, και εν τη οίμ.
 23. 1. και ελεγεν αυτοις· υμεις, cum Vulg.
 26. 3. ταυτα λαλω εις τον κοσμον, cum Vulg.
 42. scribendum in Textu, ut legunt MSS. 7 (ειπεν ουν αυτοις ο Ιησους), cum Vulg.
 53. scribendum in Textu, ut MSS. 7 (τινα σεαυτον ποιεις) cum Vulg.
 57. 1. τεσσαρακοντα ετη.
 59. 1. omittit illa postrema verba (διελθων δια μεσου αυτων, και παρηγεν ούτως) cum Vulg.

CAP. IX.

9. 1. αλλοι δε ουχι, αλλ' ομοιος αυτη εστιν, cum Vulg.
 11. 1. ο ανθρωπος λεγομενος, cum Vulg.
 16. 1. και σχισματα ην εν αυτοις.
 26. 1. ικον ουν αυτη, τι εκποιησε σοι, cum Vulg.
 28. ponendum in Textu ut legunt MSS. 10 (ελαιδορησαν αυτον)
 28. in impressis et Vulg. Lat. legitur, ελαιδορησαν ουν αυτον.

CAP. X.

8. 4. παντες οσοι ηλθον προ εμου, κλεπται.
 14. 1. και γνωστω τα εμα, και γνωσκουσι με τα εμ, cum Vulg.
 34. 1. οτι εγω ειπα, θεοι εστε, cum Vulg.
 38. 1. κρω εν τη Πατρι, cum Vulg.
 39. 1. εκ των χειρων αυτων, cum Vulg.

CAP. XI.

19. ponendum in Textu ut legunt MSS. 10 (προς τας περι Μαρθαν και).
 31. 2. δοξαντες, οτι υπαγει.
 41. 1. non legit (ου ην τεθνηκως κειμενος) cum Vulg.
 45. scribendum in Textu ut legunt MSS. 9 (και θασαμνοι α εκποιησεν), cum Vulg.

CAP. XII.

5. 1. διακοσιων.
 6. 1. εχων τα βαλλομενα εβασ. cum Vulg.
 7. 1. ινα εις την ημεραν του ενταφιασμου μου τηρηση αυτο, cum Vulg.
 19. 1. οτι ουκ ωφελει ουδεν, cum Vulg.
 31. ponendum in Textu, ut legunt MSS. 10, ουν κρισις εστι του κοσμου τουτου.
 31. impressi et Vulg. Lat. legunt, του κοσμου, nec addunt τουτου.
 35. 1. το φως εν υμιν εστι, cum Vulg.
 47. 1. των ρηματων, και μη φυλαξη, cum Vulg.

CAP. XIII.

2. 1. εις την καρδιαν, ινα παραδω αυτον Ιουδας Σιμωνος Ισκαριωτης, cum Vulg.
 24. 1. Σιμων Πετρος, και λεγει αυτη. ειπε, τις εστιν, περι ου λεγει.
 25. 5. εκεινος ούτως επι το σθηθος.
 31. 1. οτι ουν εξηλθε, cum Vulg.

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Ver. MSS.

CAP. XIV.

2. 1. οτι πορευομαι, cum Vulg.
 12. 3. προς τον Πατερα πορευομαι, cum Vulg.
 17. 2. οτι εν υμιν μενει, και εν υμιν εστι.
 22. 1. Κυριε, τι γαγονεν, cum Vulg.
 28. 1. εχαρητε αν, οτι πορευομαι προς τον Πατερα· οτι ο Πατηρ μου, &c., cum Vulg.

CAP. XV.

6. 2. και συναγουσιν αυτο, cum Vulg.
 8. 3. και γενησθε εμοι μαθηται, cum Vulg.
 11. 1. η εμη εν υμιν η, cum Vulg.
 13. 1. η ινα τις την ψυχην.
 14. 1. ο εγω εντελλομαι υμιν.
 15. 1. οσα ηκουσα παρα, cum Vulg.
 20. 1. του λογου μου, ου εγω, cum Vulg.

CAP. XVI.

3. legendum in Textu, ut legunt MSS. 10 (και ταυτα ποιησουσι, οτι ουκ), cum Vulg.
 3. impressi cum Vulg. Lat. legunt, ποιησουσιν υμιν, οτι.
 9. 1. οτι ουκ επιστευσαν εις εμε, cum Vulg.
 10. 1. προς τον Πατερα υπαγω, cum Vulg.
 23. 1. αν τι αιτησητε τον Πατερα, δωσει υμιν.
 25. 1. υμιν. ερχεται ωρα, cum Vulg.

CAP. XVII.

1. 1. ινα ο υιος σου δοξαση σε, cum Vulg.
 11. 2. εν τη ονοματι σου, η δεδωκας μοι.
 11. 3. καθως και ημεις, cum Vulg.
 17. 1. εν τη αληθεια· ο λογος, cum Vulg.

CAP. XVIII.

2. 4. συνηχθη και ο Ιησους.
 6. 2. αυτοις, εγω ειμι, cum Vulg.
 11. 8. την μαχαιραν εις την θ.
 14. 1. ανθρωπον αποθανειν υπερ του λαου, cum Vulg.
 15. 1. και αλλος μαθητης.
 18. 1. ην δε και ο Πετρος μετ' αυτων εστις και, cum Vulg.
 20. scribendum in Textu ut legunt MSS. 10, εν συναγωγη και εν τη Ιερου.
 25. 2. ηρησατο εκεινος, και ειπεν, cum Vulg.
 29. 2. ο Πιλατος προς αυτους εξω, και, cum Vulg.
 40. 1. εκραυγασαν ουν παντες.

CAP. XIX.

3. 2. και ηρχοντο προς αυτον, και ελεγον, χαρις α, cum Vulg.
 11. 1. εξουσιαν κατ' εμου, ει.
 11. 1. ο παραδους με σοι, cum Vulg.
 13. 2. τουτων των λογων.
 15. 1. οι δε εκραυγαζον λεγοντες, φρον.
 27. legendum in Textu ut legunt MSS. 8 (ελαβεν ο μαθητης αυτην εις τα ιδα), cum Vulg.
 28. 4. ιδων ο Ιησους.
 20. 1. μεστον. σπογγον ουν μεστον του εξους υσσωπη περιδεντες, cum Vulg.
 31. 4. εκεινου τον σαββατον.

VARIÆ LECTIONES.

Ver. MSS.

35. 1. *ἴνα καὶ ὑμεῖς πιστευήτε*, cum Vulg.
 36. 5. *οὐ συντριβήσεται αὐτοῦ.*
 38. 2. *μετὰ δὲ ταῦτα ἤρωτ.*, cum Vulg.
 39. 1. *ἔλιγμα σφυρῆς.*

CAP. XX.

14. 2. *ταῦτα εἰκόσα ἐστραφῆ*, cum Vulg.

CAP. XXI.

Ver. MSS.

1. 1. *τοῖς μαθηταῖς αὐτοῦ ἐπὶ τῆς.*
 3. 1. *εἰς τὸ πλοῖον, καὶ ἐν εἰσέῃ*, cum Vulg.
 6. 1. *ἐλευσαί ἰσχυον*, cum Vulg.
 13. 1. *καὶ ἐρχεται ὁ Ἰησοῦς*, cum Vulg.
 15. 1. *Σίμων Ἰωαννου*, cum Vulg.
 25. 1. *ἀ ἐποίησεν ὁ Ἰησοῦς*, cum Vulg.

ACTA APOSTOLORUM

Ex Collectione Codicum Manuscriptorum viii. antiquorum.

CAP. I.

Ver. MSS.

10. 1. *ἐν ἐσθῆσει λευκαῖς*, cum Vulg.
 12. 1. *ὑπεστρέψαν οἱ ἀποστολοὶ εἰς ἱεροῦς.*
 14. 1. *τῇ προσευχῇ συν γυναιξὶ καὶ Μαρίας*, cum Vulg.
 15. 2. *ἐν μεσῷ τῶν ἀδελφῶν εἶπεν*, cum Vulg.
 16. 1. *τὴν γραφὴν, ἣν προεῖπε*, cum Vulg.
 17. 1. *ἦν ἐν ἡμῖν*, cum Vulg.
 20. 2. *ἡ ἐπαυλὶς αὐτῶν*, cum Vulg.
 23. 1. *Ἰωσὴν τὸν καλούμενον.*
 25. 1. *τὸν τοπὸν τῆς διακονίας*, cum Vulg.
 26. 1. *κλήρους αὐτοῦς*, cum Vulg.

CAP. II.

7. 1. *ἐξίσταντο δὲ πάντες καὶ ἐθ.* cum Vulg.
 10. 8. *τῆς Λιβύης.*
 17. 5. *ἐνυκνία ἐνυκνιασθήσονται*, cum Vulg.
 23. 1. *ἐκδοτὸν διὰ χειρῶν*, cum Vulg.
 30. 1. *non addit (τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν)* cum Vulg.
 1. 1. *ὅτι οὐτε ἐγκατελεσθη εἰς ἄδον*, cum Vulg.
 3. 1. *ὁ ὑμεῖς καὶ βλέπετε καὶ ἀκούετε.*
 8. 2. *Πέτρος δὲ πρὸς αὐτοὺς*, cum Vulg.
 1. 1. *οἱ μὲν οὖν ἀποδείξαμενοι*, cum Vulg.
 2. 1. *καὶ τῇ κοινῶν τῇ κλασί.*
 4. 1. *πάντες δὲ οἱ πιστεύσαντες ἐπὶ τὸ αὐτὸ εἶχον.*
 7. 1. *καθ' ἡμέραν ἐπὶ τὸ αὐτὸ*, cum Vulg.

CAP. III:

1. 1. *Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον*, cum Vulg.
 1. 1. *πρὸς τὴν πύλιν τοῦ ἱεροῦ*, cum Vulg.
 2. *ἐλημόσην λαβεῖν*, cum Vulg.
 1. *χεῖρος ἤγειρεν αὐτὸν*, cum Vulg.
 1. *κρατούντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην*, cum Vulg.
 scribendum in Tex. ut legunt MSS. 7 (*ὅν ὑμεῖς μὲν παρέδωκατε*), cum Vulg.
 1. *καὶ ἠρνήσαθε κατὰ πρόσωπον*, cum Vulg.
 1. *τῶν προφητῶν παθεῖν τὸν Χριστὸν αὐτοῦ*, cum Vulg.
 1. *διὰ στόματος τῶν ἁγίων, τῶν ἀπ' αἰῶνος αὐτοῦ προφητῶν, Μωσῆς μὲν εἶπεν, ὅτι προφ.* cum Vulg.
 1. *εὐλογούντα ὑμᾶς καὶ ἁγιάζοντα.*

CAP. IV.

Ver. MSS.

2. 3. *τὴν ἀνάστασιν τὴν ἐκ νεκρῶν*, cum Vulg.
 3. 1. *καὶ ἐβέντο αὐτοὺς εἰς τήρησιν*, cum Vulg.
 5. 7. *ἐν Ἱερουσαλὴμ.*
 11. 2. *ὁ ἐξουθενώδεις.*
 12. *ponendum in Tex. ut legunt MSS. 7 (ἐν ἀλλῷ οὐδενί)*, cum Vulg.; *mox scribendum pariter in Tex., ut MSS. 6 (οὐδὲ γὰρ ὄνομα)* cum Vulg.
 17. 3. *μῆδεν ἀνθρώπων*, cum Vulg.
 25. 2. *τοῦ παιδὸς σου ἐν Πνεύματι Ἁγίῳ εἰπῶν.*
 27. 3. *ἐπ' ἀληθείας ἐν τῇ πόλει ταυτῇ ἐπὶ τὸν*, cum Vulg.
 30. 8. *ἐκτείνειν σὲ εἰς ἰασίν.*

CAP. V.

1. 5. *συν Σαπφίρα.*
 15. 2. *ὥστε καὶ εἰς τὰς πλατείας.*
 15. 1. *ἐπὶ κλιναρίων καὶ*, cum Vulg.
 16. 1. *πολιῶν Ἱερουσαλὴμ*, cum Vulg.
 23. *legendum in Tex. ut MSS. 7 (ἐν πασῷ ἀσφαλείᾳ).*
 24. 1. *τοὺς λόγους τουτοὺς ὁ τε στρατηγὸς τοῦ ἱεροῦ*, cum Vulg.
 25. *legatur in Tex. ut habent MSS. 7 (αὐτοῖς ὅτι ἰδοῦ)*, cum Vulg.
 28. 1. *λεγῶν· παραγγεῖλι παρηγγ.* cum Vulg.
 34. 1. *βραχὺ τι τοὺς ἀνθρώπους ποιῆσαι*, cum Vulg.
 36. 4. *ἑαυτὸν ψ̄*, cum Vulg.
 36. 1. *ψ̄ προσεκόλληθη.*
 37. 1. *λαὸν ὀπισῶ*, cum Vulg.
 39. 5. *οὐ δυνήσεσθε καταλῦσαι αὐτοὺς.* MS. 1, *αὐτοῦ*, cum Vulg.
 42. *scribendum in Tex. ut MSS. 8 legunt (οὐκ ἐπανοτὸ διδασκόντες, καὶ ἐσαγγελίζομενοι τὸν Χριστὸν Ἰησοῦν)*, cum Vulg.

CAP. VI.

1. 1. *ἐν δὲ ταῖς ἡμέραις ἐπειναις*, cum Vulg.
 7. 1. *πολυς τε ὄχλος τῶν Ἰουδαίων.*
 8. 2. *πληρὴς χαρίτος καὶ δυνάμειος*, cum Vulg.
 8. 1. *addit, ἐν τῷ λαῷ διὰ τοῦ ὀνοματός τοῦ Κυρίου Ἰησοῦ Χριστοῦ.*

VARIÆ LECTIONES.

Ver. MSS.

13. 1. *ου πανταί ρήματα λαλων κατα του τοπου*, cum Vulg.

CAP. VII.

11. 1. *εφ' ὄλην την Αιγυπτον και Χανααν*, cum Vulg.
 12. 1. *οντα σιτια εν αιγ.*
 17. 1. *ἡς ὠμολογησεν ὁ θεος*, cum Vulg.
 18. 2. *ἕτερος ἐπ' Αιγυπτον ὅς*, cum Vulg.
 21. 1. *εκτεθεντος δε αυτου ανελετο αυτον*, cum Vulg.
 26. 1. *αδελφοι εστε. ινα τι*, cum Vulg.
 30. 1. *αγγελος εν φλογι πυρος β.* cum Vulg.
 34. 1. *και τους στεναγμους.*
 35. 1. *συν χειρι αγγελου*, cum Vulg.
 37. 2. *ἡμων ὡς ἐμ.* αυτου ακουσεισθε. ουτος, cum Vulg.
 44. 7. *του μαρτυριου ην τοις πατρασιν ἡμων.*
 49. 1. *της καταπαυσειως μου εστιν*, cum Vulg.
 51. 1. *και απεριτμητοι καρδιας και*, cum Vulg.
 58. 1. *και εκβαλοντες αυτον εξω*, cum Vulg.

CAP. VIII.

- 1 6. *παντες δε διεσκαρ.* MSS. 2, και παντες, cum Vulg.
 10. 1. *του θεου ἡ καλουμενη μεγαλη*, cum Vulg.
 13. 1. *θεωρων τα σημεια, και δυναμεις μεγαλας γιγνομενας.*
 25. 1. *ὑπεστρεφον εις Ἱερουσαλημ, πολλας τε κω. των Σαμ. ευηγγελιζοντο*, cum Vulg.
 28. *legendum in Textu ut habent MSS. 8 (και ανεγινωσκει τον προφητην Ησ.),* cum Vulg.
 37. *scribatur in Text. cum appositione obeli, ut est in Regio Codice. Versum hunc integrum MSS. 8 non legunt, idcirco obelus in Text. appositus est.*

CAP. IX.

5. 1. *ὁ δε, εγω ἐμι Ιησους*, cum Vulg.
 5, 6. *verba, quibus in Regio Codice obelus affixus est, cum obelo pariter notentur.*
 5, 6. *in MSS. 8 desunt verba illa, quibus in Regio Codice prefixus est obelus; propterea in hoc etiam Textu obelum apponi monuimus.*
 11. 1. *αναστα, πορευθητι επι την ρ.* cum Vulg.
 12. 2. *αυτη χειρας*, cum Vulg.
 18. 1. *ανεβλεψε τε, και αναστας εβ.* cum Vulg.
 19. 1. *εγενετο δε μετα των εν Δαμασ.* cum Vulg.
 20. 2. *εκηρυσσε τον Ιησουν*, cum Vulg.
 22. *ponendum in Text. ut legunt MSS. 8 (και συεχνυε τους Ιουδαιους).*
 26. 1. *παραγενομενος δε εις Ἱερουσαλημ, επειραζε κολλασθαι, cum Vulg.*
 28. *legendum in Text. ut MSS. 5 (εισπορευομενος και εκπορευομενος εν Ἱερουσαλημ),* cum Vulg.
 31. 1. *ἡ μεν ουν εκκλησια, et deinceps omnia singulari numero, ut Vulg.*

Ver. MSS.

35. 6. *τον Ασαρωνα.* MS. 1, τον Σαρωνα.
 38. 1. *μη οκνησης διελθειν εως ἡμων*, cum Vulg.

CAP. X.

2. 1. *ποιων ελεημοσυνας*, cum Vulg.
 3. 2. *ὡσει περι ὦραν ενατην.*
 5. 5. *Σιμωνα, ὅς ἐπι.*
 6. 7. *παρα θαλασσαν. ὡς δε απηλθεν.* MS. 1, παρα Θαλασσαν ὅς λαλησει ρήματα προς σε, εν οἷς σωθησθ σου και πας ὁ οικος σου.
 7. 2. *ὁ λαλων αυτη*, cum Vulg.
 11. 1. *και καταβαινον σκευος, ὡς ὀθ. μεγ. τεσσαρων αρχαις καθιμενον επι της γης.*
 12. 1. *παντα τα τετραποδα και ἑρπετα της γης. κω πετεινα, &c.,* cum Vulg.
 16. 1. *και ευθυς ανεληφθη το σκευος*, cum Vulg.
 17. 1. *ιδου οἱ ανδρες οἱ*, cum Vulg.
 17. *scribendum in Text. ut legunt MSS. 8 (διερωτησαντες την οικιαν),* cum Vulg.
 19. 7. *ιδου ανδρες ζητουσι σε.*
 21. *legendum in Text. ut MSS. 6 (προς του ανδρας ειπεν' ιδου εγω ἐμι),* cum Vulg.
 22. *corrigenendum in Textu mendum Regiæ (ιτο ὄλου του εθνους των) ut MSS. 8, α. Vulg.*
 23. 1. *τη δε εκπαριον αναστας εξηλθε*, cum Vulg.
 23. 3. *τη δε εκπαριον εισηλθεν.*
 25. 4. *εγενετο του εισελθειν τον πετ.* cum Vulg.
 30. 1. *ημην την εννατην ὦραν προσευχομενος*, cum Vulg.
 32. 1. *desunt verba illa (ὅς παραγενομενος λαλησει σοι),* cum Vulg.
 45. 1. *πιστοι, οἱ συνηλθον*, cum Vulg.
 48. 2. *εν τη ονοματι Ιησου Χρι.* MSS. 2, εν τη ονοματι του Κυριου.

CAP. XI.

7. 1. *δε και φωνης*, cum Vulg.
 13. 4. *απηγγειλε δε*, cum Vulg.
 13. *legendum in Textu ut MSS. 5 (εις Ισραηλ και μετακρηψαι),* cum Vulg.
 17. *legendum in Text. ut MSS. 5 (εγω τε ημην),* cum Vulg.
 21. *legendum ut MSS. 8 in Text. (μετ' αποσ. πολυς τε αριθμος),* cum Vulg.
 22. *legendum in Text. ut MSS. 8 (διελθων εν Αντιοχειας),* cum Vulg.
 23. 1. *προσμενει εν τη Κυριω*, cum Vulg.
 26. 3. *ηγαγεν εις Αντιοχειαν*, cum Vulg.

CAP. XII.

5. 1. *εκτενωσ γινομενη*, cum Vulg.
 12. *legendum in Text. ut MSS. 8 (συνεβημενοι και προσευχομενοι),* cum Vulg.
 25. 2. *ὑπεστρεψαν εις Ἱερουσαλημ πληρωσασται.*
 25. 2. *ὑπεστρεψεν εις Αντιοχειαν.*
 25. 1. *ὑπεστρ. απο Ἱερουσαλημ, πληρ.* cum Vulg.

CAP. XIII.

1. 1. *ησαν δε εν Αντιοχεια*, cum Vulg.
 6. 2. *δε ὄλην την νησον*, cum Vulg.

VARIÆ LECTIONES.

Ver. MSS.

6. 3. εἶρον ἀνδρα τινα μεγαν ψευδοπροφ.
 10. 2. οὐ πανυ διαστρεφων, cum Vulg.
 15. 1. εἰ τις ἐστὶ λογος ἐν ἡμιν, cum Vulg.
 17. 7. ὁ θεος του λαου τουτου εξελεξατο.
 17. 1. ὁ θεος του λαου του Ισραηλ ἐξ. cum Vulg.
 17. legendum in Tex. ut MSS. 8 (ὑψωσεν ἐν τῇ παροικιῇ ἐν γῇ Αἰγυπτῷ), cum Vulg.
 19. 7. κατέκληρονομησεν αυτοις.
 23. legendum in Tex. ut MSS. 6 (ἤγαγε τῷ Ισραηλ), cum Vulg.
 23. 5. σωτηριαν, Ἰησουν.
 26. 6. ἐξαπισταλη.
 33. 1. τοις τεκνοις ἡμων, ἀναστησας, cum Vulg.
 34. legendum in Tex. ut MSS. 8 (ὑποστρεφειν εἰς διαφοραν), cum Vulg.
 41. ponendum in Tex. ut MSS. 5 (καὶ θαναμασατε, καὶ ἀφανισθητε).
 41. 3. καὶ θαναμασατε, καὶ ἐπιβλεψατε, καὶ ἀφανισθητε.
 42. 2. ἐξιοντων δε αυτων εἰς το μεταξυ σαββατον, ἡξιουν τα εθνη.
 42. 1. παρεκαλουν λαληθησαι αυτοις τα ῥηματα ταυτα.
 45. 2. λεγομενοις βλασφημουντες, cum Vulg.
 51. 2. των ποδων ἐπ' αυτοις, cum Vulg.
 52. 2. οἱ τε μαθηται ἐπληρουντο, cum Vulg.

CAP. XIV.

2. 3. οἱ δε ἀπειθησαντες, cum Vulg.
 8. 1. μητρος αυτου, ὅς ουδεποτε, cum Vulg.
 10. legendum in Tex. ut MSS. 6 (τῷ φωνῇ ἀναστηθὶ ἐπὶ τοις ποδας σου), cum Vulg.
 10. 2. τῷ φωνῇ, σοι λεγω ἐν τῷ ονοματι του Κυριου Ἰησου Χριστου ἀναστ.
 13. 1. ὁ τε ἱερευς του Διου, cum Vulg.
 17. 3. addunt, αυτοις, ἀλλα πορευεσθαι ἕκαστον εἰς τα ἴδια.
 18. 4. non legunt (διατριβοντων δε αυτων, καὶ διδασκοντων), cum Vulg.
 25. 1. τον λογον του Κυριου, κατεβ, cum Vulg.
 28. 1. διετριβον δε χρονον, cum Vulg.

CAP. XV.

2. 7. καὶ ζητησεως οὐκ ολιγης.
 6. 2. συνηχθησαν τε οἱ ἀποστολοι, cum Vulg.
 14. 2. λαον τῷ ονοματι αὐτου, cum Vulg.
 16. 1. καὶ τα κατεστραμμενα, cum Vulg.
 17. 2. ὁ ποιων ταυτα, cum Vulg.
 17. 1. ὁ ποιων ταυτα γνωστα ἀπ' αἰωνος. διω ἐγω, &c.
 18. ponendum in Tex. ut MSS. 7 (γνωστα ἀπ' αἰωνος ἐστὶ τῷ θεῷ παντα τα ἐργα αυτου), cum Vulg.
 8. 1. ἃ ἐστὶ γνωστα ἀπ' αἰωνος αυτη.
 13. 1. δια χειρος αυτων' οἱ ἀποστολοι, cum Vulg.
 13. 1. καὶ οἱ πρεσβυτεροι ἀδελφοι τοις, cum Vulg.
 14. legendum in Tex. ut habent MSS. 7 (ὅτι τινες ἐξ ἡμων ἐξελθοντες), cum Vulg.
 14. 1. ὅτι τινες ἐξελθοντες.
 14. 1. non legit (λεγοντες περιτεμεσθαι, καὶ τηρειν τον νομον) cum Vulg.

Ver. MSS.

29. expurgenda e Tex. verba hæc, quæ in nullis MSS. leguntur (καὶ ὅσα μὴ θελετε ἑαυτοις γινεσθαι, ἕτεροις μὴ ποιειτε), cum Vulg.
 29. scribendum in Tex. ut MSS. 7 (εὐ πραξετε), cum Vulg.
 30. 2. κατηλθον εἰς Αντιοχ, cum Vulg.
 33. 1. προς τοις ἀποστειλαντας αυτους, cum Vulg.
 36. 3. τοις ἀδελφους κατα πασαν, cum Vulg.
 37. 2. τον επικαλουμενον Μαρκον, cum Vulg.

CAP. XVI.

1. legendum in Tex. ut MSS. 8 (καὶ ἴδου μαθητης τις ἦν ἐκεῖ), cum Vulg.
 7. 3. ἐλθοντες δε κατα την Μυσι. cum Vulg.
 7. 3. εἰς την Βιθυνιαν πορευεσθαι, cum Vulg.
 9. 4. καὶ παρακαλων αυτον καί, cum Vulg.
 10. 1. ἡμας ὁ θεος, cum Vulg. MS. 1, εὐαγγελισασθαι αυτοις, cum Vulg.
 14. 2. τον Θεον, ἡκουσεν, cum Vulg.
 17. 3. τῷ Παυλῷ καὶ τῷ Σιλῷ. MS. 1 addit, καὶ ἡμιν.
 17. 2. καταγγελλουσιν ὑμιν, cum Vulg.
 32. 1. του Κυριου συν πασι, cum Vulg.
 33. ponendum in Tex. ut legunt MSS. 8 (καὶ οἱ αυτου παντες παραχρημα), cum Vulg.

CAP. XVII.

5. 2. ζηλωσαντες σε οἱ ἀπειδουντες Ιουδαιοι, καὶ προσλαβομενοι των αγοραιων τινας.
 5. 1. ζηλωσαντες δε οἱ Ιουδαιοι, καὶ προσλαβομενοι των αγοραιων τινας, cum Vulg.
 5. 3. προαγαγειν εἰς τον δημον, cum Vulg.
 7. legendum in Textu ut MSS. 8 (ἕτερον εἶναι Ἰησουν), cum Vulg.
 10. legendum in Tex. ut MSS. 8 (τον τε Παυλον καί).
 11. legendum in Tex. ut MSS. 8 (ευγενεστεροι των ἐν Θεσσαλονικῷ).
 13. 2. σαλευοντες καὶ ταρασσοντες τοις οχλους, cum Vulg.
 14. 1. ἕως ἐπὶ την θάλασσαν, cum Vulg.
 18. 2. ευηγγελιζετο αυτοις, cum Vulg.
 25. 2. χειρων ἀνθρωπινων, cum Vulg.
 25, 26. 1. καὶ πνοην καὶ τα παντα' ἐποίησε τε ἐξ ἑνος παν ἔθνος αν., cum Vulg.
 27. 2. ζητειν τον Θεον, εἰ ἀραγε, cum Vulg.
 27. legendum in Tex. ut MSS. 8 (καὶ γε οὐ μακραν).
 30. 1. τανυν ἀπαγγελλει τοις ἀνθρωποις παντας πανταχου μετανοιειν' καθοτι ἐστησεν, cum Vulg.
 34. 1. καὶ ἕτεροι πολλοι συν αυτη.

CAP. XVIII.

5. 2. συνειχετο τῷ λογῷ ὁ Παυλος, cum Vulg.
 5. 4. τοις Ιουδαιοις εἶναι τον Χριστον Ἰησουν, cum Vulg.
 6. 3. τα ἱματια αὐτου, cum Vulg.
 7. 1. Τιτου Ιουστου, cum Vulg.

VARIÆ LECTIONES.

MSS.

1. 1. *εκαθισε δε ενιαυτον, cum Vulg.*
15. 2. *ζητηματα εστι, cum Vulg.*
15. 1. *κριτης εγω τουτων, cum Vulg.*
17. 1. *παντες Σωσθην, cum Vulg.*
19. 1. *διελεγετο τοις Ιουδ. cum Vulg.*
21. 1. *αλλ' αποταξαμενος, και ειπων, παλιν ανακαμψω προς υμας, του Θεου θελοντος, ανηχθη απο. cum Vulg.*
24. *scribendum in Textu ut MSS. 8 (Απολλωσ ονοματι) cum Vulg.*
25. *scribendum in Tex. ut MSS. 5 (τα περι του Ιησου) cum Vulg.*
25. 3. *τα περι του Κυριου.*

CAP. XIX.

1. 1. *και ειρειν, &c., et ver. 2, ειπε δε προς, cum Vulg.*
3. 1. *ο δε ειπεν' εις τι ουν, cum Vulg.*
4. 1. *τουτεστιν εις τον Ιησουν, cum Vulg.*
8. 1. *και πιθων περι της Βασιλειας, cum Vulg.*
9. 1. *την οδον του Θεου ενωπιον.*
9. 1. *τυραννου, nec addit τινος.*
13. 2. *ορκιζω υμας, cum Vulg.*
14. 1. *ησαν δε τινοσ υιοι.*
16. 2. *και κατακυριευσας αμφοτερων ισχυσεν, cum Vulg.*
18. 1. *τας αμαρτιασ αυτων.*
25. 3. *η ευπορια ημιν εστι, cum Vulg.*
27. 1. *λογισθησεται, cum Vulg.*
29. *legendum in Textu ut legunt MSS. 8 (ολη της συγχυσειωσ).*
33. 1. *κατασεισας τη χειρι, cum Vulg.*
35. 3. *ανθρωπων, ος, cum Vulg.*
35. 3. *της μεγαλης Αρτεμιδοσ, cum Vulg.*
40. *scribendum in Textu, ut legunt MSS. 7 (αποδουναι λογον), cum Vulg.*
40. 5. *περι της συστροφοσ ταυτησ.*

CAP. XX.

1. 2. *και παρακαλεσας ασπασαμενοσ τε εξηλθε πορευεσθαι εις Μακεδ. cum Vulg.*
4. 1. *συνειπετο δε αυτη Σωπατροσ.*
4. 3. *συν δε αυτη Σωπατροσ πυρρ. βερροιαιωσ, cum Vulg.*
5. *ponendum in Textu ut legunt MSS. 5 (ουτοι προελθοντεσ), cum Vulg.*
5. 3. *ουτοι προσελθοντεσ.*
7. 2. *συνηγγεμων ημων κλασαι, cum Vulg.*
13. 2. *εισ την θασον.*
15. 1. *τη τε ιτερα επιβαλλομεν, cum Vulg.*
15. 2. *εισ Σαμον' και τη εχομενη ηλθομεν εις Μιλητον, cum Vulg.*
15. 1. *εν στρογγυλεφ.*
16. 2. *κερικε γαρ ο Παυλοσ, cum Vulg.*
18. 1. *ωσ δε παρεγενοντο ομοθυμαδον προς αυτον, cum Vulg.*
18. 3. *ημερασ, ησ επεβην, cum Vulg.*
19. 1. *ταπεινοφροσυνησ και δακρυων, cum Vulg.*
21. *scribendum in Tex. ut legunt MSS. 7 (και πιστιν την εις τον Κυρ., &c.).*

Ver. MSS.

24. 1. *αλλ' ουδενοσ τουτων λογον, cum Vulg.*
24. 2. *την ψυχην τιμιαν.*
24. 2. *non addunt μετα χαρασ, cum Vulg.*
26. 2. *καθαροσ ειμι απο του, cum Vulg.*
28. 1. *προσεχετε ιαυτοισ, cum Vulg.*
29. 1. *εγω οίδα, οτι εισελ. cum Vulg.*
31. 2. *νουθετων ινα ικαστον υμων, cum Vulg.*
33. 1. *deest vox (αδελφοι) cum Vulg.*
33. 1. *τη δυναμεφ υμασ εκοικοδομησαι.*
35. 4. *μνημονευειν τε του λογου, &c., cum Vulg.*

CAP. XXI.

3. 2. *αναφανεντεσ δε την. MS. 1, αφεντεσ.*
3. 1. *και κατηλθομεν εις Τυρον.*
4. 2. *ανευροντεσ δε τουσ μαθητασ.*
8. 2. *εξελθοντεσ οι περι τον Παυλον ηλθομεν εκ.*
11. 3. *δησασ ιαυτου τουσ ποδασ.*
13. 2. *τοτε απεκριθη ο Παυλοσ τι.*
13. 1. *τοτε απεκριθη ο Παυλοσ, και εκε τι cum Vulg.*
15. 1. *παρασκευασαμενοι ανεβαινομεν, cum Vulg.*
17. 3. *ασμενωσ απεδεξαντο.*
20. 1. *μυριαδεσ εισιν εν τοισ Ιουδαιοισ, cum Vulg.*
25. 1. *desunt hæc verba (μηδεν τοιουτον ημεσ αυτουσ ει μη) cum Vulg.*
33. 2. *τοτε εγγισασ ο χλιαρχοσ, cum Vulg.*
37. 4. *εξεστι μοι ειπειν τι προς σε ;*
40. 2. *τη χειρι του λαον.*
40. 4. *προσεφωνει τη 'Εβραϊδι.*

CAP. XXII.

5. *ponendum in Tex. ut legunt MSS. 8 (ωσ και ο αρχιερευσ μοι).*
5. *impressi cum Vulg. ωσ ο αρχιερευσ μοι.*
9. 1. *non legit (και εμφοβοι εγεγοντο), cum Vulg.*
12. 4. *ανηρ ευσεβησ κατα τον.*
15. 1. *μαρτυρ αυτου, cum Vulg.*
16. 2. *το ονομα αυτου, cum Vulg.*
20. 4. *Στεφανου του μαρτυροσ σου, cum Vulg.*
20. 1. *non legit (τη ανααιρεσει αυτου) cum Vulg.*
23. *scribendum in Textu, ut legunt MSS. 6 (κραυγαζοντων δε αυτων).*
24. 3. *εισαγεσθαι εις την παρεμβ. cum Vulg.*
26. 2. *λεγων, τι μελλεισ ποιειν, cum Vulg.*
27. *legendum in Textu, ut MSS. 5 (ουσι εν μοιοσ ει), cum Vulg.*
30. 1. *deest vox (απο των δεσμων) cum Vulg.*
30. 3. *και εκεινεσε συνελθειν τουσ αρχιρωσ, και εν τω τω σνωιδριον, και καταγαγ. cum Vulg.*

CAP. XXIII.

6. 1. *υιοσ Φαρισαιων, cum Vulg.*
9. 2. *και ανασταντεσ τινεσ του γραμματων τω μερουσ των Φαρισαιων.*
9. 1. *non legit (μη θεομαχωμεν) cum Vulg.*
11. 1. *θαρσει, nec addit, Παυλε, cum Vulg.*
15. 2. *οπωσ καταγαγ αυτον ; cum Vulg.*
17. *legendum in Textu, ut MSS. 8 (τον υιοσ τουτου) cum Vulg.*

VARIÆ LECTIONES.

- Ver. MSS.
 22. corrigendum in Regia mendum, et legendum (χιλιάρχος ἀπέλυσε τον νεανίαν), cum Vulg.
 23. 1. στρατιώτας ενοπλους διακοσιους, cum Vulg.
 27. 2. εξειλομην μαθων, cum Vulg.
 28. 2. βουλομενος τε επιγωνομαι, cum Vulg.
 30. 2. εις τον ανδρα εσεσθαι εξ αυτων, εξ.
 34. 2. αναγνους δε και επρωτησας, cum Vulg.

CAP. XXIV.

1. 3. μετα πρεσβυτερων τινων και ρητορος, cum Vulg.
 3. 2. και διορθωματων γινομενων, cum Vulg.
 5. 2. στασεις πασι, cum Vulg.
 7. 3. μετα πολλης βιας εκ των χειρων ημων απηγαγε, κελυσας τους κατηγορους αυτου ερχεσθαι επι σου' παρ' ου.
 0. 6. κριτην δικαιον τω εθνει.
 3. 2. δυνανται σοι περι ων., cum Vulg.
 5. 3. εσεσθαι δικαιων τε και αδικων, cum Vulg.
 6. 4. εν τουτῳ και αυτος ασκω, cum Vulg.
 6. 2. συνειδησιν εχειν, cum Vulg.
 6. 2. ponendum in Textu ut legitur in MSS. 8 (και τους ανθρωπους δια παντος), cum Vulg.
 9. 3. τινες δε απο της Ασι., cum Vulg.
 9. scribendum in Textu ut MSS. 5 (ους εδει επι του), cum Vulg.
 2. 2. ανιβαλετο δε αυτοις ὁ Φηλιξ, ακριβ., cum Vulg.
 3. 2. τηρεισθαι αυτον, cum Vulg.
 3. 2. υπηρετειν αυτῳ, η προσ.
 6. 2. non legunt (ὅπως λυση αυτον), cum Vulg.

CAP. XXV.

2. legendum in Tex. ut MSS. 6 (οι αρχιερεις και οι πρωτοι των), cum Vulg.
 2. 2. ὁ, τε αρχιερεις και οι πρωτοι.
 5. 2. εν τῳ ανδρι αποπον, cum Vulg.
 5. 5. εν τῳ ανδρι τουτῳ, κατηγορειωσαν.
 6. 2. ημερας ου πλειους οκτω η δεκα, cum Vulg.
 6. 5. ημερας πλειους η δεκα.
 7. 2. περιεστησαν αυτον οι απο., cum Vulg.
 7. legendum in Tex. Gr. ut MSS. 6 (αιτιαματα).
 7. 1. αιτιαματα καταφεροντες, α ουκ, cum Vulg.
 8. 1. του Παυλου απολογουμενου, ὅτι, cum Vulg.
 8. legendum in Textu, ut MSS. 7 (ουτε εις Καισαρα ημαρτον), cum Vulg.
 8. 1. ουτε εις Καισαρα ημαρτον.
 5. 2. κατ' αυτου καταδικην, cum Vulg.
 6. 1. ανθρωπον, πριν η ὁ.
 7. 2. συνελθοντων ουν ενθαδε, cum Vulg.
 8. 2. υπενοουν εγω πονηρων. MS. 1, πονηραν, cum Vulg.
 0. 1. εις την περι τουτων ζητησιν.

- Ver. MSS.
 22. 1. ακουσαι' αυρον, φησιν, ακουσω, &c., cum Vulg.
 25. 2. εγω δε καταλαβομην, cum Vulg.
 25. 2. αυτου δε τουτου, cum Vulg.
 25. 2. πεμπειν. περι ου, cum Vulg.

CAP. XXVI.

3. 1. και ζητηματων επισταμενος.
 3. 5. δεομαι, μακροδυμως, cum Vulg.
 7. 2. εγκαλουμαι ὑπο Ιουδαιων, Βασιλευ, cum Vulg.
 9. 4. πατερας ημων επαγγελιας, cum Vulg.
 12. 1. εν οις πορευομενον, cum Vulg.
 14. 3. παντων τε καταπ., cum Vulg.
 14. 1. λαλουςαν μοι τῳ Ἑβραϊδι διαλ., cum Vulg.
 15. 3. ὁ δε Κυριος ειπεν' Εγω ειμι, cum Vulg.
 20. 5. απαγγελω μετανοιιν.
 21. 1. συλλαβομενοι με οντα εν τῳ ιερῳ.
 22. scribendum in Tex. ut legunt MSS. 7 (μαρτυρομενος μικρω τε, &c.) cum Vulg.
 25. 2. ὁ δε Παυλος, Ου μαινομαι, φησι, cum Vulg.
 29. 1. ὁ δε Παυλος, Ευξαιμην αν, cum Vulg.
 29. 1. και εν ολιγῳ, και εν μεγαλῳ, cum Vulg.
 30. 1. και ανεστη ὁ βασιλευς και ὁ, cum Vulg.

CAP. XXVII.

2. 5. Ατραμυτηνη.
 2. 3. μελλοντι πλειν.
 3. scribendum in Textu ut MSS. 7 (τῳ τε ἑτερῳ), cum Vulg.
 5. 5. καταλθομεν εις Μυρα.
 12. scribendum in Textu ut MSS. 8 (βουλην αναχθηναι εκιθεν), cum Vulg.
 21. 2. πολλης τε ασιτιας, cum Vulg.
 27. 1. οι ναυται προσανεχειν τινα.
 34. scribendum in Textu, ut MSS. 8 (μεταλαβειν τροφης).
 34. 1. απο της κεφαλης απολειται, cum Vulg.
 39. 2. εις ὃν εβουλευοντο, ει δυναιντο, cum Vulg.
 43. scribendum in Tex. ut MSS. 8 (αυτους' του βουληματος.)

CAP. XXVIII.

1. 1. τοτε επεγνωμεν, ὅτι, cum Vulg.
 3. 1. φρυγανων τε πληθος, cum Vulg.
 3. 4. καθηψατο της χειρος αυτου.
 8. 1. και επιβις τας χειρας, cum Vulg.
 16. 1. ὅτε δε ηλθομεν εις Ῥωμην, επετραπη τῳ Παυλῳ μινειν καθ' εαυτον, &c., cum Vulg.
 17. 2. συγκαλεσασθαι αυτον τους οντας.
 23. 2. πειδων τε αυτους περι του Ιησου, cum Vulg.
 28. 1. τουτο το σωτηριον του Θεου, cum Vulg.
 29. scribendum in Tex. ut legunt MSS. 7 (εν ιαυτοις συζητησιν).

VARIÆ LECTIONES.

EPIST. AD ROMANOS,

Ex Collatione Codicum Manuscriptorum viii. antiquorum.

CAP. I.

- Ver. MSS.
4. 1. του προορισθεντος, cum Vulg.
 13. scribendum in Textu ut legunt MSS. 8 (σχω και εν υμιν), cum Vulg.
 16. 1. το ευαγγελιον δυναμις γαρ, cum Vulg.
 16. 1. Ιουδαιψ τε και Έλληνη.
 24. 1. διο παρεδωκεν αυτους, cum Vulg.
 32. 2. του Θεου επιγνωσκοντες.
 32. 1. ου μονον αυτα ποιουντες, αλλα και συνενδοκουντες τους.

CAP. II.

2. 1. οιδαμεν γαρ, ότι το, cum Vulg.
 5. 1. και αποκαλυψεως δικαιοκρισιας του Θεου, cum Vulg.
 7. scribendum in Textu ut MSS. 8 (και αφθαρσιαν ζητουσι).
 17. 2. ει δε συ Ιουδαιος, cum Vulg.
 17. corrigendum in Regia mendum, et scribendum ut MSS. 8, και καυχασαι εν Θεψ.

CAP. III.

2. 2. πρωτον μεν ότι επιστ., cum Vulg.
 10. 3. ότι ουκ εστι δικαιος, cum Vulg.
 28. 1. λογιζομεθα γαρ, cum Vulg.

CAP. IV.

16. 1. το Ιαυτου σωμα νενεκρωμενον, cum Vulg.

CAP. V.

2. 1. εσηκαμεν εις την χαριν ταυτην.
 6. 1. ειγε Χριστος οντων ημων.
 11. 4. αλλα και καυχομεθα εν τψ, cum Vulg.

CAP. VI.

12. 2. εις το υπακουειν ταις επιθυμιαις αυτου, cum Vulg.
 17. legendum in Textu ut MSS. 7 (υπηκουσατε δε εκ καρδιας), cum Vulg.

CAP. VII.

4. 1. εις το γενεσθαι υμας ετερψ τψ εκ, cum Vulg.
 7. 6. ερουμεν; ο νομος αμαρτια, cum Vulg.
 9. scribendum in Textu ut MSS. 8 (η αμαρτια ανεζησεν), cum Vulg.
 20. 4. ει δε ο ου θελω, τουτο ποιω, cum Vulg.
 22. 1. τψ νομψ του νοοσ κατα.
 25. 1. χαρις τψ Θεψ δια Ιησου Χριστου.
 25. 1. χαρις δε τψ Θεψ.

CAP. VIII.

6. scribendum in Textu ut MSS. 8 (τε γαρ φρονημα της).
 11. scribendum in Textu ut MSS. 7 (δια το

Ver. MSS.

- ενοικουν αυτου Πνευμα εν υμιν), cum Vulg.
 11. 1. δια του ενοικουντος αυτου Πνευματος εν υμιν.
 23. 1. και αυτοι εν Ιαυτους συστεναζομεν.
 23. 1. στεναζομεν, cum Vulg.
 26. 1. τψ ασθενεια ημων, cum Vulg.
 28. 1. συντεργει ο Θεοσ εις αγαθον.
 34. 1. Χριστοσ Ιησοουσ ο αποθανων, cum Vulg.
 34. 1. μαλλον δε εγερθεισ.
 34. 1. οσ εστιν εν δεξι του Θεου, cum Vulg.

CAP. IX.

4. 1. και η διαδθηκη, cum Vulg.
 23. 1. Ινα γνωριζη τον πλουτον, cum Vulg.
 23. scribendum in Textu ut MSS. 8 (και εκδωσ προειρηκεν Ησαϊασ), cum Vulg.
 32. 1. αλλ' ως εξ εργων προσεκοφαν γαρ, cum Vulg.

CAP. X.

1. 1. υπερ αυτων εις σωτηριαν, cum Vulg.
 3. 1. και την ιδιαν ζητουντες στησαι, cum Vulg.
 5. 1. ζησεται εν αυτψ, cum Vulg.
 8. 1. αλλα τι λεγει η Γραφη; Εγγυσ σου, cum Vulg.
 11. scribendum in Textu ut MSS. 8 (η Γραφη Πασ ο πιστευων), cum Vulg.
 17. 1. δια ρηματος Χριστου, cum Vulg.

CAP. XI.

2. 1. κατα του Ισραηλ. Κυριε, τους, cum Vulg.
 3. 1. τα θυσιαστηρια σου κατεσκ., cum Vulg.
 6. 1. ει δε εξ εργων ουκειτ χαρις' επει το εργον ουκειτ εστι χαρις.

CAP. XII.

20. 1. αλλ' εαν πενα ο εχθρ., cum Vulg.

CAP. XIII.

1. 1. αι δε ουσαι υπο του Θεου τεταγ., cum Vulg.
 3. 1. φοβοσ τψ αγαθψ εργψ, αλλα τψ κακψ.
 9. scribendum in Textu ut MSS. 7 (το γαρ θε μορψενσεις, ου φονευσεις, ου ελεψς, η ψευδομαρτυρησεις, ουκ επιδομησεις), cum Vulg.
 10. scribendum in Textu ut MSS. 7 (κακον ου εργαζεται).
 10. 1. κακον ου κατεργαζεται.
 11. scribendum in Textu ut MSS. 8 (ου γαρ εγγυτερον), cum Vulg.

CAP. XIV.

6. 1. non legit (και ο μη φρονων την ημεραν Δ'ου ου φρονει), cum Vulg.

VARIÆ LECTIONES.

- Ver. MSS.
1. scribendum in Textu ut MSS. 8 (παν γονυ, και πασα γλωσσα, &c.), cum Vulg.
 3. 1. τῶ ἀδελφῶ εἰς σκανδαλον.
 4. 5. ἐν Κυρίῳ Ἰησοῦ, cum Vulg.
 5. 1. εἰ γὰρ δια βρωμα, cum Vulg.
 8. 1. ὁ γὰρ ἐν τούτῳ δουλευων, cum Vulg.
- CAP. XV.
4. 1. ὅσα γὰρ ἐγραφή, παντα εἰς τὴν ἡμετέραν διδασκαλιαν ἐγραφή.
 8. 1. λέγω γὰρ, cum Vulg.
 4. 2. και ἀλλήλους νοθετεῖν, cum Vulg.
 7. scribendum in Text. ut MSS. 8 (τα πρὸς τον Θεον).
 8. 1. οὐ γὰρ τολμῶ τι λαλεῖν, cum Vulg.

- Ver. MSS.
18. legendum in Textu ut MSS. 8 (ἐδνων, λογη και ἐργῳ), cum Vulg.
 19. 1. πνευματος. ὥστε με.
 20. 1. οὕτω δε φιλοτιμουμαι.
 24. 1. non legit (ἐλευσομαι πρὸς ὑμας), cum Vulg.
 29. 1. εὐλογιας Χριστου ἐλευσομαι.
 31. 1. και ἡ δωροφορια μου ἢ ἐν Ἱερουσαλημ, cum Vulg.
- CAP. XVI.
3. 4. Πρισκαν και, cum Vulg.
 15. scribendum in Text. ut MSS. 8 (Νηρεα και τὴν).
 16. 2. αἱ ἐκκλησιαὶ πασαι του Χριστου, cum Vulg.

EPIST. I. AD CORINTHIOS.

- CAP. I.
- Ver. MSS.
9. ponendum in Textu ut legunt MSS. 8 (του Υἱου αυτου Ἰησου Χριστου του Κυριου ἡμων), cum Vulg.
 8. legendum in Textu ut MSS. 8 (ὁ λογος γὰρ ὁ του σταυρου).
 2. 2. σημα αιτουσι, cum Vulg.

- CAP. II.
2. 2. ὕμιν το μυστηριον του Θεου.
 4. 4. οὐκ ἐν πειθοι.
 9. 1. ὅσα ἠτοιμασεν ὁ Θεος.
 1. 2. και τα του Θεου ουδεις ἐγνωκ.
 3. 1. οὐκ ἐν διδακτικοις. et μοx, ἀλλ' ἐν διδακτικοις.
 3. 2. ἀλλ' ἐν διδακτοις πνευματος, πνευματικοις, cum Vulg.
 3. 1. πνευματικως πνευματικα.

- CAP. III.
3. 1. και εἰς, ουχι σαρκικοι εστε; cum Vulg.
 4. 1. ουχι ἀνθρωποι εστε; cum Vulg.
 5. 1. τι οὐν ἐστιν Ἀπολλω; τι δε ἐστι Παυλος; Διακονοι, δι' ὧν.
 3. 2. το πυρ αυτο δοκιμασει.

- CAP. IV.
6. 1. ὑπερ ἂ γεγραπται.
 7. 2. τας ἐν Χριστῳ Ἰησοῦ, cum Vulg.

- CAP. V.
1. 1. ουδε ἐν τοις ἐθνεισιν, ὥστε, cum Vulg.
 2. 2. ἵνα ἀρθῇ ἐκ.
 3. 1. ἐγὼ μεν ὡς ἄπων.
 7. 1. ἐκκαθαρατε τὴν παλαιαν ζυμ., cum Vulg.
 10. 1. οὐ παντως τοις πορνοις, cum Vulg.
 11. ponendum in Textu ut MSS. 8 (ἡ πορνος, ἡ πλειονεκτης, ἡ εἰδωλολατρης, ἡ λοιδορος, ἡ μεθυσος, ἡ ἀρκαξ), cum Vulg.

- Ver. MSS.
12. 1. τι γὰρ μοι τοὺς ἐξω κρι., cum Vulg.
 13. legendum in Text. ut MSS. 8 (ὁ Θεος κρινει) cum Vulg.
 13. 2. ἐξαρατε τον πονηρον, cum Vulg.

- CAP. VI.
2. 2. ἡ οὐκ οἰδατε, ὅτι, cum Vulg., iidem MSS., κρινουσι.
 5. 1. ὕμων λεγω.
 8. 2. και τουτο ἀδελφους, cum Vulg.
 14. 1. και ἡμας ἐξηγειρε δια.
 20. 1. non legit (και ἐν τῳ πνευματι ὕμων, ἅτινα ἐστι του Θεου), cum Vulg.

- CAP. VII.
3. 1. τὴν οφειλὴν ἀποδοτω, cum Vulg.
 5. 1. ἐπι το αυτο ἦτε, ἵνα.
 14. 1. ἡ γυνὴ ἢ ἀπιστος ἐν τῳ ἀδελφῳ.
 17. 1. ἐκαστῳ ὡς ἐμερισεν ὁ Θεος.
 33. 1. τῇ γυναικι, και μεμερισται, cum Vulg.
 35. 5. πρὸς το εὐσχημον και ευπροσιδρον.
 37. 2. ἐν τῇ καρδιᾳ αυτου, μη, cum Vulg.
 38. 1. ὥστε και ὁ γαμιζων τὴν παρθενον ἑαυτου, καλως ποιησει' και ὁ μη γαμιζων, κρεισσον ποιησει.
 39. 1. δεδεται ἐφ' ὅσον.
 40. 2. δοκω γὰρ κγω.

- CAP. VIII.
4. 1. και ὅτι ουδεις Θεος εἰ μη εἰς, cum Vulg.
 7. 1. τῇ συνηθειᾳ του εἰδωλου. MS. 1, τινες γὰρ τῇ συνηθειᾳ.

- CAP. IX.
8. legendum in Text. ut MSS. 8 (ταυτα λαλω;)
 10. legendum in Text. ut MSS. 8 (οφειλει ὁ ἀροτριων.), cum Vulg.

VARIÆ LECTIONES.

Ver. MSS.

10. 1. και ὁ ἀδων ἐκ' ἀπὸ τῶν μετεχῶν, cum Vulg.
 13. 1. τα ἐκ τοῦ ἱεροῦ ἐδοῦσαν, cum Vulg.
 18. 1. το εὐαγγέλιον, ἐκ τοῦ μη καταχ., cum Vulg.
 21. 2. τοὺς ὑπο νόμον ὡς ὑπο νόμον, μη ὡν αὐτοὺς ὑπο νόμον, ἵνα τοὺς, cum Vulg.
 23. 2. πάντα δε ποῶ δεπ το, cum Vulg.

CAP. X.

7. scribendum in Text. ut MSS. 8 (ὁ λαὸς φαγεῖν καὶ πινεῖν.
 11. 2. πάντα τυπικῶς συνεβαῖνον, cum Vulg.
 13. 3. δυνατὸς δε ὁ θεός, δε ουκ.
 14. scribendum in Textu ut legunt MSS. 5 (διοπερ ἀγαπήτοι μου), cum Vulg.
 16. 1. το ποτηριον της ευχαριστίας.
 16. 1. ουχι κοινωνια του Χριστου ἐστιν; et mox, ουχι κοινωνια του Χριστου ἰστιν.
 19. 1. ὅτι εὐωλοθῶτον τι ἐστιν, η ὅτι εὐωλον τι ἐστιν; cum Vulg.
 28. 1. τουτο ἱεροθῶτον ἐστι.
 28. 1. non addit (του γαρ Κυριον ἢ γη, και το πληρωμα αὐτης), cum Vulg.
 30. legendum in Text. ut MSS. 8 (εὶ ἐγὼ χαριτι), cum Vulg.

CAP. XI.

4. 1. καλυμμα κατα κεφαλῆς ἔχων.
 14. 1. ουδε ἢ φυσικῶς αὐτῆ διδασκῶ, cum Vulg.
 22. 1. ἐπαινω ὑμᾶς ἐν τουτω, cum Vulg.
 26. 1. και το ποτηριον πινῆτε, cum Vulg.
 31. 1. εὶ δε ἱαντοὺς, cum Vulg.

CAP. XII.

2. 1. ὡς ἀνηγεσθε ἀκαγ., cum Vulg.
 3. 1. ἀνάθεμα Ἰησοῦς, et mox, Κυριος Ἰησοῦς, cum Vulg.
 9. 1. ἕτερω πιστῆς ἐν τῷ, cum Vulg. mox, ἰαματων ἐν τῷ ἐνι πνε., cum Vulg.
 13. 1. και παντες ἐν πνευμα ἐποισθ.
 24. 1. τῷ ὑστερουμενω τι περισσοτερον δους.
 31. 1. τα χαρισματα τα μειζονα.

CAP. XIII.

4. 1. ἡ ἀγάπη οὐ ζηλοῖ, οὐ περπερευεται, cum Vulg.
 5. scribendum in Text. ut MSS. 7 (αὐ ζητεῖ το ἑαυτης).

Ver. MSS.

5. 1. οὐ ζητεῖ τα ἑαυτης, cum Vulg.
 5. 1. οὐ ζητεῖ το μη ἑαυτης.
 9. 1. ἐκ μερῶν γαρ γιν., cum Vulg.
 10. 1. το τελειον, το ἐκ μερῶν, cum Vulg.
 12. 1. ἀρτι ὡς δι' ἐσοπτρον.

CAP. XIV.

7. 1. διαστολην φθογγου μη.
 10. 1. και ουδεν ἀφωνον, cum Vulg.
 19. 2. λογους τῷ νοί μου λαλῆσαι, cum Vulg.
 21. 1. χεῖλειν ἕτερων.
 25. 2. παντων. τα κρυπτα της καρδ., cum Vulg.
 29. ponendum in Text. ut MSS. 8 (κρυπτα ὁ δυο η τρεις), cum Vulg.
 31. legendum in Textu ut MSS. 8 (καθ ἵνα παντες προφητευειν), cum Vulg.
 32. 1. και πνευμα προφητων.
 34. 2. αἱ γυναικες ἐν ταις, cum Vulg.
 39. scribendum in Text. ut legunt MSS. 5 (καθ ἀδελφοι ζηλουτε), cum Vulg.
 40. 1. πάντα δε εὐσχημονως, cum Vulg.

CAP. XV.

6. 1. τινες δε ἐκοιμηθησαν, cum Vulg.
 8. legendum in Text. ut MSS. 5 (ὡσπερ ἐκ τρωματι).
 8. 3. ὡσπερ τῷ ἐκτρ.
 10. 1. ἀλλ' ἢ χάρις του θεου σὺν ἐμοι, cum Vulg.
 15. legendum in Textu ut MSS. 5 (ἐκ ἐκ φεδομαρτυρες του θεου), cum Vulg.
 20. 1. non legit (εγενητο), cum Vulg.
 31. 2. καυχῆσιν ἀδελφοι ἦν, cum Vulg.
 34. 2. ὡμων λαλω.
 44. 1. εὶ ἐστι σωμα ψυχικον, ἐστι και πνευματικον, cum Vulg.
 47. 1. ὁ δευτερος ἀνθρωπος ἐξ οὐρανον.
 49. scribendum in Textu ut MSS. 7 (φαρισαιοι και), cum Vulg.
 55. 1. που σου, θανατε, το νικος; που σου, θανατε, το κεντρον, cum Vulg.

CAP. XVI.

2. 1. κατα μιαν σαββατον, cum Vulg.
 2. 1. ὁ, τι ἀν ἐνοδωθη.
 3. 1. παραγενωμαι προς ὑμᾶς, οὐς.
 7. 1. ἐλπίζω γαρ χρονον, cum Vulg.
 22. 3. τον Κυριον ἡμῶν Ἰησοῦν Χριστον, et mox, τον Κυριον ἡμῶν, cum Vulg.

EPIST. AD II. CORINTHIOS.

CAP. I.

Ver. MSS.

5. scribendum in Textu ut MSS. 8 (δια του Χριστου).
 8. 1. της γενομενης ἐν τῷ Ασια, cum Vulg.
 12. 1. και ουκ ἐν σφίσι, cum Vulg.
 15. 2. ἵνα δευτεραν χαρᾶν ἐχητε. MS. 1, ἵνα και δευτεραν χαριν ἐχητε.

Ver. MSS.

16. scribendum in Text. ut MSS. 6 (ἀλλοθεν κα Μακεδονίαν) cum Vulg.
 17. 2. τουτο σὺν βουλομενος, cum Vulg.
 18. 1. ὁ προς ὑμᾶς οὐκ ἐστι ναὶ και οὐ.
 20. 1. ἐν αὐτῷ το ναὶ διο και δι' αὐτου το ἐπι τῷ θεῷ, cum Vulg.

VARIÆ LECTIONES.

CAP. II.

- Ver. MSS.
3. legendum in Tex. ut MSS. 8 (ἵνα μὴ ελθῶν λυπηὴν εἶχω ἀφ').
3. impressi et Vulg. legunt (ἵνα μὴ ελθῶν λυπηὴν ἐπὶ λυπηῶ σχῶ).
16. 2. ἐκ θανάτου εἰς θάνατον, μοχ, ἐκ ζωῆς εἰς ζωὴν.
17. legendum in Textu ut MSS. 5 (οὐ γὰρ ἐσμεν, ὡς οἱ πολλοί), cum Vulg.

CAP. III.

1. 2. πρὸς ὑμᾶς ἡ εἰς ὑμῶν ; ἡ ἐπιστολὴ, cum Vulg.
4. 1. καὶ ἐγγεγραμμένη οὐ μελανί, cum Vulg.
9. scribendum in Textu ut MSS. 6 (περισσεύει ἡ διακονία), cum Vulg.
14. 1. ἀκρι γὰρ τῆς σημερον ἡμέρας το αὐτο, cum Vulg.

CAP. IV.

6. legendum in Textu ut MSS. 6 (εἰκὼν τοῦ Θεοῦ. οὐ γὰρ ἴαντους), cum Vulg.
10. 2. τὴν νεκρῶσιν τοῦ Ἰησοῦ, cum Vulg.
14. 1. ὁ ἐγχείρας τῶν Ἰησοῦν, cum Vulg.
14. scribendum in Tex. ut MSS. 7 (διὰ Ἰησοῦ ἐγχεῖ), cum Vulg.
16. 5. ἀλλ' ὁ ἐσώθεν ἀνακαίνονται.

CAP. V.

5. 2. ὁ δὸς ἡμῖν τὸν, cum Vulg.
0. legendum in Textu ut MSS. 8 (ἕκαστος τα δια τοῦ σωματος).
0. impressi et Vulg. Lat. legunt, τα ἴδια τοῦ σωματος.
2. legendum in Textu ut MSS. 8 (καυχηματος ὑπερ ἡμῶν).
5. 2. τῷ ὑπερ πάντων ἀποθανόντι. MS. 1, τῷ ὑπερ αὐτῶν πάντων.
6. legendum in Tex. ut MSS. 8 (ἀλλὰ νῦν οὐκενὶ γινώσκωμεν), cum Vulg.
9. 2. ὡς ὅτι ὁ Θεὸς ἦν.

CAP. VI.

1. 2. συνεργούντες δε παρακαλοῦμεν, cum Vulg.
1. 1. ἡ γὰρ καρδία ἡμῶν.
1. 1. ἡ τις κοινωνία φωτι, cum Vulg.

CAP. VII.

1. 1. εἰ δε καὶ μετεμελομένη, βλεπω, ὅτι, κ.τ.λ.
1. scribendum in Textu ut legunt MSS. 7 (κατεργασατο ὑμῖν).
1. 1. κατεργασατο ἐν ὑμῖν, cum Vulg.
1. 2. ἀγνοοῦσιν εἶναι τῷ πραγματι, cum Vulg.
2. scribendum in Tex. ut legunt MSS. 7 (τὴν σπουδὴν ὑμῶν τὴν ὑπερ ἡμῶν ἐνωπίον τοῦ Θεοῦ), cum Vulg.

Ver. MSS.

12. 1. τὴν ὑπερ ἡμῶν πρὸς ὑμᾶς.
12. 1. τὴν σπουδὴν ἡμῶν τὴν ὑπερ ὑμῶν πρὸς ὑμᾶς.
14. 2. ἐν ἀληθείᾳ ἐγενήθη.

CAP. VIII.

4. 3. non legunt (δεξασθε ὑμᾶς), cum Vulg.
12. 1. καθὼ ἐὰν εἶχῃ, ἐκπροσδεκτος, cum Vulg.
18. scribendum in Tex. ut MSS. 8 (οὐδ' ὁ ἐπαίνοσ ἐν τῷ εὐαγγ.).
19. 1. ἐν τῷ χαριτι ταυτη γῆ.
21. 1. προνοοῦμεν γὰρ καλά, cum Vulg.
22. 1. πεποιθησθε δε πολλῇ τῇ.
24. 1. ὑπερ ὑμῶν, ἐνδοξασθε ἐς.

CAP. IX.

4. 1. non addit (τῆς καυχασίως), cum Vulg.
5. 1. τὴν προεπηγγελημένην, cum Vulg.
10. 1. χορηγήσει, καὶ πληθύνει τὸν σπορον ὑμῶν, καὶ αὐξήσει, cum Vulg.
15. 1. χάρις τῷ Θεῷ, cum Vulg.

CAP. X.

7. 1. εἰ τις δοκεῖ πεποιθεναί.
7. 1. πάλιν ἐφ' ἑαυτοῦ, cum Vulg.
9. legendum in Textu ut MSS. 7 (ἵνα μὴ δοξῶ).
9. 1. ἵνα δε μὴ δοξῶ, cum Vulg.

CAP. XI.

6. 1. φανερωσαντες.
13. scribendum in Textu ut MSS. 8 (ψευδαποστολοί).
31. 3. τοῦ Κυρίου ἡμῶν Ἰησοῦ, cum Vulg.
32. 1: non addit, θελῶν, cum Vulg.

CAP. XII.

1. 1. οὐ συμφερον μὲν, εὐευσομαι δε καὶ εἰς.
11. 1. non addit, καυχῶμενος, cum Vulg.
12. scribendum in Tex. ut MSS. 8 (κατεργασθη ἐν.)
14. 5. ἴδου τρίτον ἑτοιμῶς.
14. scribendum in Textu ut MSS. 8 (καὶ οὐ καταναρκησῶ ὑμῶν), cum Vulg.

CAP. XIII.

1. 4. τρίτον ἐρχομαι πρὸς ὑμᾶς.
2. 1. καὶ ἀπὼν νῦν τοῖς προημαρτηκοσι, cum Vulg.
4. 1. καὶ γὰρ καὶ ἡμεῖς ἀσθενοῦμεν, cum Vulg.
4. 1. non addit, εἰς ὑμᾶς.
5. 6. εἰ μὴ τι ἀδοκίμοι.
9. 1. χαίρομεν γὰρ, ὅτι, cum Vulg.
11. legendum in Textu ut MSS. 7 (καὶ ὁ Θεὸς τῆς ἀγαπῆς καὶ εἰρήνης).

VARIÆ LECTIONES.

EPIST. AD GALAT.

CAP. I.

- Ver. MSS.
 4. scribendum in Text. ut MSS. 4 (ὕπερ των ἁμαρτιων ἡμων) cum Vulg.
 9. 6. εις ἡμας ευαγγελιζεται.
 10. 1. εἰ ἐτι ἀνθρωποις η̄ρεσκον, cum Vulg.
 11. 1. γνωριζω γαρ ἡμιν, cum Vulg.
 15. 1. ευδοκησεν ὁ ἀφορισας με, cum Vulg.
 17. 1. οὐδε ἀπῆλθον εἰς Ἱερ.
 18. 1. ἱστορησαι Κηφαν.
 21. 1. ὅτι ἦλθον εἰς τα κλιματα.

CAP. II.

6. scribendum in Textu ut MSS. 8 (ἀνδρωπου ου λαμβανει), cum Vulg.
 7. legendum in Textu ut MSS. 8 (Πετρος της περιτομης).
 10. legendum in Text. ut MSS. 8 (μονον των πτωχων).
 11. 2. ὅτε δε ἦλθε Κηφας.
 13. 1. αὐτω οἱ λοιποὶ Ἰουδαιοι, cum Vulg.
 13. legendum in Textu ut MSS. 8 (ὥστε και Βαρναβας), cum Vulg.
 14. 1. εἶπον τῷ Κηφᾷ ἐμπροσθεν, cum Vulg.
 16. 1. εἶδοτες δε, ὅτι ου δικαιοῦνται, cum Vulg.

CAP. III.

1. 3. εβασκηνη τῇ ἀληθειᾳ μη.
 11. scribendum in Textu ut MSS. 8 (ὅτι δε εν νομῳ ουδεεις).
 12. 1. αὐτα ζησεται, cum Vulg.
 15. legendum in Textu ut MSS. 8 (ἀδελφοι κατα ἀνδρωπον λεγω), cum Vulg.
 16. legendum in Textu ut MSS. 7 (ου λεγει, και τοις σπερμασιν), cum Vulg.
 16. legendum in Textu, ut MSS. 8 (και τῷ σπερματι σου, ὅς), cum Vulg.
 17. 2. non addunt εἰς Χριστον, cum Vulg.
 19. 1. χαριν ε̄πειθη, cum Vulg.
 21. 1. legendum in Textu ut MSS. 7 (οὕτως αν εκ νομον ην), cum Vulg.
 22. elegendum in Textu ut MSS. 8 (ἡ γραφη τα παντα).

Ver. MSS.

23. legendum in Textu ut MSS. 8 (προ του ἔελθειν την), cum Vulg.
 26. legendum in Textu ut MSS. 8 (παντες γαρ υἱοι).
 29. legendum in Textu ut MSS. 8 (εἰ δε ἡμεῖς Χριστόν), cum Vulg.

CAP. IV.

4. corrigendum in Text. mendum Regiæ. et scribendum ut MSS. 8 (γενομενος ἰσο νομον), cum Vulg.
 6. scribendum in Textu ut MSS. 7 (ὅτι δε ἴσθι υἱοι) cum Vulg.
 7. 1. και κληρονομος δια Θεου, cum Vulg.
 14. 1. και τον πειρασμον ὑμων εν τῇ σαρκι μου, cum Vulg.
 15. 1. που οὐν ην, cum Vulg.
 17. scribendum in Textu ut MSS. 8 (τα ᾱτους ζηλουτε).
 23. scribendum in Textu ut MSS. 8 (ἀλλ' ὁ με εν), cum Vulg.
 24. scribendum in Textu ut MSS. 8 (αὐται γαρ εἰσι δυο διαθηκαι).
 25. 3. το δε Ἀγαρ Σανα.
 26. 1. μητηρ ἡμων, cum Vulg.

CAP. V.

3. scribendum in Text. ut MSS. 6 (τον νομον ποιησαι), cum Vulg.
 3. 1. τον νομον πληρωσαι.
 14. scribendum in Text. ut MSS. 5 (ὡς σταυτον), cum Vulg.
 18. legendum in Text. ut MSS. 8 (ουκ ε̄στι ἰσο νομον), cum Vulg.
 21. legendum in Textu ut MSS. 8 (ἀ̄ προλεγει ὑμιν) cum Vulg.
 26. 3. προκαλουμενοι, cum Vulg.

CAP. VI.

1. scribendum in Textu ut MSS. 8 (ε̄στ̄ εν̄ προληθη), cum Vulg.
 2. 1. ἀναπληρωσετε, cum Vulg.

EPIST. AD EPHES.

CAP. I.

- Ver. MSS.
 1. 1. τοις ἁγιοις πασι τοις, cum Vulg.
 6. 1. ἧς ε̄χαριτωσεν.
 20. 2. και καθισας εν δεξιᾷ αὐτου εν τοις ουρανοις.
 20. 1. και καθισας αυτον εν δεξιᾷ ἑαυτου εν τοις επουρ.

CAP. II.

1. 2. τοις παραπτωμασι και ταις επιθυμιας.
 12. 1. και ξενοι των επαγγελιων της διαθηκης, ε̄λπιδα.

Ver. MSS.

17. 1. και ειρηνην τοις εγγυς, cum Vulg.
 19. 1. ἀλλ' ε̄στε συμπολιται των, cum Vulg.
 21. scribendum in Textu ut MSS. 8 (εν ᾧ τωσ̄ ο̄ικοδομη).

CAP. III.

1. scribendum in Textu ut MSS. 8 (ὕπερ ἡμων των πιστων).
 6. scribendum in Textu ut MSS. 6 (εν ε̄στ̄ ματι. ε̄ιναι τα), cum Vulg.
 7. 1. οὐ̄ ε̄γενομην εγω διακ.

VARIÆ LECTIONES.

- Ver. MSS.
8. scribendum in Textu ut MSS. 8 (παντων άγιων εδοθη), cum Vulg.
15. 2. εν ουρανῳ και επι.
19. 1. ινα πληρωθη παν το πληρωμα.
21. 2. και εν Χριστῳ Ιησου, cum Vulg.

CAP. IV

4. 2. καθως εκληθητε, cum Vulg.
6. 1. και δια παντων εν πασιν. ενι δε.
7. 3. εδοθη χαρις.
27. scribendum in Tex. ut MSS. 8 (μηδε διδοτε.)
28. scribendum in Tex. ut MSS. 7 (το αγαθον ταις χειρσιν).
28. 1. το αγαθον ταις ιδιαις χειρσιν.
32. scribendum in Textu ut MSS. 8 (καθως και ο Θεος εν Χριστῳ εχαρισατο ημιν), cum Vulg.

CAP. V.

- Ver. MSS.
5. corrigendum in Tex. ex MSS. 3, cum Vulg. (τουτο γαρ ιστε γινωσκοντες).
5. 3. ο εστιν ειδωλολατρης, cum Vulg.
9. 1. ο γαρ καρπος του φωτος, cum Vulg.
15. 2. βλεπετε ουν ακριβως πως περιπατειτε.
23. 1. της εκκλησιας, αυτος, Σωτηρ του σωματος, cum Vulg.
28. 1. ούτως οφειλουσι και οι ανδρες, cum Vulg.
29. 2. καθως και ο Χριστος την, cum Vulg.

CAP. VI.

2. 1. και την μητερα σου, cum Vulg.
9. legatur in Tex. ut MSS. 7 (οτι και υμων αυτων ο Κυριος).
9. 1. οτι και υμων και αυτων ο Κυριος, cum Vulg.
16. 2. εν πασιν αναλαβοντες, cum Vulg.

EPIST. AD PHILIPP.

CAP. I.

- Ver. MSS.
8. 2. μαρτυς γαρ μοι εστιν ο, cum Vulg.
11. 1. δικαιοσυνης δια Ιησου Χριστου, cum Vulg.
14. 4. αφοβως τον λογον λαλειν.
23. 1. πολλη γαρ κρισσον. MS. 1, πολλη γαρ μαλλον κρισσον.
26. 2. υμων περισσυσση εν.

CAP. II.

4. 1. εκαστος σκοπουντος, αλλα και τα ετερων.
5. 1. φρονειτε εν υμιν, cum Vulg.
12. scribendum in Textu ut MSS. 8 (υπηκουσατε, μη ως εν τη παρουσια μου μονον, αλλα νυν πολλη μαλλον), cum Vulg.
14. scribendum in Textu ut MSS. 8 (χωρις γογγυσμων και διαλογισμων), cum Vulg.

Ver. MSS.

19. scribendum in Tex. ut MSS. 8 (ινα κμγω ενψυχω), cum Vulg.
26. 3. παντας υμας ιδειν.

CAP. III.

3. 1. οι πνευματι Θεῳ λατρευοντες, cum Vulg.
11. 2. ει την εξαναστασιν την εκ νεκρων, cum Vulg.
12. scribendum in Textu ut MSS. 7 (υπερ του Χριστου Ιησου), cum Vulg.
13. 5. ουπω λογιζομαι κατειλ.

CAP. IV.

3. scribendum in Tex. ut MSS. 8 (ναι ερωτω και σε), cum Vulg.
13. 1. εν τῳ ενδυναμονντι με. πλην, cum Vulg.
23. 1. Χριστου μετα του πνευματος υμων. αμην, cum Vulg.

EPIST. AD COLOSS.

CAP. I.

- Ver. MSS.
2. 4. τοις εν Κολασσαις.
7. scribendum in Textu ut MSS. 7 (καθως και εμαθετε).
7. 1. καθως εμαθετε.
10. 5. τη επιγνωσει του Θεου.
12. 1. τη καλεσαντι ημας. MS. 1, τη καλεσαντι και ικανωσαντι.
14. scribendum in Tex. ut MSS. 8 (την απολυτρωσιν δια του αιματος αυτου, την αφεισιν) cum Vulg.
5. 1. πρωτοκοκος της κτισεως.
8. scribendum in Tex. ut MSS. 8 (και αυτος εστιν η κεφαλη).

Ver. MSS.

20. scribendum in Textu ut MSS. 8 (αποκαταλλαξαι τα παντα).
26. 2. γενεων, ο νυν εφανερωθη.
27. corrigendum in Tex. Regia mendum, et legendum (του μυστηριου τουτου) ut MSS. 8.
18. scribendum in Tex. ut MSS. 8 (και διδασκοντες παντα ανθρωπον εν παση σοφια, ινα παραστησωμεν παντα ανθρωπον τελειον εν Χριστῳ Ιησου), cum Vulg.

CAP. II.

2. 1. συμβιβασθεντες, cum Vulg.
2. 1. του Θεου και Πατρος του Χριστου.

VARIÆ LECTIONES.

Ver. MSS.

11. 1. εν τη απικδουσι του σωματος της σαρκος, cum Vulg.
 13. 1. συνελωποησεν συν αυτω, cum Vulg.
 15. 1. θριαμβουσας αυτας εν.
 21. scribendum in Textu ut MSS. 8 (μη άψη, μηδε γουση, μηδε θιγγς), cum Vulg.

CAP. III.

13. 1. και ο Κυριος εχαρισατο, cum Vulg.
 15. 1. και η ειρηνη του Χριστου, cum Vulg.
 16. 1. εν ταις καρδιαις υμων τω Θεω, cum Vulg.

Ver. MSS.

18. 6. ταις ιδιοις ανδρασιν.
 21. 1. οι πατερες μη παροργιζετε τα.
 24. scribendum in Textu ut MSS. 8 (αυτοι, ότι απο Κυριου), cum Vulg.
 24. 5. ληψιδε την ανταποδοσιν.

CAP. IV.

1. 1. Κυριον εν ουρανω, cum Vulg.
 3. scribendum in Textu ut MSS. 8 (αυτοι ημιν θυραν), cum Vulg.
 12. 1. τελειοι και πεπληροφημενοι.

EPIST. I. AD THESSALON.

CAP. I.

Ver. MSS.

7. 1. τυπον πασι, cum Vulg.
 7. scribendum in Text. ut MSS. 5 (και εν τη Αχαΐα), cum Vulg.

CAP. II.

8. scribendum in Textu ut MSS. 5 (αγαπητοι ημιν), cum Vulg.
 12. 3. εις το περιπατειν υμας.
 15. 1. ανθρωποις εναντιουμενων, cum Vulg.
 20. scribendum in Textu ut MSS. 8 (η δοξα ημων και η χαρα).

CAP. III.

3. 1. του μηδεναι σαινεσθαι, cum Vulg.

CAP. IV.

Ver. MSS.

1. 2. ινα καθως παρελαβετε, &c., τιμωση μαλλον.
 9. 1. ου χριαν εχομιν γραφειν, cum Vulg.
 11. 2. ταις χερσιν υμων, cum Vulg.
 13. 2. περι των κοιμωμενων.
 18. 1. εν τοις λογοις τουτοις του Πνευματος.

CAP. V.

- 14 2. παντες γαρ υμεις υιοι φωτος, cum Vulg.
 15. 1. διωκετε εις αλληλους και εις, cum Vulg.
 21. scribendum in Text. ut MSS. 5 (πασι ε δοκιμαζετε), cum Vulg.
 24. scribendum in Text. ut MSS. 7 (ος εις ταυ σι. αδελφοι προσευχεσθε), cum Vulg.

EPIST. II. AD THESSALON.

CAP. I.

Ver. MSS.

8. 1. εν φλογι πυρος, cum Vulg.

CAP. II.

2. 2. η ημερα του Κυριου, cum Vulg.
 4. 3. του Θεου καθισαι.

Ver. MSS.

16. scribendum in Text. ut MSS. 8 (αυτοι παρακλησιν αιωνιαν), cum Vulg.

CAP. III.

4. 1. και εποιησατε και ποιησετε.

EPIST. I. AD TIM.

CAP. I.

Ver. MSS.

1. 3. κατ' επιταγην Θεου Σωτηρος ημων, και Κυριου Ιησου Χριστου.
 1. 2. κατ' επιταγην του Σωτηρος ημων Θεου και.
 2. 2. απο Θεου Πατρος, και Χριστου Ιησου του, cum Vulg.
 9. scribendum in Text. ut MSS. 6 (πατραλοιας και μητραλοιας).
 12. scribendum in Text. ut MSS. 7 (τω ενδυναμωσαντι με Χριστω Ιησου), cum Vulg.
 16. scribendum in Textu, ut MSS. 7 (πρωτω ενδειξηται), cum Vulg.

CAP. II.

Ver. MSS.

5. scribendum in Text. ut MSS. 4 (αδελφοι Χριστος Ιησους), cum Vulg.
 9. scribendum in Text. ut MSS. 7 (μη εν τλημασι, η Χρυσω), cum Vulg.

CAP. III.

12. 1. τεκνων καλων.

CAP. IV.

6. 1. και τη καλη διδασκαλια, η, cum Vulg.
 16. 1. προσεχε σεαυτω και τη, cum Vulg.

VARIÆ LECTIONES.

CAP. V

- Ver. MSS.
 4. scribendum in Tex. ut MSS. 5 (τουτο γαρ
 εστιν αποδεκτον), cum Vulg.
 14. scribendum in Tex. ut MSS. 6 (βουλομαι
 δε νωτερας γαμειν).
 14. 2. βουλομαι ουν νωτερας, cum Vulg.

CAP. VI.

- Ver. MSS.
 12. 3. εις ην και εκληθη, και.
 16. scribendum in Tex. ut MSS. 7 (ψι τι η και
 κρατος), cum Vulg.

EPIST II. AD TIM.

CAP. I.

- Ver. MSS.
 4. scribendum in Tex. ut MSS. 6 (ινα χαρας
 πληρωθω).

CAP. II.

14. 1. ενωπιον του Θεου.

CAP. III

9. scribendum in Tex. ut MSS. 6 (αλλ' ου
 προκοφουσιν επι πλειον), cum Vulg.

Ver. MSS.

14. 2. εν οίς εμαθεσ και οίς επιστευθησ, cum Vulg.
 16. 1. Ξεπνευστος εστιν ωφελιμος, cum Vulg.
 17. scribendum in Textu ut MSS. 5 (εξηρι-
 σμενος), cum Vulg.

CAP. IV.

13. 2. μαλιστα δε τασ μεμβρανας, cum Vulg.
 19. scribendum in Textu ut MSS. 5 (Πρισκαν
 και Ακυλαν), cum Vulg.

EPIST. AD TIT.

CAP. I.

Ver. MSS

10. 2. εισι γαρ πολλοι ανυποτακτοι.

EPIST. AD PHILEM.

Ver. MSS.

6. 5. εν επιγνωσει παντος αγαθου.
 7. scribendum in Textu ut MSS. 7 (χαριν γαρ
 εχομεν);
 7. 1. χαραν γαρ εχομεν, cum Vulg.

Ver. MSS.

11. 1. ουνι δε και σοι και μοι ευχρ., cum Vulg.
 23. scribendum in Textu ut MSS. 6 (δ συν-
 αιχμαλωτος μου εν Χριστω Ιησου), cum
 Vulg.

EPIST. AD HEBR.

CAP. I.

- Ver. MSS.
 2. scribendum in Tex. ut MSS. 7 (επ' εσχατου
 των ημερων), cum Vulg.
 3. scribendum in Tex. ut MSS. 8 (εν δεξιη
 της μεγαλωσθησ), cum Vulg.

CAP. II.

7. 7. desunt hæc verba (και κατεστησασ αυτον επι
 τα εργα των χειρων σου).

CAP. III.

0. scribendum in Tex. ut MSS. 8 (και απουσ,
 αι).

CAP. IV.

Ver. MSS.

2. scribendum in Textu ut MSS. 8 (καθαπερ
 κρεινοι), cum Vulg.
 7. 2. καθως προειρηκεν, σημερον, εαν.
 8. corrigendum in Textu ut legunt MSS. 8
 (μετα ταυτα ημερας), cum Vulg.

CAP. V.

4. 4. αλλ' ο καλουμενος υπο του Θεου, cum Vulg.
 12. 1. γαλακτος, ου στεριασ τροφησ, cum Vulg.

CAP. VI.

7. 2. τον επ' αυτην πολλασις.

VARIÆ LECTIONES.

CAP. VII.

- Ver. MSS.
 1. apponendus articulus in *Tex.* ut MSS. 8 (του Θεου του ὑψιστου).
 17. 2. μαρτυρεται γαρ.
 25. legendum in *Tex.* ut MSS. 8 (εις το εντυχανειν ὑπερ αυτων).
 27. 1. ἑαυτον προσενεγκας.

CAP. VIII.

6. scribendum in *Tex.* ut MSS. 7 (τετευχε λειτουργιας, ὅσφ και κρειττονος), cum *Vulg.*
 11. scribendum in *Textu* ut legunt MSS. 5 (ἑκαστος τον πλησιον αὐτου, και ἑκαστος), cum *Vulg.*
 12. 1. και των ἀμαρτιων αυτων ου μη μνησθω ετι, cum *Vulg.*

CAP. IX.

2. 2. ειχε μεν ουν ἡ πρωτη σκηνη.
 1. 2. ειχε μεν ουν ἡ πρωτη δικαιοματα.
 1. 1. ειχε μεν ουν ἡ πρωτη διαθηκη.
 8. emendandum in *Tex.*, et legendum (μηπω πεφανερωσθαι) ut MSS. 8.
 9. scribendum in *Textu* ut MSS. 8 (εις τον καιρον τον ενεστηκοτα), cum *Vulg.*
 11. 1. των γενομενων αγαθων.
 14. 4. ὅς δια Πνευματος Ἁγιου, cum *Vulg.*
 19. corrigendum in *Textu* cum artic. (παντι τῷ λαφ), ut MSS. 8.
 25. 2. εις τα ἁγια των ἁγιων κατ' ἑναυτον.
 28. 2. απεκδεχομενους δια πιστεως εις Σωτηριαν.

CAP. X.

2. 1. ἐπει καν εκουσαντο.
 9. scribendum in *Textu* ut MSS. 7 (του ποιησαι ὁ θεος το θελημα σου. αναρει το), cum *Vulg.*
 10. 1. εσμεν δια της προσφορας, cum *Vulg.*
 17. 3. ὑστερον λεγει. και των ἀμαρτιων, και των.
 18. scribendum in *Textu* ut MSS. 8 (ὅπου δε αφεις τούτων), cum *Vulg.*

Ver. MSS.

23. 1. της πιστεως ακληνη.
 25. 1. την συναγωγην ἑαυτων, cum *Vulg.*
 34. 3. εν ἑαυτοις κρειττονα.
 39. scribendum in *Textu* ut MSS. 8 (εις τηροποιησιν ψυχης), cum *Vulg.*

CAP. XI.

4. 1. ετι λαλει, cum *Vulg.*
 5. scribendum in *Tex.* ut MSS. 8 (δοτι μηθηκειν).
 8. scribendum in *Tex.* ut MSS. 8 (ἔβαλε εις τον τοπον).
 9. scribendum in *Textu* ut MSS. 8 (πιστα παρωκησεν εις γην της), cum *Vulg.*
 11. 6. και αυτη Σαρρα δυναμις εις.
 29. 1. οἱ Αιγυπτιοι κατεποντισθησαν.
 39. 1. τας επαγγελιας.

CAP. XII.

1. scribendum in *Textu* ut MSS. 8 (κα τῶν ευπεριστατων ἀμαρτιαν)
 2. 1. εν δεξια τε του Θεου.
 3. scribendum in *Textu* ut MSS. 8 (εὐλογισαθε γαρ τον), cum *Vulg.*
 7. 2. εις παιδειαν ὑπομενετε.
 13. legendum in *Tex.* ut MSS. 8 (και τρηκορθας), cum *Vulg.*
 18. 1. και γνοφω, και ζοφω, και θυελλυ.
 25. 3. οἱ τον ἀπ' ουρανων αποστρεφόμενοι, cum *Vulg.*

CAP. XIII.

9. scribendum in *Textu* ut MSS. 7 (μη ταμφορεσθε), cum *Vulg.*
 12. 1. ἐξω της πολεις επαθε.
 14. corrigendum in *Textu* juxta MSS. 8 (αλλε την μελλουσαν ἐπιζητουμεν), cum *Vulg.*
 21. addendum in *Textu*, ut legunt MSS. 7 (π τῶν αιωνας των αιωνων. ἀμψ), cum *Vulg.*

JACOBI EPIST. CATHOL.

CAP. I.

- Ver. MSS.
 3. 1. το δοκιμιον ὁμων καταργαζεται.
 18. 1. απαρχην των αὐτου κτισματων.
 19. 2. ἵστε ἀδελφοι μου αγαπ., cum *Vulg.*
 19. 1. εστω δε πας ανθρωπος, cum *Vulg.*
 21. scribendum in *Textu* ut MSS. 7 (εν πραιτητι).
 23. 4. ακροατης νομου εστι.
 25. 1. και παραμενιαις, ουκ ακροατης.
 26. 2. θρησκος ειναι, μη χαλιναγ., cum *Vulg.*

CAP. II.

4. scribendum in *Textu* ut MSS. 6 (ου διεκριθητε εν ἑαυτοις), cum *Vulg.*

Ver. MSS.

10. 1. ὅλον τον νομον τελεισει.
 13. 4. ελεον κρισεως.
 13. 1. κατακαυχεται δε ελεος, cum *Vulg.*
 18. 1. δεξον μοι την πιστιν σου χωρις των ἰσχυραγων δεξω σοι εκ των ἰργων σου πιστιν, cum *Vulg.*
 24. 2. ὁρατε, ὅτι ἐξ, cum *Vulg.*

CAP. III.

2. 3. δυναμενος χαλιναγ. cum *Vulg.*
 5. 1. ἰδου ἡλικον πυρ, cum *Vulg.*
 6. 2. της αδικιας. ἡ γλωσσα καθισταται, cum *Vulg.*
 10. scribendum in *Textu* ut MSS. 7 (οἱ ἀδελφοι μου ταυτα), cum *Vulg.*

VARIAE LECTIONES.

- Ver. MSS.
 12. 3. οὕτως ουδε μια πηγη.
 13. legendum in Tex. ut MSS. 5 (τις σοφος και επιστημων εν ἑμιν), cum Vulg.
 17. scribendum in Textu ut MSS. 6 (ελιους και καρπων αγαθων), cum Vulg.
 18. scribendum in Tex. ut MSS. 8 (καρπος δε δικαιοσυνης).

CAP. IV.

6. scribendum in Textu ut MSS. 8 (ὁ θεος ὑπερφηανος αντισασεται), cum Vulg.
 11. 2. αδελφου, η κρινων, cum Vulg.
 12. 4. ὁ νομοθετης και κριτης ὁ δυναμ., cum Vulg.
 12. 2. τις ει ὁ κρινων τον πλησιον; cum Vulg.
 13. 2. σημερον η αυριον, cum Vulg.
 14. 4. ατμς γαρ εστιν ἡ προς ολιγον φαινομενη.

- Ver. MSS.
 14. 1. επειτα δε αφανιζομενη. MS. 1, ὑπειται και εφανιζ.

CAP. V.

4. scribendum in Tex. ut MSS. 8 (τας χωρας ἑμων, απεστεριημενος.
 5. 1. εδρεψατε τας σαρκας ἑμων.
 5. 1. ἑμων εν ἡμερα σφαγης, cum Vulg.
 10. scribendum in Textu ut MSS. 5 (αδελφοι της κακοπαθειας).
 10. scribendum in Textu ut MSS. 5 (εν τῳ ονοματι Κυριου), cum Vulg.
 14. scribendum in Tex. ut MSS. 8 (προσκαλεσασθω τους).
 15. 1. αφιθρουνται αυτῳ, cum Vulg.
 19. 2. αδελφοι μου, εαν τις, cum Vulg.
 20. 2. σωσει την ψυχην αυτου εκ θανατου.

PETRI EPIST. CATHOL. I.

CAP. I.

- Ver. MSS.
 11. scribendum in Tex. ut MSS. 8 (προμαρτυρομενον).
 12. 2. ἑμας Πνευματι Ἄγιῳ, cum Vulg.
 16. scribendum in Tex. ut MSS. 7 (ἅγιοι γινισθε).
 16. 1. ἅγιοι εσεσθε, ὅτι, cum Vulg.
 22. 2. της αληθειας εις φιλαδελφιαν.
 24. 2. δοξα αυτης ὡς ανθος, cum Vulg.

CAP. II.

2. scribendum in Tex. ut MSS. 7 (ανξηθητε εις σωτηριαν), cum Vulg.
 5. 5. εις ιερατευμα ἅγιον.
 6. scribendum in Textu ut MSS. 5 (διοτι περιεχει ἡ γραφη), cum Vulg.
 8. 1. απιστουντες, εις ὁ και, cum Vulg.
 9. 2. τας αρετας εξαγγεληητε, cum Vulg.
 12. scribendum in Tex. ut MSS. 8 (εν ψ̄ καταλαλουσιν), cum Vulg.
 16. scribendum in Tex. ut MSS. 8 (αλλ' ὡς δουλοι Θεου).
 17. scribendum in Tex. ut MSS. 8 (την αδελφοτητα αγαπησατε).
 19. 1. τουτο γαρ χαρις παρα Θεῳ.
 19. 1. ει δια συνειδησιν αγαθην ὑποφ.
 21. 5. εις τουτο γαρ και εκληθητε.
 24. 2. ον τῳ μωλωπι ιαθητε, cum Vulg.

CAP. III.

6. 1. ὑπηκουε τῳ Αβρααμ, cum Vulg.
 7. scribendum in Tex. ut MSS. 6 (χαριτος ζωης), cum Vulg.
 7. scribendum in Textu ut MSS. 5 (εις το μη εγκοκτεσθαι), cum Vulg.

Ver. MSS.

9. 1. ἰνα ευλογιας κληρονομη.
 15. 1. αλλα μετα πρῆμιτητος και φοβου, cum Vulg.
 16. 2. τῳ αγαθῳ εν Χριστῳ αναστροφη.
 21. scribendum in Tex. ut MS. 1 (ὁ αντιτυπον νυν), cum Vulg.
 21. 1. δι' ὑδατος και ἑμας αντιτυπον νυν σωζει βαπτισμα.

CAP. IV.

1. scribendum in Textu ut MSS. 6 (ὅτι ὁ παθων σαρκι).
 1. 2. ὅτι ὁ παθων εν σαρκι.
 1. 1. πεπανται ἁμαρτιας.
 3. 3. αρκετος γαρ ὁ παρεηλυθως, cum Vulg.
 8. scribendum in Tex. ut MSS. 8 (καλυπτει πληθος), cum Vulg.
 9. 1. κατα ανθρωπον σαρκι.
 11. legendum in Tex. ut MSS. 6 (ἡς χορηγει ὁ θεος), cum Vulg.
 14. 2. ὅτι το της δοξης και δυναμειω και το του Θεου Πνευμα εφ' ἑμας αναπαιεται, cum Vulg.
 16. 2. τον Θεον εν τῳ ονοματι τουτῳ, cum Vulg.
 19. 1. εν αγαθοποιαις, cum Vulg.

CAP. V.

5. 1. αλληλοις την ταπεινοφροσυνην, cum Vulg.
 5. legendum in Textu ut MSS. 8 (εγκομβωσασθε).
 8. scribendum in Textu ut MSS. 5 (ὅτι ὁ αντιδικος ἑμων), cum Vulg.
 8. 4. περιερχεται ζητων, cum Vulg.
 8. 4. τινα καταπειν.
 12. 2. εις ἡν στητε.
 14. 1. εν φιληματι ἁγιῳ, cum Vulg.

PETRI EPIST. CATHOL. II.

CAP. I.

- Ver. MSS.
1. 5. Συμειν Πετρος.
 5. 4. και αυτο δε τουτο.
 10. 1. σπουδασατε, ινα δια των κυλων εργαων
 βεβαιαν υμων την, cum Vulg.
 11. scribendum in Textu ut MSS. 5 (του
 Κυριου ημων και Σωτηρος Ιησου Χρ.),
 cum Vulg.
 16. 1. αλλ' αυτοπται γενηθεντις.
 21. 1. ελαλησαν απο θεου ανθρωποι.

CAP. II.

2. 4. δι' αις η οδος της αληθειας.
 3. 5. ου νυσταξει.
 4. 1. εις κρισιν κολαζομενους τηρειν, cum Vulg.
 9. scribendum in Textu ut MSS. 5 (εκ πειρα-
 σμου ρησεσαι), cum Vulg.
 10. scribendum in Textu ut MSS. 8 (και Κυριο-
 τητος καταφρονουντας), cum Vulg.
 13. 1. (εντροφωντις εν ταις αγαπαις αυτων), cum
 Vulg.

Ver. MSS.

14. 1. και ακατακαυστου αμαρτιας, cum Vulg.
 15. 2. Βαλααμ του Βεωρ.
 17. 2. και ομιχλαι υπο λαϊλακος ελευνορ.
 17. 3. εις αιωνας τετηρηται.
 17. 1. του σκοτους τετηρηται, cum Vulg.
 18. scribendum in Textu ut MSS. 5 (ομοι-
 ασελγιας), cum Vulg.
 18. 5. τους οντως αποφυγοντας. MS. 1, απη-
 γοντας, cum Vulg.

CAP. III.

3. 2. εν εμπαιγμονη εμπαικεται, cum Vulg.
 5. 4. και δι' υδατος συνθεστωτα.
 10. scribendum in Textu ut MSS. 8 (κα στα-
 χια καυσουμενα τηραται).
 10. impressi cum Vulg., στοιχεια δε καυσουμη
 λυθησονται.
 16. 2. εν αις εστι δυσνοητα.
 18. scribendum in Textu ut MSS. 8 (κα πη,
 και εις ημεραν αιωνος), cum Vulg.

JOHANNIS EPIST. CATHOL. I.

CAP. I.

- Ver. MSS.
3. corrigendum in Textu ut legunt MSS. 8
 (απαγγελλομεν υμιν), cum Vulg.
 3. 1. και η κοινωνια η ημετερα, cum Vulg.
 5. scribendum in Textu ut MSS. 7 (και εστιν
 αυτη η αγγελια), cum Vulg.

CAP. II.

6. 2. και αυτος περιπατειν, cum Vulg.
 7. 2. αγαπητοι, ουκ εντολην καινην, cum Vulg.
 7. 2. ον ηκουσατε· παλιν εντολην, cum Vulg.
 2. 3. εργαψα υμιν παιδια.
 13. scribendum in Textu ut MSS. 8 (οτι εγνω-
 κατε τον Πατερα).
 13. impressi cum Vulg., οτι εγνωκατε τον απ'
 αρχης.
 13. vocem γραφω mutandum in εργαψα, juxta
 MSS. 8.
 23. 2. ουδε τον Πατερα εχει. ο ομολογων τον Υιου,
 και τον Πατερα εχει. υμεις ο ηκουσατε,
 cum Vulg.
 27. 1. απ' αυτου, μενετε εν υμιν, cum Vulg.
 27. 1. αλλ' ως το αυτο Πνευμα.
 27. 1. αλλ' ως το αυτου χρισμα, cum Vulg.
 27. 2. ειδαξεν υμας, μενετε εν αυτω, cum Vulg.
 29. scribendum in Textu ut MSS. 5 (εξ αυτου
 γεγεννηται), cum Vulg.

CAP. III.

1. 2. κληθωμεν, και ισμεν.
 5. 2. ινα τας αμαρτιας αρη.

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Ver. MSS.

14. 1. ο μη αγαπων μενι εν τη θανατη, cum
 Vulg.
 16. scribendum in Text. ut MSS. 8 (εν ποιη
 εγνωκαμεν την αγαπην, οτι εκεινος).
 16. impressi cum Vulg., την αγαπην του θεου
 οτι.
 17. scribendum in Textu ut MSS. 5 (τε
 σπλαγχνα αυτου απ' αυτου), cum Vulg.
 23. 1. ινα πιστευωμεν τη Υιω αυτου Ιησου Χρισ-
 του.
 23. 2. εντολην ημιν, cum Vulg.
 24. corrigendum in Textu ut MSS. 8 (κα αυτη
 εν αυτω. και εν), cum Vulg.

CAP. IV.

3. scribendum in Textu ut MSS. 8 (κα τον
 εστι το του Αντεχριστου).
 6. 1. εν τωτω γνωσκομεν το πνευμα, cum Vulg.
 9. scribendum in Textu ut MSS. 8 (πιστωσας
 ε θεος ες τον).
 16. scribendum in Text. ut MSS. 6 (κα ε θεος
 εν αυτω· εν τωτω), cum Vulg.
 19. 1. ημεις αγαπωμεν τον θεον, οτι ε θεος πρωτος
 &c., cum Vulg.

CAP. V.

2. 1. και τας εντολας αυτου ποιωμεν, cum Vulg.
 6. 1. τις εστι δε ο ψευδης.
 6. scribendum in Textu ut MSS. 8 (αλλ' ο
 τη υδατι και τη αιματι).
 7. 8. οτι τρεις εισιν οι μαρτυρουντις, το πνευ-

VARIÆ LECTIONES.

Ver. MSS.

και το ὕδωρ και το αἷμα και οἱ τρεις εἰς το ἓν εἰσιν. *Et.*

7. 8. Porro totus septimus versus hujus Capituli desideratur in 8. MSS. Codd. Græcis, scilicet, ὅτι τρεις εἰσιν οἱ μαρτυροῦντες ἐν τῇ οὐρανῷ, ὁ Πατήρ, και ὁ Λόγος, και το Ἅγιον Πνεῦμα και οἱ τρεις εἰς το ἓν εἰσι. Sed quia citatur a sanctis Patribus, tum ante Arianorum tempora a S. Cypriano, quem etiam citat Fulgentius, lib. Contra Arianos ad 10 objectiones eorundem, libro De Unitate Ecclesiæ Catholicæ, his verbis, *Et iterum de Patre, et Filio, et Spiritu Sancto, scriptum est, et hi tres unum sunt*; tum furente passim, et devastante omnia Arianorum hæresi, a Sancto Athanasio in opusculo, cui prænotatus est titulus, *Disputatio cum Ario*

Ver. MSS.

Nicææ habita; his verbis: *προς δε τοις πασιν Ιωαννης φασκει, Και οἱ τρεις το ἓν εἰσιν, hoc est, Præter hæc omnia Johannes inquit; Et hi tres unum sunt*; et sumit Athanasius hæc verba ex 7. non 8. versu, cum expresse agat de Consubstantialitate Trium Divinarum Personarum: idcirco versus integer in Textu Græco relictus est, juxta veritatem Lat. Vulg. editionis, et impressos etiam Codd. Græcos.

13. 2. ταυτα εγραφα ὑμιν, ινα ειδητε.
scribendum in Text. ut MSS. 7 (ινα γινωσκωμεν τον Αληθινον και ισμεν).
20. 1. τον Αληθινον Θεον και ισμεν.
20. scribendum in Textu ut MSS. 8 (και ἡ ζωη ἡ αιωνιος).

JOHANNIS EPIST. II.

Ver. MSS.

7. 3. εζηλθον εἰς τον κοσμον, cum Vulg.
8. 2. ινα μη απολεισθε ἃ εργασασθε, αλλα μισθον πληρη απολαβητε, cum Vulg.

Ver. MSS.

12. 1. ελπιζω γαρ ελθειν προς ὑμας, cum Vulg.
12. 1. ινα ἡ χαρα ὑμων, cum Vulg.

JOHANNIS EPIST. III.

Ver. MSS.

4. μειζοτεραν ταυτης ουκ.
5. 1. μισθον ποιεις, ὁ ιαν.
5. 2. και τουτο ξενους, cum Vulg.
7. 1. απο των εθνικων.

Ver. MSS.

10. corrigendum in Textu ut legant MSS. 8 (ὑπομνηστω αυτου τα), cum Vulg.
12. 3. και οιδας ὅτι, cum Vulg. MS. 1, και οιδαμεν ὅτι.
15. 1. ασπαζου τους αδελφους κατ'.

JUDÆ EPIST. CATHOL.

Ver. MSS.

1. 2. Πατρι ηγαπημενοι, cum Vulg.
3. 2. περι της κοινης ἡμων σωτηριας.
3. scribendum in Textu ut MSS. 8 (τη ἀπαξ παραδοθεισῷ).
4. 3. και τον μονον Δεσποτην, και Κυριον ἡμων Ιησουν Χρ., cum Vulg.
4. 5. και τον μονον Δεσποτην, Θεον, και Κυριον ἡμ., &c.
5. 1. ειδοτας ἀπαξ τουτο, ὅτι. MS. 1, ειδοτας ἀπαξ παντα ὅτι Ιησους λαον, cum Vulg.
9. 1. ὅτι Μιχαηλ ὁ αρχαγγελος τῇ διαβολῃ, cum Vulg.

Ver. MSS.

12. scribendum in Textu ut MSS. 8 (συννωχουμενοι αφοβως), cum Vulg.
15. 1. και εξελεγξαι.
15. 3. τους ασβειβεις περι παντων, cum Vulg.
18. 2. ἐκ' εσχατου του χρονου ελευσονται εμπαικται, cum Vulg.
22, 23. 1. και ους μεν ελεγεχετε διακρινομενους, ους δε σωζετε, εκ πυρος ἀρκ., cum Vulg.
23. 2. addunt, ους δε ελειτε εν φοβῳ, μισουντες και, cum Vulg.
25. 2. μονῃ Θεῳ Σωτηρι ἡμων δια Ιησουν Χρ. Κυριον ἡμων δοξα και, cum Vulg.
25. 1. δοξα και μεγαλοπρεπεια, cum Vulg.

VARIÆ LECTIONES.

APOCALYPSIS,

Ex Collatione Codicum Manuscriptorum iv. antiquorum.

CAP. I.

- Ver. MSS.
 1. 1. non legit verba hæc (και ἀτίνα εἰσι, και ἀ
 χρη γενεσθαι μετα ταυτα), cum Vulg.
 3. 1. ὁ ἀναγινωσκων και ακουων τους, cum Vulg.

CAP. II.

1. legendum in Tex. ut MSS. 4 (τῆ ἀγγελῶ
 τῆς ἐν Ἐφεσῶ ἐκκλησίας γραφῶν), cum
 Vulg.
 7. 1. ὁ ἐστίν ἐν τῆ παραδείσῳ του θεου μου, cum
 Vulg.
 9. 2. ἐκ των λεγοντων Ἰουδαιους εἶναι, cum Vulg.
 16. 2. των Νικολαϊτων ὁμοιως μετανοησον ουν, cum
 Vulg.
 17. 1. δῶσω αὐτῶ του μαννα του κεκρυμμενου, cum
 Vulg.
 17. scribendum in Tex. ut MSS. 4 (ὁ οὐδεὶς
 οἶδεν, ἐ μὴ ὁ), cum Vulg.
 20. 1. ἀλλ' ἐχω κατα σου πολυ, ὅτι, cum Vulg.
 22. 1. ἐκ των ἐργων αὐτων, cum Vulg.
 25. 1. ἀχρις οὐ ανοιξῶ.

CAP. III.

4. 1. οἱ οὐκ ἐμολυναν, cum Vulg.
 7. 1. και οὐδεὶς κλεισει' και ὁ κλειων, και οὐδεὶς
 ανοιξει.
 7. 1. ὁ ανοιγων, και οὐδεὶς κλεισει αὐτην, ἐ μὴ ὁ
 ανοιγων' και κλειων, και οὐδεὶς ανοιξει.
 12. scribendum in Tex. ut MSS. 4 (και γραψῶ
 ἐπ' αὐτον το ονομα).
 18. 2. και μὴ φανερωθῆ ἢ ἀσχυνη, cum Vulg.
 18. 2. και κολουριον, ἵνα ἐγχριση τους οφθαλ.
 20. 1. τὴν θυραν εἰσελευσμαι προς, cum Vulg.

CAP. IV.

3. 1. ὄρασις σμαραγδινων.
 4. 2. και ἐπὶ τους θρονους εικοσι τεσσαρας πρεσβυ-
 τερους, cum Vulg.
 6. scribendum in Textu ut MSS. 3 (ὑαλινη).
 7. 2. ἐχον προσωπον ἀνθρωπου.
 8. 3. λεγοντες, ἅγιος, &c. MSS. 2, ἅγιος, ἅγιος,
 ἅγιος, Κυριος, cum Vulg.
 10. scribendum in Tex. ut MSS. 4 (και βαλουσι
 τους στεφανους).
 11. scribendum in Textu ut MSS. 4 (ἦσαν, και
 ἐκτισθησαν).

CAP. V.

2. 2. ἐν φωνῆ μεγαλῆ.
 5. 2. ὁ ανοιγων το βιβλιον, και τας ἑπτα.
 6. scribendum in Tex. ut MSS. 4 (και εἶδον
 ἐν μεσῳ του θρονου).
 6. impressi cum Vulg. και εἶδον, και ἶδον ἐν
 μεσῳ του θρονου.
 6. corrigendum in Tex. mendum, et legendum
 cum MSS. 4 (ὡς ἐσφαγμενον).

Ver. MSS.

- 7, 8. legendum in Tex. ut MSS. 4 (ἐπὶ του θρονου.
 και ὅτε ελαβε το βιβλιον).
 10. scribendum in Tex. ut MSS. 3 (και βα-
 λουσουσιν ἐπὶ τῆς γῆς).
 13. 1. και παντα τα ἐν αυτοις, παντας ἤκουσα.

CAP. VI.

- 1, 2. 2. ἐρχου, και ἴδε. Και ἶδον ἵππος λευκος.
 3, 4. 1. ἐρχου και ἴδε. Και ἐξηλθεν ἄλλος ἵππς.
 cum Vulg.
 5. 2. ἐρχου και ἴδε. Και ἶδον ἵππος μελας, cum
 Vulg.
 7, 8. 2. ἤκουσα του τεταρτου ζῶου λεγοντος, Ἐρχῶ
 και ἴδε. και ἶδον ἵππος.
 8. 2. και ὁ ἄδης ἠκολουθει αὐτῶ, cum Vulg.
 9. 2. τας ψυχας των ἐσφαγμενων, cum Vulg.
 11. scribendum in Tex. ut MSS. 4 (και εὐθὺς
 αυτοις ἕκαστῳ στολη λευκη, και ἐρέσθη
 αυτοις, ἵνα ἀναπαυσωνται ἐπὶ χρόνον, ἕως
 οὐ πληρωσῶσι και οἱ), cum Vulg.
 12. 1. και εἶδον, ὅτε ἠνοιξε τὴν, cum Vulg.

CAP. VII.

1. scribendum in Tex. ut [MSS. 4 (και μετὰ
 ταυτο εἶδον).
 1. 2. μῆτε ἐπὶ τι δένδρον, cum Vulg.
 3. corrigendum in Textu ut legitur MSS. 3
 (μὴ ἀδικησῆτε).
 9. 2. ἕστωτας ἐνωπιον του θρονου. ποικ, τερ-
 βεβλημενους.
 9. scribendum in Tex. ut MSS. 4 (και φοιτασ
 ἐν ταις).
 17. scribendum in Tex. ut MSS. 4 (ποιμασι
 αὐτους, και ὀδηγεῖ αὐτους).
 17. impressi cum Vulg., ποιμανει αὐτους, ἐν
 ὀδηγησει αὐτους.

CAP. VIII.

7. scribendum in Tex. ut MSS. 4 (κατα
 και το τριτον των δένδρων κατεκα, ἐ
 πας χορτος, cum Vulg).
 12. 2. το τριτον αυτων, και το τριτον αυτων π
 φανῆ, ἢ ἡμερα, και ἡ νυξ ὁμοιος.
 13. 1. και εἶδον, και ἤκουσα ἑνος ἀγγελου πτοματι
 λεγοντος.
 13. 2. φωνῆ μεγαλῆ, Οὐαι, &c., cum Vulg.

CAP. IX.

4. scribendum in Tex. ut MSS. 4 (και ἐρέσθη
 αυταις).
 5. scribendum in Textu ut MSS. 4 (ἀλλ' οὐ
 βασανισθῶσι.
 5. impressi et Vulgata, ἀλλ' ἵνα βασανῶσι
 5. 3. ὅταν παισῆ ἀνδρωπων.
 6. corrigendum in Tex. ut MSS. 2 (ἐγγισθησ
 οἱ ἀνδρωποι τον θανατον), cum Vulg.

VARIÆ LECTIONES.

- Ver. MSS.
7. scribendum in Tex. ut MSS. 4 (ήτοιμα-
σμενοις εις), cum Vulg.
9. 2. άρματων πολλων.
10. 1. και κεντρα εν ταις ουραις αυτων' εξουσιαν
εχουσι, cum Vulg.
12. 1. ει δυο ουαι. Και μετα ταυτα και ο έκτος
αγγελος.
14. 1. εν τῷ ποταμῷ, cum Vulg.
5. scribendum in Textu ut MSS. 4 (εις την
ώραν, και εις την ήμεραν, και μηνα),
cum Vulg.

CAP. X.

1. scribendum in Tex. ut MSS. 4 (και ή ιρις
επι).
4. 2. βρονται' και μη αυτα γραψῃς, cum Vulg.
7. 2. και ετελεσθη το μυστηριον του Θεου, ώς
ευηγγελισεν τους.
9. 2. λεγων αυτω, δουναι μοι το βιβλιον, cum
Vulg.

CAP. XI.

1. 2. non legunt illas voces (και ειστηκει ο αγγε-
λος), cum Vulg.
2. 2. εκβαλέ εξω, και μη αυτην μετρησῃς.
5. 1. και ειτις αυτους θελει αποκτειναι, ούτως δι
αυτον.
3. 1. εασι επι της πλατειας της πολ.

CAP. XII.

1. 2. ότι εβληθη ο κατηγορος.
1. 1. της μαρτυριας αυτου, cum Vulg.

CAP. XIII.

2. 2. επι πασαν φυλην, και λαον, και γλωσσαν, και,
cum Vulg.
- scribendum in Tex. ut MSS. 4 (και ποιησῃ
όσοι αν μη προσκνησῃσι τη εικονι), cum
Vulg.
3. το χαραγμα, το ονομα του θηριου.
1. το χαραγμα του θηριου, η τον αριθμον.

CAP. XIV.

2. και ειδον, και ιδον το αρνιον.
2. και μετ' αυτου αριθμος έκατον.
- scribendum in Textu ut MSS. 4 (όπου αν
ύπαγγῃ), cum Vulg.
3. και ειδον αγγελον πετομενον.
2. φοβηθητε τον Κυριον, και δοτε, cum Vulg.
2. και προσκνησῃτε αυτον τον ποιησαντα τον
ουραν., cum Vulg.
2. ής πεποτικε παντα τα εδη.
1. και λαμβανει το χαραγμα.
2. των άγιων εστιν, οι τηρουντες τας εντολας,
cum Vulg.
2. εις την ληνον την μεγαλην του θυμου του.

CAP. XV.

- Ver. MSS.
6. 2. τας έκτα πληγας εκ του ναου, οι ησαν, cum
Vulg.
6. scribendum in Textu ut MSS. 4 (λινον
καθαρον, λαμπρον, και).
8. 2. αι έκτα πληγαι των έκτα αγγελων, cum
Vulg.

CAP. XVI.

1. 2. ύπαγετε, και εκχεατε, cum Vulg.
3. 2. και πασα ψυχη απεθανεν.
4. 2. και ο τρίτος εξεχει, cum Vulg.
4. 3. και εις τας πληγας των ύδατων, cum Vulg.
7. scribendum in Textu ut MSS. 4 (και ηκουσα
του θυσιαστηριου λεγοντος).
7. impressi, και ηκουσα εκ του θυσιαστηριου,
λεγοντος.
14. 2. εισι γαρ πνευματα δαιμονιων, cum Vulg.
16. 1. μαγεδων.
21. 1. μεγαλη ταλαντια.

CAP. XVII.

5. 2. των πορων και των βδελυγματων της.
8. 1. οι κατοικουντες την γην, cum Vulg.
8. 1. και ουκ εστι, και παριστιν.
11. 1. και τουτο ογδοος εστι.
17. 2. αχρι τελειθωσιν οι, cum Vulg.

CAP. XVIII.

3. 2. πεπωκασι παντα τα εθνη, cum Vulg.
6. 2. και διπλωσατε τα διπλα, ώς και αυτη, και
κατα τα εργα αυτης.
7. 2. βασανισμον και πενθος. ότι, cum Vulg.
9. 2. και κλανσουσι, και πενθησουσιν επ' αυτη οι
βασ.
17. 2. και πας ο επι τοπων πλειων, και.

CAP. XIX.

13. 2. και κεκληται το ονομα αυτου.

CAP. XX.

2. 2. ός εστι διαβολος και Σατανας.
4. 2. μετα του Χριστου τα χιλια ετη.

CAP. XXI.

12. 2. ά εστιν ονοματα των δωδεκα φυλων, cum
Vulg.
20. scribendum in Tex. ut MSS. 3 (ο ένδεκατος
ακινηθος), cum Vulg.

CAP. XXII.

1. 1. ποταμον ύδατος, cum Vulg.
3. 1. και παν καταθεμα ουκ εσται ειτι, cum Vulg.
7. 1. και ιδου ερχομαι ταχυ' μακαριος, cum Vulg.

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- Apollo*, remarkable that a Jew should have been so named, Acts xviii. 24. How this circumstance may be accounted for, *ibid*.
- Apologies* of the primitive Christians, brief account of the, 2 Tim. iv., *in fine*.
- Apology*, ancient and modern acceptations of this word, Acts xxii. 1; 2 Tim. iv. 16.
- Apostasy*, five degrees of, pointed out, Heb. iii. 12.
- Apostasy of the latter times*, Bishop Newton's observations on St. Paul's prophecy concerning the, 1 Tim. iv., *in fine*.
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- Appii Forum*, a town about 52 miles from Rome, now called Cæsarilla de S. Maria, Acts xxviii. 15.
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- Araspes*, very remarkable anecdote concerning, related by Xenophon, in his life of Cyrus, Rom. vii. 20.
- Aratus*, St. Paul's citation from the Phenomena of, in his celebrated sermon at Athens, Acts xvii. 28.
- Archangel*, this word not found in the sacred writings in the plural number, and why, Jude 9.
- Αρχεσθαι*, extensive import of this word in the sacred canon, John xiii. 5.
- Archimedes*, how this celebrated mathematician destroyed the Roman fleet, and thus prolonged for a short time the political existence of Syracuse, Acts xxviii. 12.
- Architriclinus*, original acceptance of this word, John ii. 8. What it afterwards imported, *ibid*.
- Areopagus*, a hill not far from the Acropolis, where the supreme court of justice of the Athenians was held, one of the most sacred and reputable courts in the whole Gentile world, Acts xvii. 19. Poetic fiction from which this Athenian court obtained its

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Assos, a maritime town of Asia Minor, called also Apollonia, Acts xx. 13.

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Ave Maria, that this salutation was given in a dream or vision, as some have stated, highly improbable, Luke i. 28.

Αξινη, or common battle-axe, a sort of military weapon among the ancients, Eph. vi. 13.

Asotus of the New Testament the same with the *Ashdod* of the Old, Acts viii. 40.

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Backbone, singular opinion of the Jews respecting the lower joint of the, 1 Cor. xv. 44.

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Balaam, the Hebrew word בלעם *Balaam*, and the Greek word Νικολαος, *Nicolaus*, of the same import. Introduction to 2 Peter.

- Bala**, bishop of Oosoty, account of this commentator, Preface to the Revelation.
- Balle**, thoughts on their ruinous tendency, Matt. xiv. 13.
- Bambukholasi**, see *Hierapolis*.
- Band**, *οχημα*, cohort or regiment, see Acts x. 1.
- Baptism**, a rite among the ancient Jews, by which proselytes were received into the full enjoyment of the Jewish privileges, John i. 25. How baptism was administered by the primitive Christians, Matt. iii. 6, xxviii. 19; Mark xvi., *in fine*. Copious extract from Dr. Lightfoot relative to the nature and importance of baptism, Mark xvi., *in fine*. Baptism of water not superseded by the baptism of the Holy Ghost. This clearly proved in the case of the first Gentile converts, all of whom had received the Holy Ghost *previously* to their baptism by water, Acts x. 47, 48. The iteration of baptism, after it has been once essentially performed, a profanation of this sacred rite, Acts xix. 5.
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- Baptismal registers** in churches, origin of, Rev. iii. 5.
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- Barbarous nations**, dreadful violence of their irruptions into the Roman dominions in the fifth century, as described by Drs. Mosheim and Robertson, Rev. xii. 15.
- Barchochab**, an impostor in the reign of Adrian, John iv. 29. On what account put to death, *ibid*.
- Barley**, considered a very mean fare in the East, John vi. 9. This illustrated by a quotation from Plutarch, *ibid*.
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- Bar Naphli**, an appellation of the Messiah among the rabbins, Acts xv. 16.
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- Beith**, בית, a frequent acceptance of this word, 2 Cor. v. 2.
- Belos**, a word signifying any kind of military missile, Eph. vi. 16.
- Benedictus**, Wakefield's criticism on a remarkable expression in the, Luke i. 76.
- Beneficarii**, among the Romans, who, Luke xxii. 5.
- Bequests** of lands, &c., to churches or religious uses exceedingly common before the Reformation, Matt. xv. 5. A frequent form of these instruments, *ibid*.
- Berea**, a city of Macedonia, near Pella, Acts xvii. 10.
- Berenge-wook**, among the Hindoos, what, 1 Cor. vii., *in fine*.
- Berentice**, or *Bernice*, sister of Agrippa, character of, Acts xxv. 13.
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- Beth-lehem**, two cities of this name in the Promised Land, Matt. ii. 1. Derivation and import of the name, *ibid*. Appositeness of this appellation to the place of our Lord's birth, *ibid*.
- Bethphage**, where situated, and why probably so named, Matt. xxi. 1.
- Bhargus**, Sir William Jones's remarks upon this Hindoo word, John i. 9.
- Bigotry**, reflections on the spirit of, which is manifested by some professing Christians, Mark ix. 39; 2 Pet. i. 7.
- Binding and loosing**, a mode of expression frequently used by the Jews, Matt. xvi. 19. Its import, *ibid*; xviii. 18.
- Birth-day** of a monarch either meant the day on which he was born, or on which he commenced his reign, Matt. xiv. 6.
- Bishop**, derivation and import of this word, 1 Tim. iii. 2. Fifteen qualifications of a Christian bishop, 1 Tim. iii. 2—7.
- Bishop of Rome**, Grenville Sharp's observations on the pretended supremacy of the, Luke ix., *in fine*.
- Bismillahi Arrahmani Arrahcomi**, "In the name of the most merciful and compassionate God," a sentence in very frequent use among the Mohammedans in matters sacred and profane, Col. iv. 17.
- Bithynia**, boundaries of this ancient kingdom of Asia, 1 Pet. i. 1. Its various appellations, *ibid*. Now under the domination of the Turks, *ibid*.
- Bituminous Salt**, a species of salt generated at the Lake Asphaltites, easily rendered vapid, Matt. v. 13.
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- βλασφημία**, *blasphemy*, its import when used in reference to God, Matt. ix. 3, xv. 19; John x. 33; Acts vi. 11; 1 Cor. iv. 12; 2 Tim. iii. 2: when applied to man, *ibid*. Among the Jews all who heard a blasphemous speech were obliged to rend

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Bloody sweat, instance of a, as related by De Thou, Luke xxii. 44.

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Boyle, anecdote relative to his great reverence for the name of God, 2 Cor. xii. 4.

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Burying in towns, churches, and chapels, observations on the great impropriety of, Luke vii. 12.

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- Cauonari bellum*, import of this phrase, 2 Cor. ii. 17.
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- Celibacy* has no countenance in the sacred oracles, Heb. xiii. 4.
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- Centurion*, derivation and import of this word, Matt. xxvii. 54; Acts x. 1.
- Certificate*, form of the, among our Saxon ancestors, of a man's having purchased his own freedom, with an English translation, 1 Cor. vii., *in fine.* Form of the certificate of one having purchased the liberty of another, *ibid.* Form of the certificate of redemption in behalf of one departed, *ibid.* Form of the certificate of persons manumitted to be devoted to the service of God, *ibid.*
- Chacham*, one of the supreme officers in the Jewish sanhedrin, Matt. xx. 21.
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- Καλκός ηχών*, *sounding brass*, a figure of speech for a trumpet, 1 Cor. xiii. 1. Citations from Homer and Virgil in illustration of this sense of the phrase, *ibid.*
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- Christianity**, observations on the manner of its propagation, Acts xviii., *in fine*.
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- Chronological Tables**. Tables extending from A. M. 3999 to A. D. 100, in which the years of the reigns of contemporary kings and rulers are reduced to the years of thirteen different eras, to which are added the years of the principal ecclesiastical cycles, with other notations of time, Tables I. and II. at the end of Acts. Table of remarkable events from B. C. 6, to A. D. 100, in which the year of the world, the year from the building of Rome, and the year before or after the birth of Christ of each event, are carefully noted, Table III., at the end of Acts.
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- Chrysolite**, some account of this precious stone, Rev. xxi. 20.
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- Coming of Christ**, various acceptations of this phrase in the sacred writings, Preface to the Second Epistle to the Thessalonians.
- Coming in the name of another**, import of this phrase as used by the rabbins, John v. 43.
- Common swearing**, ancient Jews notoriously guilty of, as shown by numerous extracts from their own writings, Matt. v. 37; James v. 12.
- Compassion**, its powerful effect upon the animal system, Matt. ix. 36.
- Conclamatio**, and **Conclamatum est**, what the Romans meant by these words when employed in their funeral solemnities, Matt. ix. 32.
- Condemnation**, apostolic doctrine of, John xx. 23.
- Conscience**, the question, "What is conscience?" largely considered, Heb. xiii., *in fine*.
- Consolation of Israel**, a name among the Jews for the Messiah, Luke ii. 25; Acts xiii. 15. Frequently used in the form of an oath, Luke ii. 25.
- Constantia**, see **Salamis**.
- Constantine the Great**, conversion of, and the amazing influence of this event on the whole Roman world. Rev. vi. 12—17; xii. 4, &c.
- Conversation**, very remarkable, between a white man and a negro, Mark x. 50.
- Conversation**, derivation and import of the original term thus translated, 2 Cor. i. 12.
- Conversion of Saul of Tarsus**, in the opinion of Lord Lyttleton, an illustrious proof of the truth of Christianity, Acts ix. 16.

- Coos*, an island of the Grecian archipelago, formerly famous for the worship of Esculapius and Juno, and for being the birth-place of Hippocrates and Apelles, Acts xxi. 1.
- Coptic Version*, Introduction to the Gospels and Acts, p. xvii.
- Cor*, the largest measure of capacity among the Hebrews, whether for solids or liquids, Luke xvi. 7.
- Corinth*, a celebrated city, formerly the capital of all Achaia, or Peloponessus, Acts xviii. 1. Greatly celebrated for its statues of Venus, the Sun, Neptune and Amphitrite, Diana, Apollo, Jupiter, Minerva, &c., Preface to the First Epistle to the Corinthians. Why this city was called by Cicero *Totius Lumen Græciæ*, "The Eye of all Greece," *ibid.* Corinth destroyed by the Romans under Mummius, *ibid.* Rebuilt by Julius Cæsar, and again became an important city, *ibid.* Now under the domination of the Turks, *ibid.*
- Corinthians*, in their pagan condition, excessively dissolute, public prostitution forming a considerable part of their religion, and the multiplication of prostitutes being a constant subject of prayer to their idols, Preface to the First Epistle to the Corinthians.
- Corinthians, First Epistle to the*, its authenticity demonstrated by Dr. Paley, Introduction to the Epistle. Analysis of this Epistle, Preface to the Epistle. The thirteenth chapter from an ancient manuscript (containing the first English translation of it known to exist), with all its peculiar orthography, points, and lines, 1 Cor. xiii. 1. General observations on this apostolic letter, 1 Cor. xvi., *in fine.*
- Corinthians, Second Epistle to the*, its authenticity demonstrated by Dr. Paley, Introduction to the Epistle. Substance of Dr. Lightfoot's observations relative to the date of this Epistle, *ibid.* Dr. Whitby's remarks upon the same point, Preface to the Epistle. General analysis of this apostolic letter, *ibid.*
- Cornelius*, remarks on the wonderful circumstances with which the conversion of this Roman centurion was accompanied, Acts x., *in fine.*
- Cornelius Gallus*, sentiment attributed to, very similar to a passage in the Apocalypse, Rev. ix. 6.
- Curts of judicature* among the Jews, Dr. Lightfoot's observations on the legal proceedings in the, Matt. v., *in fine.*
- Curvants*, inquiry into the practices of the ancients in the formation of, Matt. xxvi. 28.
- Cyrene's* remarkable reply, when asked why he put no wound on either side of his figure of Christ crucified, John xix. 34.
- Cyrene*, "to create," several citations produced to show that the Romans employed this term when speaking of the appointment of magistrates, 1 Pet. i. 13.
- Cyrena*, an incarnation of the Supreme Being, according to the theology of the ancient Hindoos, John i. 11, 14. Remarkable words of, as related in the Bhagvat Geeta, Matt. iii. 15; John i. 11, 14, cii. 26, xv. 5, 7.
- Crete*, sketch of the revolutions of this island from its first mention in history to the present time, Preface to Titus. Homer's description of its ancient condition, *ibid.* Various names by which it was formerly known, *ibid.* Now called, Candia, *ibid.*
- Criminal code* published by Joseph II., late emperor of Germany, remarkable character of the, Matt. v. 21.
- Criminals* punished by the Jews at the times of the public festivals, Matt. xxvi. 5. A constant practice among the Romans to oblige criminals to bear their cross to the place of execution, Matt. xxvii. 32. This illustrated by a quotation from Plutarch, *ibid.* Raiment of the criminals claimed by the executioners both in ancient and modern times, Matt. xxvii. 34. Criminals frequently offered up in sacrifice to the gods, Rom. ix., *in fine.*
- Crown of thorns*, the Greek words so translated more probably mean the *acanthine crown*, or crown formed of the herb acanthus, Matt. xxvii. 29.
- Crowns* worn by the victors in the Olympic, Pythian, Nemean, and Isthmian games, of what constructed, 1 Cor. ix. 25.
- Crucifixion*, particular description of this very ancient mode of punishment, Matt. xxvii. 35. Formerly very common among the Syrians, Egyptians, Persians, Greeks, Romans, and the ancient Hindoos, *ibid.* Still in use among the Chinese, *ibid.* Crucifixion probably introduced among the Jews by the Romans, *ibid.* Considered the most shameful of all punishments, *ibid.* Citations from Horace, in which there is allusion to this punishment, *ibid.*
- Cup*, observations on the denial of the, to the laity by the Romanists in their administration of the Eucharist, Matt. xxvi. 27, 1 Cor. xi., *in fine.*
- Cup of trembling*, probably an allusion to the ancient method of taking off criminals by a cup of poison, Matt. xxvi. 39; Heb. ii. 9.
- Cupid and Psyché*, an ancient allegory by which marriage is happily illustrated, Matt. xix. 6. Particular description of the very beautiful allegorical representation of the marriage union on an antique gem representing the marriage of Cupid and Psyché, Matt. xix. 6.
- Curtius (M.)*, history of his devoting himself to death for the welfare of the Roman state, Rom. ix., *in fine.*
- Cutting in two*, an ancient mode of punishment, mentioned by sacred and profane writers, Matt. xxiv. 50.
- Cutting off the hair*, a sign of great distress, and practised on the death of near relatives, 1 Cor. xi. 5. Women, when reduced to a state of slavery, had their hair cut off, *ibid.*
- Cycles, Ecclesiastical*, account of some of the most remarkable, Preface to Matthew.
- Cymbal*, description of this ancient musical instrument, 1 Cor. xiii. 1. *Winged cymbal*, a periphrastical expression among the Hebrews for the Egyptian sistrum, *ibid.*
- Cyrene*, where situated, Acts ii. 10. When built, according to Eusebius, Acts xi. 20. Its present appellation, *ibid.*

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Daily-bread, see *Επιουσιον*.

Δαιμων, never used by the inspired writers in a good sense, Luke iv. 33. Remarkable passage in Herodotus in which this term is employed in a similar manner to that in the New Testament, Luke ix. 39. Distinction made by heathen writers between *δαιμων* and *θεος*, Acts xvii. 18.

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Damordara, or *Darmadévé*, the Indian god of virtue, Luke i. 68; John i. 14.

Darkness at the time of our Lord's crucifixion, observations concerning the, Matt. xxvii. 45. Citations from ancient writers in which it is supposed there is an allusion to this preternatural darkness, *ibid*.

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Day, Jewish division of the, Matt. xxviii. 1.

Day of judgment, various acceptations of this phrase in the sacred canon, Matt. xi. 24.

Dayspring from the sky, *ανατολη εξ υψους*, Wakefield's criticism on this remarkable passage in the Benedictus, Luke i. 76. A more probable view of this portion of holy writ, Rev. vii. 2.

Deacon, the lowest ecclesiastical officer in the apostolic age, Matt. xx. 26. Account of the office of deacon in the Romish and English churches, Acts vi. 4.

Dead, rabbinical notions relative to the mode in which God will raise the dead, 1 Cor. xv. 52.

Dead body, binding a, to a living man (who was obliged to carry it about till the contagion from the putrid mass took away his life), a mode of punishment among some ancient tyrants, Rom. vii. 24. Citation from Virgil, in which this punishment is painted in all its horrors, *ibid*. Remark of Servius on this passage in Virgil, *ibid*.

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Decapolis, where this country was situated, Matt. iv. 25. Why so named, *ibid*.

Decrees of God, thoughts concerning the nature of the, Acts i. 7.

Dedication, feast of the, why instituted, John x. 22. Time of its celebration, *ibid*.

Defensive armour of the ancients, particular description of the, Eph. vi. 13.

Δειπνον, *supper*, the principal meal among the ancient Jews, Greeks, and Romans, Luke xi. 37.

Δαιδαμονιστερος, probably used by St. Paul in a good sense, Acts xvii., *in fine*. Its derivation, *ibid*. *Δαιδαμονια*, synonymous with *φοβηθια*, according to Hesychius, Acts xvii., *in fine*. Definition by Suidas to the same import, *ibid*. This word similarly employed by Herodotus and Josephus, *ibid*. See also Acts xxv. 19.

Delaney, copious extract from this writer, respecting the unlawfulness of eating blood, Acts xv., *in fine*.

Demoniacs, the plain and obvious meaning of this term, Matt. iv. 24. Reason given by Dr. Lightfoot why Judea, in our Lord's time, abounded with demoniacs, Matt. viii. 16.

Demonism, notion of some that this was a vulgar error current in our Lord's time and in that of his apostles, considered, Matt. viii. 16, xii. 43; Matt ix. 25; Luke ix. 1; Acts xix. 12. Silly trifling of some commentators on the cases of demonism recorded by the Evangelists, Matt. viii. 34; Mark i. 4, 9; Luke viii. 33; Acts viii. 7, xvi. 18.

Demons, material, of the Chaldaic philosophy, account of the, by Paellus, Luke viii. 31.

Denarius of the Romans, what, Matt. x. 29, xviii. 23, xx. 2; Luke x. 35; John vi. 7; xii. 5.

Devil, whence this word is derived, Matt. iv. 24. The name of this apostate spirit nearly the same in most European languages, *ibid*.

Διαβολος, *Devil*, not found in any part of the sacred writings in the plural number when speaking of evil spirits, and why, Matt. iv. 24; Jude 9. Derivation of the word, Matt. iv. 24; xiii. 19. This word sometimes imports a *calumniator*, *tabbouer whisperer*, or *backbiter*, Eph. iv. 27; 1 Tim. iii. 11, 2 Tim. iii. 3; Tit. iii. 3.

Diana, temple of, at Ephesus, its former magnificence and dimensions, Acts xix. 24. Reduced to ashes by Erostrates on the same night in which Alexander the Great was born, *ibid*. Afterwards rebuilt and adorned, *ibid*. Now a Turkish mosque. *ibid*. Account of a beautiful representation of this temple on a medal engraved by Montfaucon, *ibid*. Motives of this description thought by some to be what is meant by the silver shrines which Demetrius made for Diana, *ibid*. These silver shrines more probably small portable representations of the temple of Diana, bought by strangers as matters of curiosity and for purposes of devotion, *ibid*.

Diana of Ephesus, an ancient object of idolatry widely different from Diana the huntress, Acts xix. 27. General description of the statues of this goddess which still remain, *ibid*. Reasons for believing that, by the statue of the great goddess Diana, the pagans intended to represent a number of varied creatures, and mother of all things, *ibid*.

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Dii Majores, among the Greeks and Romans, their number and names, Acts xix. 27.

Dii Manes, customary among the ancient heathens, in the time of any plague or public calamity, to sacrifice one of the lowest or most execrable of the people to these infernal gods, Rom. ix. 3.

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Δικασται, why heathen judges were so named, 1 Cor. vi. 1.

Δίκη *Diké*, Justice, personified by Hesiod, and represented as a goddess, Acts xxviii. 4. The ancient Maltese seem to have had a similar idea, *ibid*.

Δικαστες, rendered to persecute, a forensic term, Matt. v. 11.

Dionysian period, account of this very celebrated ecclesiastical cycle, Preface to Matthew, p. vi.

Dionysius the Areopagite, saying attributed to this man which is supposed to have an allusion to the preternatural darkness at the time of our Lord's crucifixion, Matt. xxvii. 45.

Disciple, import of the original word so translated, Matt. v. 1, x. 24.

Discipline, absolute necessity of, in the Christian church, 1 Cor. v., *in fine*.

Dispositions, four kinds of, as stated in the Midrash Hanaalam, James i. 19.

Divine inspiration, Dr. Whitby's observations on the various manners in which it was granted to the sacred writers, Introduction to the Gospels and Acts, § I.

Divinity of Christ demonstrated, Matt. xii. 6, 11, xv. 30, xviii. 20, xxviii. 18; Luke v. 21, xxii. 43; John i. 1, ii. 24, iii. 13, v. 8, 19, 20, 21—23, xviii. 6, xxi. 28; Acts vii. 59; Rom. ix. 5; Eph. iv. 7; Col. i. 16, 17, iii. 11; Tit. ii., *in fine*; Heb. i. 3, &c., *et in fine*; iii. 4; 2 Pet. i. 1; Rev. v. 13; xxii. 16.

Divorce, doctrines of the two great schools at Sham-mai and of Hillel respecting, Matt. xix. 3.

Divorcement, form of a bill of, among the Jews, Matt. v. 31; 1 Cor. vii. 10.

Dog, a sacred animal among the ancient Egyptians, Rom. i. 23.

Dogma, derivation and original import of this term, Acts xvi. 4.

δοξασ, various acceptations of this word, Luke viii. 18; 1 Cor. vii. 40, x. 12. Often an expletive, Luke viii. 18.

dominus, a title refused by the emperors Augustus and Tiberius, Acts xxv. 26. Affected by some of the succeeding emperors, *ibid*. Celebrated saying of Tiberius relative to this title, *ibid*.

δοσ, among the Hindoos a species of small salad,

1 Cor. vii., *in fine*. Its mystical import when employed in the ceremony of the manumission of a slave, *ibid*.

Door, metaphorical acceptance of this term among the rabbins, Rev. iii. 20.

Dorcas, import of this name, Acts ix. 36.

Δορυ, *דור*, its different acceptations, Matt. v. 24.

Δορυ or *Lance*, account of this military weapon of the ancient Greeks, Eph. vi. 13.

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Doxology of the Lord's Prayer, rejected by Griesbach, Wetstein, and the most eminent Greek critics, Matt. vi. 13. Various written in the manuscripts, *ibid*. Certainly very ancient, and probably genuine, *ibid*.

Drachma of the Greeks of about the same value as the Roman denarius, Luke xv. 8.

Drag-net, the proper meaning of *σαγήνη*, Matt. xiii. 47.

Dragon, when this military standard was introduced among the Romans, Rev. xii. 2. The standard, and the image of the dragon itself, of a purple or red colour, *ibid*.

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Drawing nigh to God, a phrase of very frequent occurrence in the sacred writings, whence it originated, Matt. xxvii. 6.

Dress, Rev. J. Wesley's remarks on, 1 Tim. ii., *in fine*.

Dropsy, why this disorder is so named, Luke xiv. 2.

Drowning with a great weight hung on the neck, an ancient mode of punishing criminals, Matt. xviii. 6; Luke xvii. 2.

Drusilla, wife of Felix, some account of, Acts xxiv. 24.

Dust, shaking off the, from the clothes or feet, what this symbolical action imported among the ancient Jews, Matt. x. 14; Acts xiii. 51.

Dust, throwing of, into the air, a mark among the ancients of the greatest contempt, Acts xxii. 23.

Dying daily, citations from Philo, Libanius, and Livy, to show that this is an ancient form of speech for continual exposure to a violent death, 1 Cor. xv. 31.

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Eagle, the, was the Roman ensign, Matt. xxiv. 28; Rev. xii. 12.

Ear, consecrated by the ancients to Memory, Matt. xvii. 14.

Earth, notions of the ancients respecting its origin and formation, 2 Pet. iii. 6. The earth's rotation round its axis the cause of the regular succession of day and night, Heb. xi., *in fine*. Its spheroidal figure, 2 Pet. iii. 6.

East, opinion predominant throughout the, about the time of our Lord's nativity, that some great personage would soon make his appearance for the deliverance of Israel, and obtain universal empire,

- Matt. ii. 3. Citations from Suetonius and Tacitus to this effect, *ibid.*
- Easter, Christian*, rules by which the time of this moveable festival is ascertained, Acts xii. 4.
- East Indian ink*, how made, Col. ii. 14. The whole of it readily discharged from the paper by the application of a wet sponge, *ibid.*
- Ecclesiastical works*, alphabetical list of, referred to in the various readings quoted occasionally in these notes, with the times in which they are supposed to have been written, Introduction to the Gospels and Acts, pp. xxiv., xxvi.
- Εχεν, citations from classical writers to show that this word, without the negative particle, is synonymous with οὐ πλουσιοι, *the rich*, and *vice versa*, Matt. xiii. 12.
- Eclipse of the sun* by the interposition of the moon, shown not to have been the cause of the darkness over the land of Judea at the time of our Lord's crucifixion, Matt. xxvii. 45.
- Economy, οικονομια*, definition of, by Dr. Macknight, Eph. i. 10.
- Eden*, its derivation and import, Luke xxiii. 43.
- Εγγυος, *surety*, in what it differs from μεσσης, *mediator*, Heb. vii., *in fine*.
- Egypt*, boundaries of this extensive country of Africa, Acts ii. 10.
- Egyptian*, Josephus's account of a commotion occasioned by an, in the apostolic age, Acts xxi. 38. Great discrepancy in the numbers stated by St. Luke and Josephus to have been assembled on this occasion, how accounted for by Déan Aldridge, *ibid.* Another mode of solving the difficulty, *ibid.*
- Egyptians*, formerly a settled belief among these people that their gods, in the likeness of men or animals, occasionally descended to the earth, and travelled through different provinces, to punish, reward, and protect, Acts xiv. 11.
- Ει, *Thou art*, a word above the door of the ancient temple of Delphos, on which Plutarch has written an express treatise, 2 Tim. ii. 19.
- Ειλικρινηα, and Ειλικρινης, derivation and import of these words, 2 Cor. i. 12.
- Ειρηνη, nine acceptations of this word in the New Testament pointed out, Rom. i. 7.
- Εις τον ουρανον, a Jewish phrase for εις τον θεον, Luke xv. 18.
- Εκχω, and Εκχωω, used in the Septuagint in a sacrificial sense, Matt. xxvi. 28.
- Εκκλησια, this word, generally translated *church*, means an assembly of any kind, good or bad, lawful or unlawful, Acts xix. 32.
- Ελαχιστοτερος, observations on this singular expression of St. Paul, Eph. iii. 8.
- Elezar*, manner in which this Jew of the apostolic age is said to have ejected demons, as related by Josephus, Acts xix. 14.
- Election and Reprobation, unconditional*, doctrine of, considered, Rom. ix., *in fine*; 1 Thess. i. 4; Heb. iii. 10; 1 Pet. i. 2.
- Electoralates of the Holy Roman empire*, period of their institution involved in great uncertainty, Rev. xvii. 2170
9. Their original number, *ibid.* Brief sketch of the very great influence of the sovereigns of these states before and at the period of the Reformation, *ibid.*
- Ελεγχος, *demonstration*, logical definition of this word, Heb. xi. 1. Aristotle's definition, *ibid.*
- Ελευση ην, words with which the peans, or hymns in honour of Apollo, commenced and terminated, a manifest corruption of the Hebrew יהוה הללוהו *hallelu Yah*, Rev. xix. 1.
- Ελευθερος, translated *freeman*, properly imports *freeman*, 1 Cor. vii., *in fine*. Synonymous with *libertus* among the Romans, *ibid.*
- Ηλικια, its import, Matt. vi. 27.
- Elizabeth*, import of this name, Luke i. 60.
- Ἕλληνας, *Greeks*, very extensive meaning of this word among the ancient Jews, Mark vii. 26. In what Ἕλληνας differs from Ἑλληνισται, Acts vi. 1.
- Ellipsis, or oval*, the figure of every planetary orbit hitherto discovered, Heb. xi., *in fine*.
- Elymais*, inquiry into the import of this name, Acts xiii. 8.
- Ἔμπεα often has the import of *judgment*, for which some examples are produced, 1 Cor. iv. 3.
- Emerald*, account of this precious stone, Rev. xxi. 19.
- Emperors of Germany*, great revolutions in the kind of power appertaining to the, from the ninth to the fourteenth century, Rev. xvii. 9.
- Εμπλησθηναι sometimes imports to be *satisfied, to be gratified*, and to *enjoy*, Rom. xv. 24. Citations from Ælian, Maximus Tyrius, and Homer, in which this word is to be thus understood, *ibid.*
- Enchus, Εγχυς*, or *spear*, form of the, among the ancient Greeks, Eph. vi. 13.
- Engrafting*, mode of, among the Romans, according to Virgil, Rom. xi. 22.
- Engraved stones*, sometimes placed over the principal gates of cities and fortresses, in Mohammedan countries, specifying the date of erection, repairs, &c., and containing some religious sentiment or verse from the Koran, 2 Tim. ii., *in fine*.
- Enigma* attributed to Lactantius, Matt. xxiii. 33.
- Ensigns*, different sorts of, among the ancient Romans, Rev. xii. 14.
- Entellus and Dares*, Virgil's account of the boxing match between, 1 Cor. ix. 26.
- Envy*, beautiful personification of this vice by Ovid, with Addison's elegant and nervous translation, Rom. i. 29.
- Ερσηα γραμματα, *Ephesian characters*, account of these amulets by Suidas, Hesychius, and Clemens Alexandrinus, Acts xix. 19.
- Ephesians*, very corrupt state of this people in the apostolic age, Eph. v. 7.
- Ephesians, Epistle to the*, demonstrated by Dr. Paley to be an authentic letter of St. Paul, Introduction to the Epistle, pp. 1400—1416. Consideration of the disputed point, whether this apostolical letter was written to the Ephesians or to the Laodiceans, Preface to the Epistle, pp. 1417—1420.
- Ephesus*, an ancient city of great celebrity, in which was the famous temple of Diana, Acts xvii. 15.

- Chandler's** very impressive description of the ancient and modern condition of Ephesus, *ibid.* The illustrious title of *Neocorus* said to have been first assumed by this city, Acts xix. 35.
- Ephraim, Ephrem, Ephram, or Ephratha**, where situated, according to Jerome and Eusebius, John xi. 64.
- Epicureans**, a famous sect of ancient philosophers, Acts xvii. 18. Brief sketch of their doctrines, *ibid.* Why so named, *ibid.*
- Epicurus**, a celebrated Greek philosopher, when and where born, Acts xvii. 18.
- Epimenides**, an ancient Greek poet, an hexameter line from whom is cited by St. Paul, Tit. i. 12. Reputed a prophet by the Cretans, *ibid.* Citations to this effect from Plato, Diogenes Laertes, and Cicero, *ibid.*
- Επισκοπιον**, a word which has greatly perplexed critics and commentators, Matt. vi. 11. Origen's conjecture concerning its origin, *ibid.* The interpretation of this word given by Theophylact the most probable of any, *ibid.* Wakefield's conjecture, *ibid.* To what custom this word has probably an allusion, according to Harmer, *ibid.*
- Επισκοπος**, *bishop*, its derivation, Acts i. 20. What the office of *επισκοπος* was in the primitive Christian church, *ibid.*
- Επισυμμεω**, in what sense used by our Lord, Matt. v. 28.
- Επιτροκος**, various acceptations of this word, Luke viii. 3. What meant by this word in the rabbinical writings, when written in Chaldaic characters, *ibid.*
- Equal areas in equal times**, description of, a law to which every primary and secondary planet in the solar system is subjected, and probably every other body in the whole material universe, Heb. xi., *in fine.* This law the necessary consequence of an universal and continually operating influence diffused throughout nature, which philosophers term *gravity or attraction*, *ibid.*
- Equinumeral verses** of Leonidas of Alexandria, three curious examples from this poet, Rev. xiii. 18. Account given by Aulus Gellius of equinumeral verses in the Iliad and Odyssey, *ibid.*
- Eras of the world**, short account of the Usherian, Alexandrian, Antiochian, and Constantinopolitan, Preface to Matthew, p. vi.
- Eso**, an object of idolatrous worship among the ancient Gauls, to whom human victims were offered, Rom. ix., *in fine.*
- Εσοπτρον εν αιωγιασι**, inquiry into the import of this remarkable expression of St. Paul, 1 Cor. xiii. 12.
- Espousal, the**, among the Jews, though the marriage had not been consummated, considered as binding on both sides, Matt. i. 18. A breach of this contract deemed a case of adultery, and punished as such, *ibid.* The contract could only be legally dissolved by a regular divorce, *ibid.*
- Eusebes**, some account of this Jewish sect, Matt. xix. 12.
- Eternal filiation of the Son of God**, remarks on the doctrine of the, Luke i. 35; Acts xiii. 33; Heb. i., *in fine.*
- Eternity of rewards and punishments**, in a future state, shown to be a doctrine of Scripture, Matt. xxv. 46, xxvi. 24; Mark ix. 43—50; John iii. 36; 2 Thess. i. 9.
- Eternity**, beautiful saying of Plutarch relative to, 2 Pet. iii. 8.
- Εθελω**, in what sense this verb is frequently used in the Septuagint, Matt. xxvii. 43.
- Eucharist**, observations on the institution of the, Matt. xxvi. 26. Harmonized view of the account given of this ordinance in three Gospels and one Epistle, *ibid.*
- Ευαγγελιον**, *gospel*, shown to signify the reward which the bringer of good tidings is entitled to receive, Preface to Matthew, pp. iii., iv. Other acceptations of this term, Preface to Matthew, p. iv.
- Ευεργεσια**, Dr. Macknight's observations on the meaning of this word, 1 Tim. vi. 2.
- Euphorbus**, death of, as related in the Iliad, cited to show how the ancient Greeks plaited and adorned their hair, 1 Tim. ii. 9.
- Euripides**, extract from the Alcestis of, very similar to a saying of St. Paul, 2 Tim. iv. 8.
- Euroclydon**, in the opinion of Dr. Shaw, one of those tempestuous winds now called *levanters*, Acts xxvii. 14. Derivation of the word, *ibid.*
- Ever and ever**, a very happy rendering of *ες τους αιωνας*, Matt. vi. 13.
- Evermore**, import of this term, Matt. vi. 13.
- Evil**, thoughts on the origin of, Matt. xiii. 36. Reflections on the mysterious permission of this principle in the world for so many ages, *ibid.*
- Evil communications corrupt good manners**, a saying of St. Paul which, it is generally supposed, he cited from Menander's lost comedy of Thais, 1 Cor. xv. 33. Quotations from Æschylus, Diodorus Siculus, and Theognis, of similar import, *ibid.*
- Eunuchs**, various kinds of, Matt. xix. 12.
- Εξαναστασις**, in what this word probably differs in import from *αναστασις*, Phil. iii. 11.
- Excommunication**, description of the three kinds of, among the Jews, the *niddui*, נדוי, the *cherem*, חרם, and the *shammatha*, שמועץ, 1 Cor. xvi. 22.
- Exorcisms** very frequent in the primitive church, Acts xix. 17. The name of Jesus was that alone used in the adjuration, *ibid.* The adjuration commonly made over the catechumens before they were admitted to baptism, *ibid.*
- Exorcists** among the Jews adjured by the name of Solomon, according to Josephus, Acts xix. 14. Exorcists a distinct class in the primitive Christian church, Acts xix. 17.
- Εξουσια**, in what this word differs in import from *δυναμις*, Acts i. 8.
- Εξουθενημενος**, why this epithet was given to the lowest bench of justice among the Jews, 1 Cor. vi. 4.
- Extreme Unction** of the Romish church shown to be widely different from the *anointing* mentioned by St. James, James v. 14.

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Fables of the ancients, reasons for believing that some of these have arisen out of the names of ships, Acts xxviii. 11.

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Faith, hope, and love, observations on, in reference to a future world, 1 Cor. xiii., *in fine*.

Faithfulness of God, a favourite expression among the ancient Jews, 1 Cor. i. 9. Two anecdotes related by the rabbins in illustration of this attribute of the divine nature, *ibid*.

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Fall, metaphorical import of this term, Rom. v., *in fine*.

Falling stars have been deemed by the common people an omen of evil times, Matt. xxiv. 29. Examples produced, *ibid*.

False Christs, some account of the, who appeared before the destruction of the Jewish polity by the Romans, Matt. xxiv. 5.

Famines, account of four, in the reign of Claudius the Roman emperor, Acts xi. 28.

Farewell, an old English form of expressing good wishes and good will, Acts xv. 29. Derivation of the word, *ibid*.

Farthing, a corruption of *fourthing*, Luke xxi. 2. Why so named, *ibid*.

Fasting, general observations on, Matt. ix., *in fine*. Considered by the Mohammedans as an essential part of piety, *ibid*.

Fasts of the Pharisees, many of them very superstitious, Matt. ix. 14. Particular description of the twelve kinds of fasts among the Hindoos, Matt. ix., *in fine*.

Father, curious note in a Bible published by Edmund Becke, relative to the title of *father* given to the pope, Matt. xxiii., *in fine*. The four things which, among the ancient Jews, every father was bound to do for his son, Mark vi. 3. He who acted a kind, instructing, and indulgent part to another, was styled the *father* of such an one, Rom. xvi. 13. This sense of the word illustrated by a citation from Terence, *ibid*.; 1 Cor. iv. 15.

Fearful portents that immediately preceded the destruction of Jerusalem by the Romans, Matt. xxiv. 7.

Feasts of Charity in the primitive Christian church, see *Aγανά*.

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Final perseverance of the saints, doctrine of the, considered, John x. 28; Acts ii. 47, xi. 23; 1 Cor. x. 12; Heb. iii. 7, vi. 6.

First Cause, general definition of the Great, John iv. 24.

Flesh and blood, a Hebrew periphrasis for man in his present state of infirmity and decay, Matt. xvi. 17; 1 Cor. xv. 50; Gal. i. 16; Eph. vi. 12.

Flux and reflux of the ocean, phenomena and cause of the, Heb. xi., *in fine*.

Fool, the original word so rendered, implied the highest enormity and most aggravated guilt, Matt. v. 22. How such an expression, opprobriously applied, was punished among the Gentoos, *ibid*.

Forehead consecrated by the ancients to Genius, Matt. xvii. 14.

Foreknowledge of God, observations on the, Acts ii., *in fine*.

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Gadarenes, see *Gergasenes*.

Gaius, the Greek mode of writing the Roman name Caius, 3 John 1.

Galatae or Galatians, the tribes into which these people were divided, with the number of their tetrarchies and cantons, according to Strabo and Pliny, Preface to Galatians. Religion and personal appearance of the ancient Galatæ, *ibid*.

Galatia, where situated, and why so named, Preface to Galatians. When reduced into the form of a Roman colony, *ibid*. Boundaries of Galatia, *ibid*. Under the Christian emperors divided into two provinces, Galatia Prima and Galatia Secunda, *ibid*.

Galatians, authenticity of the Epistle to the, *ibid* vindicated by Dr. Paley, Introduction to the Epist.

- Inquiry into the date of this epistle, Preface to the Epistle. Synopsis of the arguments employed in this apostolic letter to prove the truth of the Christian religion, *ibid.* Observations on the great similarity between St. Paul's Epistle to the Galatians and his Epistle to the Romans, Gal. vi., *in fine.*
- Galilee*, its boundaries, Matt. iv. 3. Singular tradition among the ancient Jews that the Messiah should begin his ministry in this country, Matt. iv. 15.
- Galilee, sea of, or lake of Tiberias*, Jewish tradition relative to the right of fishing in this water, Matt. iv. 18.
- Gall of bitterness*, import of this Hebraism, Acts viii. 23.
- Gallio*, some account of this Roman deputy or proconsul, Acts xviii. 12. A passage in the life of this man generally misunderstood, Acts xviii. 17.
- Gamaliel*, some account of this very celebrated doctor of the law among the Pharisees, Acts v. 34.
- Gauler*, among the Romans, responsible for his prisoner, under the same penalty to which the prisoner himself was exposed, Acts xvi. 27.
- Garment*, some account of the rough, of the ancient prophets, Heb. xi. 37.
- Gate*, its metaphorical acceptance among the Jews, Matt. viii. 14.
- Gates of hell or of Hades*, import of this figurative expression, Matt. xvi. 18.
- Gaza*, why so named, and where situated, Acts viii. 26.
- Γη*, a term by which the land of Judea is not unfrequently expressed, Luke ii. 1; Rev. ix. 7.
- Gemurists*, citation of very remarkable passages from the, in which open confession is made that the birth of the Messiah had taken place long before their times, Matt. ii. 5.
- Gemoniæ Scalæ*, a place at Rome where criminals were executed, Matt. xxvii. 33.
- Γεννα*, general acceptance of this word in the Evangelists, Matt. xi. 16, xii. 39, xxiii. 36, xxiv. 34; Mark xiii. 30.
- Γενεαλογητος*, he whose stock and descent is entered on record, Heb. vii. 3.
- Genealogical tables of the Jews*, thoughts on their total destruction in the apostolic age, 1 Tim. i. 4.
- Genealogy of our Lord*, considerations on the best mode of reconciling and explaining the, as given by St. Matthew and St. Luke, chiefly extracted from the Prolegomena of the Rev. Dr. Barrett's fac simile of a fragment of the Gospel of St. Matthew, from a manuscript in Trinity college, Dublin, Luke iii., *in fine.*
- General council*, authority of a, declared at the synods of Constance and Basil to be superior to that of the pope, Rev. xvii. 9.
- Gennesaret*, where this country was situated, Mark vii. 53. Why possibly so named, *ibid.*
- Gennesaret, lake of*, its length and breadth, according to Josephus, Luke v. 1.
- Gentile world*, reflections on the dreadful state of the, as described by St. Paul, Rom. i., *in fine.*
- Gentiles*, citation from Virgil to show that in their sacrifices they fed on the slain beasts, and ate and drank in honour of the gods, 1 Cor. x. 21. General observations on the calling of the Gentiles, Rom. xvi., *in fine.*
- George III.*, tribute of praise to the character and conduct of this British king, Rom. xiii. 1.
- Gergasenes, Gergesenes, Gerasenes, Gadarenes, Gergesians, or Gersedonians*, who, Matt. viii. 28.
- Germany*, very singular constitution of the late empire of, Rev. xvii. 9.
- Γερρον*, or *Γερρα*, the *gerron*, a species of shield first used by the Persians, Eph. vi. 13.
- Gethsemane*, a garden at the foot of the Mount of Olives, Matt. xxvi. 36. Conjecture concerning the derivation of the name, *ibid.*
- Ghost*, to give up the, an act properly attributable to Jesus Christ alone, Matt. xxvi. 50.
- Gifts of the Holy Ghost*, Dr. Lightfoot's remarks on these being thrice summed up by the apostle in his First Epistle to the Corinthians, 1 Cor. xii., *in fine.*
- Gifts from Jove not to be despised*, a proverbial expression among the heathens, 1 Tim. iv. 4.
- Girding up of the loins*, what meant by this phrase among the ancients, 1 Pet. i. 13.
- Gleucus, Γλευκος*, what, according to Hesychius and Suidas, Acts ii. 13.
- Γλωσσοκομον*, import of this word, as given by Pollux in his Onomasticon, John xii. 6. What the Talmudists meant by this word, when written in Chaldaic characters, *ibid.*
- Glories*, round the heads of Chinese, Hindoo, and Christian saints, real or supposed, what intended to import, Acts ii. 3.
- Glory*, seven degrees of, according to the rabbins, 1 Cor. xv. 42.
- Gnostic theology*, some account of the, Preface to the Gospel of John; Preface to the First Epistle of John.
- Goatherds* represented by Homer as being so well acquainted with their own flocks, as easily to distinguish them, though intermixed with others, John x. 14.
- God*, proofs *à priori* and *à posteriori*, of the being of a, Heb. xi., *in fine.* A notion prevalent among the ancient Jews and heathens that if any man saw God, or his representative angel, he must surely die, Luke v. 8.
- God of this world*, exceedingly likely that by this expression St. Paul means the true God, 2 Cor. iv. 4. Irenæus, Tertullian, Chrysostom, Theodoret, Photius, Theophylact, and Augustine, entertained this opinion, *ibid.*
- Gods, occasional appearing of in the similitude of men or animals*, a notion entertained by the heathens, Acts xiv. 11, 15. Citations from Homer and Ovid to this effect, *ibid.*
- Gods, carrying of the, to battle*, customary among most nations, Acts vii. 43.

Gog, various conjectures concerning the person or people intended by this name, Rev. xx. 8.

Going to law, observations on this practice of some professing Christianity, Matt. v. 40; 1 Cor. vi., *passim*.

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Gold coin, of the Great Mogul Shah Jean very circumstantially described, 2 Tim. ii., *in fine*.

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Golgotha, the place of our Lord's crucifixion, why probably so named, Matt. xxvii. 32. The same with Calvary, *ibid*. Not unlikely that this was the place of public execution near Jerusalem similar to the Gemonis Scales at Rome, *ibid*.

Good news, when unexpected, its general effect upon the animal system, Matt. xxviii. 8.

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Gospel of the Infancy, character of this apocryphal work, Matt. ii. 13.

Gospels, harmonized Tables of Contents of the, by Dr. Marsh, John xxi., *in fine*.

Gothic Version of the New Testament, some account of the, Introduction to the Gospels and Acts.

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Grain of wheat, death of the, what implied by this phrase, John xii. 24. A most philosophical verity beautifully illustrative of the resurrection of the body, *ibid*.; 1 Cor. xv. 36.

Great fish that swallowed up Jonah, strange trifling of ancient and modern commentators relative to this subject, Matt. xii. 40.

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Grecian armies, customary with the, before engagement to offer prayers to the gods for their success, Eph. vi. 18.

Grecian games of antiquity, general observations on the, 1 Cor. ix., *in fine*.

Greece, why the Roman deputy in this country was named the Proconsul of Achaia, Acts xviii. 12.

Greek article, H. S. Boyd's observations on a very remarkable rule to which it is universally subjected, Eph. vi., *in fine*. This rule illustrated by a vast

variety of citations from the New Testament; and also from Chrysostom, Gregory Nazianzen, Basil, Lucian, Xenophon, Æschylus, Heliodorus, Methodius, Justin Martyr, Sophocles, Eusebius, Theodoret, Irenæus, Ignatius, and Cantacruzen, *ibid*. Remarks by the same Greek critic on another law to which this article is subjected, Heb. i., *in fine*. This rule illustrated by several examples, *ibid*.

Greeks, this appellative not unfrequently synonymous with **Gentile**, Acts xi. 20.

Gregory (Josiah), remarkable saying of this illiterate collier of Somersetshire, 1 Cor. xiii. 1.

Gregory VII. (surnamed **Hildebrand**), ambitious character of this pontiff, Rev. xiii. 15.

Guardian angels, opinions of the Jews and Romanists concerning, Acts xii. 15.

Γυμνος, naked, often signifies the absence of the upper garment only, John xxi. 7. Some examples produced, *ibid*.

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Hades, whence derived, and its import, Matt. xi. 23; Acts ii. 27.

Hades, beautiful personification of, 1 Cor. xv. 55.

Hadley's Hindostan Dialogues, citation from in illustration of our Lord's parable of the unjust steward. Luke xvi. 7.

Hagiographa, what books of Holy Writ were known among the Jews by this name, Luke xxiv. 44.

Hail of God, import of this Hebraism, Luke vi. 12.

Hair of the ancient Grecian and Roman women often crisped and curled in the most variegated and complex manner, 1 Tim. ii. 9; 1 Pet. iii. 3.

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Happy are the dead, a proverb of frequent occurrence in the Greek and Roman poets, Rev. xiv. 13. Two examples produced, *ibid*.

Harmosyni, a sort of magistrates among the Lacedæmonians, 2 Cor. xi. 2. The nature of their employment, *ibid*.

Hastati, who, among the Romans, Matt. viii. 9.

Hatem Tai Nameh, very instructive anecdote from the, 1 Thess. iv. 12.

Heads of married and single women, how distinguished in monuments of antiquity, 1 Pet. iii. 3.

Health, description of, by Maximus Tyrius, Heb. iv. 2.

Heathen, state of the, who have no opportunity of knowing how to escape from their corruption and misery, Rom. v., *in fine*.

Heathenism, brief sketch of the rapid decline of in the Roman world, in the fourth century, Rev. xii. 9.

Heathen names, great impropriety of the use of, in Christian countries, Acts xxviii. 11.

Heathens, when about to perform some very sacred rites, were accustomed to command the irreligious to keep at a distance, 1 Tim. i. 9. Citations from Orpheus and Virgil in illustration of this circumstance, *ibid*.

Heavens, seven in number, according to the rabbins, 2 Cor. xii. 2. Their names, *ibid*. The number of

- heavens that can be legitimately deduced from the sacred records are only *three, ibid.* Their names, *ibid.*
- Hebrew Scriptures*, how divided by the ancient Jews, Matt. xvii. 9; Luke xxiv. 44.
- Hebrews, Epistle to the*, Dr. Lardner's inquiry to whom it was written; in what language, by whom, and the time and place of writing it, Introduction to the Epistle. Mr. Thomas Oliver's observations relative to the *occasion* and *design* of this epistle, *ibid.* This letter by far the most important and useful of all the apostolic writings, Preface to Hebrews. General plan and analysis of this Epistle, *ibid.*
- Hebron*, where situated, Luke i. 39.
- Hell*, whence derived, and what it now imports, Matt. xi. 23. This place or state of torment as described by two of our greatest poets, Matt. viii. 12.
- Hellenists*, who, Acts vi. 1, xi. 20.
- Hen*, citation from the Anthologia in which the strong affection of this animal for her brood is very beautifully described, Matt. xxiii. 37.
- Henry IV.*, remarkable passage in the life of this emperor of Germany, Rev. xiii. 15.
- Herald*, copious disquisition concerning the office of, among the ancients, Matt. iii., *in fine.* Various conjectures respecting the derivation of the word, *ibid.* The herald acts an important part in all heroic history, *ibid.*
- Herbert*, advice of, respecting the spirit in which religious disputation should be always conducted, Rom. xv., *in fine*; James iii. 14.
- Hercules*, worshipped by the ancient Maltese, to whom they gave the epithet of *Ἀλεξικακός*, Acts xxviii. 6.
- Heresy*, ancient and modern acceptations of this word, Acts v. 17, xxiv. 5, 14.
- Hermes*, his very reverential epithets of the Supreme Governor of heaven and earth, 2 Cor. xii. 4.
- Herod Agrippa*, very tragical end of, as related by St. Luke and Josephus, Acts xii. 21.
- Herodians*, account of this Jewish sect, Matt. xvi. 1.
- Herodotus*, citation of a very remarkable passage of this author respecting demonism, Luke ix. 39.
- Herods*, list of the family of the, with their genealogy, Matt. ii. 1.
- Hicetaria*, a branch of olive, rolled round with wool, which suppliants were accustomed to deposit in some place, or to carry in their hands, Heb. v. 7.
- Hiera picra*, *Ἱερα πικρα*, some account of this modern quack medicine, Eph. iv. 31.
- Hierapolis*, a town of Phrygia, famous for its hot baths, now called *Bambukholasi*, Col. ii. 1.
- Hillel* of the Jews, what, Matt. xxvi. 30.
- Hindoos*, great hospitality of, to travellers, Matt. x. 42. Citation of a beautiful passage from their ancient scriptures, John i. 9.
- Hinnom, valley of the son of*, the rites of Moloch said to have been performed here, Matt. v. 22.
- History*, derivation and original import of this word, Gal. i. 18.
- Holiness unto the Lord*, observations on this inscription upon the high-priest's forehead, 2 Tim. ii. 19.
- Holy Ghost, sin against the*, Matt. xii. 31, 50; Acts v. 3.
- Holy Roman empire*, why the late Germanic empire was so named, according to Leibnitz, Rev. xiii. 1.
- Holy sepulchre* at Jerusalem, account of the destruction of the, in 1808, John xix., *in fine.*
- Homage*, eastern modes of, Matt. ii. 2.
- Hope*, comparison of, to an anchor, frequent in ancient heathen writers, Heb. vi. 19.
- Horace*, epistle of, to Tiberius, in behalf of Septimius, exhibiting a fine model of recommending a friend to the attention of a great man, Philem. 17. Successful issue of this letter of Horace, Philem., *in fine.*
- Horn*, Bruce's description of that worn by the Abyssinian chiefs, Luke i. 69. Horn filled with various fruits, the emblem of abundance among the ancients, *ibid.*
- Horns*, why the heathen god Apollo was represented with, Luke i. 69. Horns frequently blown by the Derveeshes when any thing is given to them, in honour of the donor, Matt. vi. 2.
- Hosanna*, and *Hosanna Rabba*, import of these terms, Matt. xxi. 9; John vii. 2.
- Hospitality*, observations on the duty of, Heb. xiii., *in fine.*
- Hot iron, conscience seared with a*, to what custom the apostle alluded when he used this expression, 1 Tim. iv. 2. A saying of Claudian very similar to this of St. Paul, *ibid.*
- Hours*, Jewish day divided into, John i. 39. The ancients divided the time from sunrise to sunset into twelve *equal parts* or *hours*, which were longer or shorter according to the different seasons of the year, John i. 39, xi. 9.
- Houses in the East*, how generally constructed, Mark ii. 4.
- Human prudence*, in what it generally consists, 1 Cor. iv., *in fine.*
- Human victims* offered, on extraordinary occasions, by almost all nations to their gods, Rom. ix., *in fine*; 1 Cor. iv. 13. Account of the human victims which Themistocles was obliged to offer up to Bacchus, Rom. ix., *in fine.*
- Humiliation of Jesus Christ*, thoughts concerning this great and unfathomable subject, Phil., *in fine.*
- Hunger and thirst*, what metaphorically represented by, Matt. v. 6.
- Husband*, its derivation and original import, Matt. xix. 9.
- Hydrogen*, a constituent part of water, 2 Pet. iii. 10.
- Hyle, ὕλη*, what the ancients intended by this term, 2 Pet. iii. 5.
- Hyperbole*, definition of the, John xxi. 25. This figure of speech abounds in oriental writings, *ibid.* Several examples produced, *ibid.*; Rev. xiv. 20.
- Hypocrite*, description of the, in the Scripture sense of the term, Matt. vi. 5.
- Iconium*, where situated, according to Strabo, Acts xiii. 51, xiv. 6. Its present appellation, Acts xiii. 51. Why not called by St. Luke a city of Lycaonia, Acts xiv. 6.

- Idleness**, its ruinous tendency, Matt. xiii. 55; Rom. xii. 11.
- Ignorance**, *plea of*, will be of no avail to any who has the book of God within his reach, and lives in a country blessed with the preaching of the gospel of Jesus Christ, Luke xii., *in fine*.
- Ἰκερῆρια** and **Ἰκερης**, definition of these words by Suidas, with an account of the ancient custom to which they have an allusion, Heb. v. 7.
- Ἰλασκω** or **Ἰλασκομαι**, inquiry into the import of this term, Luke xviii. 13.
- Illud inexpressibile**, an epithet given by Cicero to the Supreme Being of heaven and earth, 2 Cor. xii. 4.
- Illyricum**, **Illyria**, **Illyrica**, **Illyris**, or **Illyrium**, Pliny's account of the extent of the country known by these names, Rom. xv. 19.
- Image worship**, consideration of a passage of Scripture which the Romanists allege in favour of, Heb. xi. 21.
- Image of Adam** in his heavenly or paradisaical state, rabbinical notions concerning the, 1 Cor. xv. 49.
- Image of God**, what is meant by man being made in this similitude, Heb. ii. 7.
- Images** said to have fallen from Jupiter, Acts xix. 35.
- Images of the gods**, account of several ancient Egyptian images of Isis, Osiris, Anubis, &c., in the author's possession, Rev. xix. 16.
- Ἰμαριον**, import of this word, Matt. v. 40; Luke vi. 29. In what it differed from the **χιτων**, *ibid*.
- Imma**, mother, slaves were not permitted to use this term, when addressing their mistresses, Rom. viii. 15.
- Immanuel**, a name given to the Messiah, Matt. i. 23. Its derivation and import, *ibid*. Could not be applied to Jesus Christ, unless he were truly and properly God, *ibid*.
- Immersion**, baptism, in the apostolic age, not always administered by, Acts xvi. 32.
- Imposition of hands**, inquiry into the nature of this rite in the primitive Christian church, Acts vi. 6, xiv. 23.
- Imputed righteousness of Christ**, doctrine of the, considered, Rom. iv., *in fine*.
- Inebriating liquors**, three species of, according to the Institutes of Menu, Luke i. 15.
- Infallibility of the Romish church**, observations on this papistical doctrine, 2 Pet. iii. 16.
- Infant baptism**, Dr. Lightfoot's observations concerning, Mark xvi., *in fine*.
- Infants**, state of, who die before they are capable of hearing the gospel, considered, Rom. v. *in fine*.
- Influence of the Spirit of God**, necessity of the, in both preachers and hearers, John v. 4; Acts xi. 21, xiii. 1; Rom. viii. 26; 1 Cor. xii. 3; Phil. iii., *in fine*.
- Inheritance**, an immemorial custom in the East for sons to demand and receive their portion of the, during their father's lifetime, Luke xv. 12. Gentoo law in case of the irreproachable character of the father, and the profligacy of his son, *ibid*.
- Inner man**, import of this phrase, 1 Pet. iii. 4.
- Innocence**, primitive age of, succeeded by the age of depravity, as described by Spencer, Heb. i. 11.
- Innocents, murder of the**, modern objection against the evangelical history respecting the (founded on the statement of St. Luke that our Lord's thirtieth year coincided with the fifteenth of the reign of Tiberius), demonstrated to be wholly destitute of foundation, Advertisement to the Chronological Tables placed at the end of the Acts.
- Inns**, striking contrast between those of ancient and modern times, Luke ii. 7.
- Inscriptions** on a gold circular coin of the Great Mogul Shah Jehan, struck at Delhi, A. D. 1651, 2 Tim. ii., *in fine*.
- Inscriptions, eastern**, frequently found on the images of the ancient deities, princes, victors at public games, &c., Rev. xix. 16. Several instances produced from Herodotus, Dempster, Montfaucon, and Gruter, *ibid*. Description of eight ancient images with inscriptions in the author's possession, *ibid*.
- Insolvent debtors**, thoughts on the manner of their treatment in this country, Matt. xviii., *in fine*.
- Inspiration**, see *Divine Inspiration*.
- Instructor**, Chrysostom's excellent remark on the prerogative of an, Acts i. 8.
- Intercession of Christ**, doctrine of the, Luke xiii. 42; Heb. v. 7.
- Ireland, inhabitants of**, reason for the supposition that these people received the Christian religion, not from the popes of Rome, but through the means of Asiatic missionaries, Matt. i. 18.
- Iron**, ready method of gilding this metal, 1 Pet. i., *in fine*.
- Isaiah**, rabbinical tradition concerning the manner of his death, Heb. xi. 37.
- Isacariot**, Lightfoot's conjecture why this surname was given to one of the twelve apostles, Matt. x. 4. Observations on the death and final state of Judas Iscariot, Acts i., *in fine*.
- Isis**, description of five images of this Egyptian idol in the author's possession, Rev. xix. 16.
- Ἰσοψηφια** of the ancients, what, Rev. xiii. 18.
- Ἰσρης**, critical observations on Greek words terminating in, Acts vi. 1.
- Isthmian games**, account of the, 1 Cor. ix. 24. Celebrated every fifth year, *ibid*. The crown won by the victor in these games made of the pine, 1 Cor. ix. 25.
- Itala**, or *Antehieronymian Versions*, some account of the, Introduction to the Gospels and Acts, p. xviii.
- Italian band**, or *cohort*, see *Cohort*.
- Iturea**, where situated, Luke iii. 1.

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- Jacinth**, account of this precious stone, Rev. xxi. 20.
- Jacob's Well**, Maundrell's account of, John iv. 6.
- Jailer**, see *Gaoler*.
- James**, the writer of one of the Books of the New Testament Scriptures, very uncertain who, Preface to James. Opinion of Doctors Lardner and Macknight, *ibid*.; and see James v., *in fine*. Martin Luther's singular saying relative to the Epistle of James, chap. ii. 14. How James the apostle is represented in ancient paintings, Mark vi. 8.

- Jasper*, some account of this precious stone, Rev. xxi. 18.
- Jehangeer Nameh*, curious account of the golden chain of justice belonging to this eastern monarch, John xii. 32.
- Jehovah*, observations upon this appellative of the Divine Being, Luke ii. 11. Great reverence of the Jews for this name, which they never venture to pronounce; אדוני *Adonai* being always substituted whenever they meet with it in their reading of the Law and the Prophets, 2 Cor. xii. 4; Rev. xix. 12.
- Jeopardy*, a word of French origin, derived from the exclamation of a disappointed gamester, Luke viii. 23.
- Jerusalem*, the inhabitants of this city did not let out their houses to those who came to the annual feasts, but afforded all accommodations of this kind gratis, Matt. xxvi. 17; Acts ii. 44.
- Jesus*, of the same import as Joshua, Matt. i. 21; Heb. iv. 8. Dr. Lightfoot's judicious remark why this name was given to the Messiah, *ibid.* Professor Schulten's excellent observations respecting the origin of this name, John i. 17.
- Jesus*, very remarkable cry of a Jew of this name against Jerusalem and the temple, Matt. xxiv. 7. Manner of his death, *ibid.*
- Jewish benches of judicature*, account of the, 1 Cor. vi. 4.
- Jewish colonies*, remarkable passage from Philo respecting the great number of, in heathen countries in his time, Acts ii. 11.
- Jewish commonwealth*, collection of passages in the Old Testament that seem to point out a restoration of it, to a higher degree of excellence than it has yet attained, Rom. xi. 27.
- Jewish priesthood*, great corruption of the, in the apostolic age, Rom. ii. 21.
- Jewish registers*, thoughts on the total destruction of these documents in the first and second centuries of the Christian era, Matt. xxii. 42.
- Jewish women*, names of the, sometimes taken from flowers and trees, Acts xii. 13. Instances produced, *ibid.*
- Jews*, when and how the Jews lost their power of life and death, according to Lightfoot, John xviii., *in fine.* Enumeration by Josephus of the Jews who perished in their final conflict with the Romans, Matt. xxiv. 31.
- Jochanan ben Zachai*, very affecting and instructive remarks of this rabbin, as reported in the Talmud, Matt. xxv. 6.
- John*, this name of Hebrew origin, Mark i. 4. Conjecture why given to the harbinger of the Messiah, *ibid.* Luke i. 60.
- John*, the son of Zebedee, some account of this evangelist and apostle, Preface to John. Various opinions respecting the motive which influenced this apostle to write his Gospel, *ibid.*
- John, First Epistle of*, inquiry of Michaelis to whom it was written, Preface to the Epistle. Dr. Mac-knight's observations on the authenticity of this Epistle, *ibid.* Whether the term *Epistle* be properly applicable to this work of St. John, *ibid.*
- John, Second and Third Epistles of*, inquiry into their authenticity, Preface to the Second Epistle. Very uncertain when written, *ibid.*
- Josephus*, substance of his history relative to the destruction of the Jewish polity by the Romans, Matt. xxiv.
- Judah Hakkodesh*, very remarkable saying of this rabbi concerning the death and resurrection of the Messiah, Matt. xxviii. 17.
- Judas of Galilee*, mentioned by St. Luke, uncertain who, Acts v. 37.
- Judas Iscariot*, remarks on the manner of his death, Matt. xxvii. 5. Dr. Lightfoot's singular opinion on this subject, *ibid.* See *Iscariot.*
- Jude*, canonical authority of the Epistle ascribed to, extremely dubious, in the opinion of Michaelis, Preface to Jude. Great uncertainty as to the persons to whom, and the time when, it was written, *ibid.*
- Judgment-day*, Scripture doctrine concerning the, Matt. xxv. 31; John iii. 19; Acts xvii. 31; Rom. ii. 11; 1 Cor. vi. 2; 1 Thess. v., *in fine*; 2 Pet. iii. 10.
- Julian Period*, account of this very celebrated factitious era, Preface to Matthew.
- Juliopolis*, why the city of Tarsus was so named, Acts xxii. 28.
- Julius Cæsar*, three hundred senators and knights said to have been sacrificed to the divinity of this emperor on the ides of March, Rom. ix., *in fine.*
- Jupiter*, whence the name of this divinity is said to have been derived, Acts xiv. 13. Sublime address to Jupiter extracted from the Antigone of Sophocles, 1 Tim. vi. 16.
- Jupiter Custos*, or *Jupiter Propuleius*, description of a fine engraving of this heathen deity in Gruter, Acts xiv. 13.
- Just persons*, a phrase sometimes used in contradistinction from *taxgatherers* and *heathens*, Luke xv. 7.
- Justification by faith*, without any merit of works, shown to be a doctrine of Scripture, Rom. iv., *in fine*; Eph. ii. 8; 2 Tim. i. 9; James ii.
- Justin Martyr*, the author of two very important Apologies for Christianity, almost the whole of which has come down to us entire, 2 Tim. iv., *in fine.*
- Juvenal*, beautiful passage of, against false witness, Matt. x. 39. Citation in which there is an allusion to Nero's horrible persecution of the Christians, 2 Tim. iv. 16.

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- Καλον αγων*, a phrase used among the Greeks to express a contest of the most honourable kind, 2 Tim. iv. 8. This illustrated by a citation from the Alcestis of Euripides, *ibid.*
- Καπηλειωντες*, the import of this term illustrated by citations from Herodian and Aristophanes, 2 Cor. ii. 17.
- Karaites*, among the ancient Jews, who, Matt. xxvi., *in fine*; 1 Cor. viii. 1.

Καρδιωγεντος Θεος, an epithet of the Divine Being, Acts i. 24, xv. 8.

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Καταπαυσις and **Σαββατισμος**, indifferently rendered *rest* in our Version, not absolutely synonymous, Heb. iv. 9.

Kataskion, ΚΑΤΑΣΚΙΟΝ, an Ephesian amulet, Acts xix. 19. Its import, according to Hesychius, *ibid.*

Καταστολη, probably the same with the *palium*, or *mantle*, worn by the ancient Roman and Grecian ladies, 1 Tim. ii. 9.

Κατηγορ, *accuser*, an appellative of Satan found in rabbinical writings in Hebrew characters, Rev. xii. 10.

Κατεχω, definition of this word by Hesychius, Rom. i. 18.

Καθαριειν, sometimes imports to *prune*, John xv. 2.

Καθιστανειν, import of this word, when the preposition *απο* is prefixed, Acts iii. 21.

Καθ' υπερβολην εις υπερβολην, Chrysostom's explanation of this very strong expression of St. Paul, 2 Cor. iv. 17.

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Κενος καρπος, how this phrase is used by Lucian, Mark iv. 28.

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Κερατια, rendered *kusks*, in the opinion of Bochart means the fruit of the ceratonia or charub tree, Luke xv. 16.

Keys, the *four* which, according to the rabbins, God never trusts to angel or seraph, Rev. i. 18.

Keys of the kingdom of heaven, meaning of this phrase, Matt. xvi. 19.

Kicking against the goad, a proverbial expression among the ancients, Acts ix. 5. Several examples produced, *ibid.*

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King, remarkable saying of a, to his particular friend, Matt. vi. 33.

King's gallery, Στοα βασιλικη, account of this part of the temple by Josephus, Matt. iv. 5.

Kingdom of heaven, two acceptations of this term in Scripture, according to Lightfoot, Luke xvii. 20.

Kiss anciently used as the emblem of love, religious reverence, subjection, and supplication, Luke vii. 38. Used by the primitive Christians in their public assemblies as well as in their occasional meetings, Rom. xvi. 16. Afterwards discontinued, and *shaking of hands* substituted, *ibid.*; 1 Cor. xvi. 20.

Kissing the feet, a heathen expression for subjection of spirit and earnest supplication, Luke vii. 38. This illustrated by a remarkable passage from Polybius, *ibid.*

Κλεπτης, in what it differs from *ληστης*, John x. 8.

Knatchbull's remarks upon the statement of St. Paul that God gave the Hebrews judges for the space of *four hundred and fifty years*, Acts xiii. 20.

Κνημιδες, *greaves*, account of this ancient species of defensive armour, Eph. vi. 13.

Κnees consecrated by the ancients to Mercy, Matt. xvii. 14.

Knowledge, four things easily distinguishable in, James i. 5.

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Κολπος, this word shown to have sometimes the signification of *lap*, and why, Luke vi. 38. This sense of the word illustrated by a remarkable passage from Herodotus, *ibid.*

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Κορνδια κορη, why this phrase was used by the Greeks for a *common prostitute*, Preface to the First Epistle to the Corinthians.

Κορινθιαζεσθαι, to *Corinthize*, how it came to be synonymous with to *act the prostitute*, Preface to the First Epistle to the Corinthians.

Κορυννη, a military weapon used by the ancient Greeks and Persians, Eph. vi. 13.

Κοσμος, a frequent acceptation of this word, 1 Cor. iii. 22, vi. 2. Pliny's definition, Heb. ix. 1. In what it differs from *αιων*, according to Lightfoot, Luke xii. 30. Distinction between *κοσμος* and *οικουμενη*, Heb. i. 6.

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Κρινω, rendered in our Version to *judge*, sometimes imports to *punish*, and why, Acts vii. 7.

Κυλλος, meaning of this word according to Wetstein, Kypke, and Wakefield, Matt. xv. 30.

Κυρις, often improperly translated *Lord*, Matt. xxvii. 63.

Κυριος, derivation of this word, according to Hesychius, Luke ii. 11. This lexicographer states it to be a proper rendering of *יהוה*, Jehovah, *ibid.*

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Laal-koner, her great influence with the Mogul emperor, Maaz-eddin, Mark vi. 23.

Labarum, what, Rev. xii. 10.

Lacedaemonian women, usual sayings of the, when they presented the shields to their sons going to battle, Heb. x. 35.

Lactantius, enigma attributed to, Matt. xxiii. 33.

Lais, some account of this celebrated Corinthian prostitute, Preface to the First Epistle to the Corinthians.

Λαισηιον, the *Laseion*, a species of shield, covered with rough hides or skins with the hair on, Eph. vi. 13.

Lamentations, days of, among the Jews, John xi. 31.

Lamps of Israel, a term given by the Jews to their eminent doctors, John v. 35.

- Lamps of the East*, some account of the, Matt. xxv. 7.
- Laodicea*, a city of Asia Minor on the borders of Caria, Phrygia, and Lydia, Col. ii. 1; Rev. i. 11. Originally named Diospolis, *ibid.* Afterwards called Rhoas, Col. ii. 1. How it obtained the appellation of Laodicea, *ibid.* Its present name, *ibid.*
- Laodiceans*, apocryphal epistle to the, given at full length (from the best Latin copies), with an English translation, Col. iv., *in fine.* Character of this spurious production, *ibid.*
- Latin church*, Ἡ Λατινικὴ ἐκκλησία, a name given by the Greeks of the Lower Empire to that of Rome, and why, Rev. xiii. 1.
- Latins*, supreme forms of government of these ancient people, Rev. xvii. 10.
- Δαρμία* and *Δουλεία* explained, see Rom. xii. 1.
- Law*, remarkable saying of Rabbi Chanina, why the words of the, are likened to *water*, Matt. v. 3.
- Lazarus*, import of this name, Luke xvi. 20.
- Learning*, remarks on that species of, which may be a useful handmaid to religion, in the ministry of the gospel, 1 Tim. vi., *in fine.*
- Lechæum*, situation of this seaport, Rom. xvi. 1.
- Left hand*, its metaphorical acceptation among the rabbins, Matt. xxv. 33.
- Legion*, a grand division of a Roman army, Matt. xxvi. 53. Contained different numbers at different times, *ibid.* The legionary soldiers were not permitted to engage in husbandry, merchandise, or any thing inconsistent with their employment, 2 Tim. ii. 4.
- Lent*, why this annual fast is so named, Matt. ix. 15.
- Leonidas of Alexandria*, account of the equinumeral distichs of this Greek poet, Rev. xiii. 18. Three examples produced, *ibid.*
- Leprosy*, description of this terrible disorder, Matt. viii. 2. Dr. Mead's relation of a remarkable case, which came under his own observation, Matt. viii. 2. Herodotus mentions this disorder as existing among the Persians, who considered it as a punishment from their great god, the sun, *ibid.* This malady a most expressive emblem of the pollution of the soul of man by sin, *ibid.*
- Leptan*, the same with the *prutah*, which see.
- λεπτός*. See *Κλεπτός*.
- let*, derivation and import of this old English word, Rom. i. 13.
- Letters of the alphabet* used by the ancients for numbers, Rev. xiii. 18.
- Levellers*, Dr. Shaw's account of these tempestuous winds, Acts xxvii. 14. Customary among the Mohammedans, during these levellers, to tie to the mast, or ensign staff, some apposite passage from the Koran; then to collect money, sacrifice a sheep, and throw them both into the sea, *ibid.*
- bertines*, Bishop Pearce's observations concerning that portion of the Jewish people formerly so named, Acts vi. 9.
- Levellers*, who, among the ancient Romans, Acts xvi. 35.
- Light*, its immense diffusion and extreme velocity 1 John i. 5.
- Light of the world*, a title anciently given to the most eminent rabbins, Matt. v. 14.
- Lightfoot (Dr. John)*, his very ingenious solution of the difficulty existing in the Gospel of St. Matthew respecting the writer of the prophecy concerning the thirty pieces of silver for which our Lord was betrayed, Matt. xxvii. 9.
- Liturgy*, derivation and import of this term, Acts xiii. 2.
- Living stones*, the import of this apostolic metaphor largely considered, 1 Pet. ii. 5.
- Living waters*, what meant by this phrase among the ancients, John iv. 10; Rev. vii. 17.
- Lix, Λιξ*, an Ephesian character or amulet, Acts xix. 19. Its import, according to Hesychius, *ibid.*
- Loan*, in what respects better than a *gift*, Matt. v. 42.
- Logos*, or *Word*, remarks upon this appellation of the Divine Being who was incarnated for the redemption of man, John i. 1. Testimonies concerning the Logos from the Chaldee Targums, John i., *in fine.* Testimonies concerning the personality, attributes, and influence of the Word of God, taken from the Zend Avesta and other writings attributed to Zoroaster, *ibid.* Testimonies concerning the Logos from Philo the Jew, *ibid.* List of some of the particular terms and doctrines found in Philo, with parallel passages from the New Testament, *ibid.* Chinese testimonies concerning the Logos, *ibid.* St. John the only New Testament writer who has used this word in a *personal* sense, Heb. iv. 12.
- Λοιμός*, how figuratively used by the ancients, Acts xxiv. 5.
- Lord's Prayer*, form of, collected by our Lord from the Jewish Euchologies, according to Gregory, who gives us the whole form, Matt. vi. 13.
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- Love*, inquiry into the import of this term, Matt. xxii. 37. A word of Anglo-Saxon, or perhaps of Teutonic origin, 1 Cor. xiii. 1. Apostolic definition of the Greek word so translated, in which are sixteen particulars, 1 Cor. xiii. 4—8.
- Love-feasts* of the primitive Christians, see *Αγάπαι*.
- Love of enemies*, Christian precept concerning, Matt. v. 42; John xiii. 34; Rom. v. 6, 10.
- Love of God*, Matt. xxii. 36—40; Luke vii. 47; John iii. 16, xv. 12, 13; Eph. iii. 18; Tit. iii. 4; 1 John iv. 8, v. 18.
- Love of neighbour*, Scripture precept concerning, Matt. xxii. 39; Col. iii. 14.
- Luke*, some account of this evangelist, Preface to Luke. Five classes or sections into which some critics have divided his history, *ibid.* Facts and circumstances related at large by Luke, which are either not mentioned at all, or but very transiently, by the other evangelists, Luke xxiv., *in fine.* From what epoch Luke computed the years of the reign of Tiberius Cæsar, Advertisement to the Chronological Tables at the end of Acts.
- Lunacy*, observations on the cause of this disorder, Matt. iv. 24.
- Luvra*, definition of, by Suidas, Rom. ii. 24.

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Melita, an island in the Adriatic Gulf, or Gulf of Venice, near Epidaurus, Acts xxviii. 1. Several reasons to show that St. Paul was not wrecked at this island, but at another of the same name, now called *Malta*, *ibid.*

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Mercury, a heathen deity to whom the gift of great eloquence was attributed, Acts xiv. 12.

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Militia, manner of raising the, among the Romans, Matt. xx. 18, xxii. 14.

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Mithras, human victims offered by the ancient Sabian idolaters in Persia to this idol, Rom. ix., *in fine*.

Mitylene, where situated, Acts xx. 14.

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Μωρος, definition of this word in the Etymologicon, Matt. xxv. 2.

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- Sons of Thunder*, import of this Hebraism, Mark iii. 17.
- Sons of Zebedee*, probable import of the very extraordinary petition of the mother of these apostles to our Lord, Matt. xx. 21.
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- Soul*, doctrine of the materiality of the, has no place in the sacred records, Matt. x. 28; Acts vii. 59.
- Sound eye*, *οφθαλμος απλους*, a very elegant and expressive metaphor employed by our Lord for that *simplicity of intention and purity of affection* with which the supreme good should be pursued, Matt. vi. 22.
- Spaces fallen through* by bodies, in their descent to the earth (no matter what their surfaces, volumes, masses, or specific gravities, provided they are weighty enough not to be sensibly affected by the action of the atmosphere), being as the *squares* of the times of falling; or in other words, the *velocities* being as the *square roots* of the spaces fallen through; a very plain demonstration of the *attraction* of the earth, Heb. xi., *in fine*. The periodic times of the planets being in sesquialteral geometrical proportion to their mean distances from the sun, a most manifest evidence that the influence of the earth on falling bodies is precisely of the same nature with that which emanates from the sun, and retains the planets in their orbits, *ibid.*
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- Spira*, according to some the same with the Roman cohort, John xviii. 3. The fortieth part of a legion, according to Raphelius, *ibid.*
- Spirit*, existence of an *immaterial* and *immortal*, in man, demonstrated, Matt. x. 28; Luke xxiii. 43, 46; xxiv. 37.
- Spirit of God*, office of this person of the Holy Trinity in the work of man's redemption, Matt. iii. 11. John iii. 5.
- Spirits in prison*, observations on this remarkable expression attributed to St. Peter, 1 Pet. iii. 19. Various readings of this passage in the manuscripts and Versions, *ibid.*
- Σπλαγχνίζομαι*, Mintert's definition of this word, Matt. ix. 36.
- Splinter*, a more proper rendering of *καρφος* than that contained in our common English Version, Matt. vii. 3.
- Spring Fast*, or *Lent*, the only annual fast observed in the primitive church, Matt. ix. 15. Kept in commemoration of the time the body of our Saviour lay in the grave, *ibid.* Discordant opinions among ancients and moderns relative to the duration of this fast, *ibid.* *Τεσσαρακοστή* and *Quadragesima*, the Greek and Latin names for this fast, shown to have originally meant a fast of the duration of *forty hours*, and not of *forty days*, *ibid.*
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- Stadium*, a measure of length among the Romans, Luke xxiv. 13. Arbuthnot's statement of the number of yards in the stadium, *ibid.*
- Standards*, different sorts of, among the ancient Romans, Rev. xii. 14.
- Standing*, the posture of the Jews when reading either the law or prophets, Luke iv. 16.
- Star* which guided the Magi to the place of our Lord's nativity, probably a simple meteor provided for the occasion, Matt. ii. 2, 9.
- Stars, Fixed*, Table of the most remarkable fixed stars from the first to the sixth magnitude, 1 Cor. xv., *in fine*.
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- Stater*, value of this ancient piece of money, Matt. xvii. 27, xxvi. 15.
- Stature*, judicious criticism of a very learned writer on the original word thus rendered in our common Version, Matt. vi. 27.
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- Στεφανος ακανθινος*, see *Crown of Thorns*.
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- Suetovid*, the god of war among the ancient Slavi, to whom a great number of prisoners were annually presented as a burnt-offering, Rom. ix., *in fine.* Supposed residence of this divinity, *ibid.*
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- Sweat of blood*, Galen's statement of its cause, Luke xxii. 44. An instance of bloody sweat related by Thuanus, *ibid.*
- Swineherd*, no character meaner in the sight of a Jew than that of a, Luke xv. 15. Not permitted by the Egyptians to mingle with civil society, nor to appear in the worship of the gods, *ibid.*
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