SELECTIONS
FROM
EMINENT COMMENTATORS,
WHO HAVE BELIEVED IN PUNISHMENT AFTER DEATH; WHEREIN THEY
HAVE AGREED WITH
UNIVERSALISTS,
IN THEIR
INTERPRETATION OF SCRIPTURES
RELATING TO
PUNISHMENT.

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PREFACE.

Many passages occur, in the New Testament, which, by some, are understood to indicate endless misery in the future life, and, by others, to indicate severe temporal judgments in the present life. In their interpretations of these passages, Universalists have been accused of wresting the Scriptures from their true import. And, not unfrequently, it has been remarked, that, if Universalists are correct in their expositions, it is unaccountable, that some of the pious and learned divines of the last two centuries should not have discovered the true meaning of the controverted passages. I do not mean that any reputable critic has urged this apology for an argument: but it is a favorite theme with many laymen; and some clergymen have not hesitated to adopt this expedient, to persuade their hearers that the views, exhibited of the Scriptures by Universalists, must necessarily be false; and that they are adopted and defended, merely to give some semblance of support to a favorite theory.

To remove this objection, and to exhibit the
true state of the case, is the principal object of the following pages. It will be discovered that these pious and learned divines, although they believed in the endless misery of the wicked, have yet given interpretations of the Scriptures similar to those now given by Universalists. Hence it follows that the charge, alleged against Universalists, of thus interpreting Scripture, merely to support a favorite theory, is unfounded and unjust; for orthodox commentators have given the same interpretations, in spite of their own theory.

Of course, it is not pretended that any one orthodox commentator explains every disputed text in accordance with the views entertained by Universalists. But among them all, some have furnished us authority on every text of this description, with a very few exceptions; some furnishing authority on one text, some on another.

It is proper to observe, in this place, that I would not be understood to adopt, as correct, all the expositions contained in the body of this work. The quotations are introduced, on each text, with reference to a single point; to wit, does this text teach or imply a state of misery in the future life, or does it not? When any commentator allows that it does not, I consider him to be proper authority to quote, in confirmation of the exposition given by Universalists, even though they do not agree with him in regard to what the text does mean. I will illustrate my meaning, by a single example. By referring to the notes on Rev. vi. 12
—17, it will be seen that Hammond and Lightfoot interpret the passage as descriptive of the 'destruction of Jerusalem and the whole Jewish state;' the authors of the Assembly's Annotations think it relates to 'the troubles that were to befall the Roman empire;' while Clarke says that '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.' Clarke adds, 'some apply them to the day of judgment; but they do not seem to have that awful event in view.' These writers differ among themselves concerning the precise meaning of the passage; but they agree that it is descriptive of events which should be accomplished on the earth, and that it does not refer to the future life. Without deciding which is correct, in regard to the point in which they differ, and even without necessarily adopting either opinion as correct, I quote their authority in relation only to the point before mentioned,—does this passage teach or imply a state of misery in the future life, or does it not? They all agree that it does not, and declare that it has especial reference to temporal concerns, not having what is called the day of general judgment in view. So much may suffice to show the propriety of agreeing with these commentators in relation to what a text does not mean, even though we may disagree in relation to what it does mean. I only add, that, in a large majority of cases, the interpretations quoted in this work are precise—
ly the same which are now given by Universalists; and which, when so given, are by some of our opposers, stigmatized as foul heresy.

I have not given a full illustration of the passages quoted, according to the views which generally obtain among Universalists.* I have omitted doing this, for two reasons: (1) such a course would have very considerably increased the size, and, consequently, the expense of the book; (2) my object was, not so much to prove the correctness of our views, as to show that they are not novel; that they are not the effect of an overweening desire to support a theory, even at the expense of reason and common sense; but that our opposers themselves have given the same or similar interpretations, when their own theory was not allowed to influence their judgment. I know the opinions quoted are only the opinions of men; that they do not furnish positive proof that we are correct in our expositions of scripture; but a very strong, even a violent, presumptive evidence is furnished, when men, who firmly believe in the endless misery of the wicked, interpret a given passage to relate, not to such misery, but to some temporal judgment or calamity, notwithstanding their creed and their prejudices, so far as they operate, would induce a different interpretation.

I have taken the liberty to omit the Greek

* The 'Universalist's Guide,' by Rev. Thomas Whittemore, recently published, occupies this ground. It is a very valuable work, and should be in the hands of every Universalist.
phrases and words, in the notes, as far as was practicable; and where I could not conveniently do this, have inserted them in the English character, believing such a course would be acceptable to a majority of my readers. With this exception, I have endeavored to copy every author fairly and faithfully; and have often quoted more than I desired, rather than have the appearance of mutilating or misrepresenting the passage. The only alteration I have ventured to make is in the orthography. Some very antiquated phrases will be found, and some words of which the meaning may appear obscure. But I chose to let them remain, rather than attempt to alter the phraseology. A few of the words alluded to may serve as a specimen: however frequently occurs, in the more ancient writers, in the sense of at all events; expect is used for await; importance, for import; notation, for signification; consequents, for consequences, &c.

Before closing this introduction, it should be observed that a work of similar character was commenced, a few years since, by Rev. H. Ballou, 2d, but for want of sufficient leisure was abandoned. The results of his examination were published in the second volume of the 'Trumpet.' Of course, some of the authorities I have quoted are the same which were adduced by him: I have omitted some, and have added others. I may observe, however, that, with a very few exceptions, my quotations from orthodox writers have been made directly
from the works quoted, and not through the medium of other writers.

Of the authors quoted in this work, it may be sufficient to say, that they are all supposed to have believed the doctrine of endless misery, except *Wakefield, Kenrick*, and *Cappe*. But these three believed in a state of torment for the wicked, in the future life, and may therefore be quoted, when the only question is, whether any text relate to misery after death, or not. For a more particular description, see Index of Authors, appended to this volume.

In the Preface to the first edition, I expressed a hope, 'that, by the collection and publication of these testimonies from authors, the works of many of whom have not been extensively circulated in America, I might render an acceptable service to the community generally, and especially to the denomination of Christians with whom I am happy to be in fellowship.' That hope has not been disappointed. Encouraged by the favorable opinion expressed by those who are fully entitled to my confidence, I now offer to the public a second edition, embracing several additional testimonies, selected from works which I have more recently had an opportunity to examine.

LUCIUS R. PAIGE.
SELECTIONS, &c.

SECTION I.

'Repent ye; for the kingdom of heaven is at hand.' Matt. iii. 2.

This passage is sometimes, though not so frequently as some others, alleged as proof that a portion of mankind will not be saved. It is assumed that the kingdom of heaven means the state of endless glory, in reservation for the righteous; it is further assumed that some shall remain 'finally impenitent;' and then it is gravely contended, that, since some never will repent, they can never be admitted into that kingdom: in other words, they can never be saved. As no one pretends that this text affords direct proof of endless misery, I might pass by it, in silence; but I am induced to notice it, because it gives me an opportunity to insert a valuable note, to which I may have occasion to refer more than once, in the progress of my work. The note follows:

Hammond. 'The phrase basileia ton ouranon, or tou theou, the kingdom of heaven and of God, signifies in the New Testament the kingdom of the Messias, or that state or condition which is a most lively image of that which we believe to be in heaven, and therefore called by that name. For as God's regal power, exercised in heaven,
consists in assisting, defending, and rewarding all his faithful subjects, and in warning, punishing, and destroying his obdurate enemies, so this *kingdom of the Messias* is an exact image or resemblance of it; and being, as it is elsewhere affirmed, not of this world, a secular kingdom, but consisting especially in subduing the world to his dominion. That is done first by the descent of the spirit, and preaching the gospel, by his word powerfully working in some, and bringing them unto the faith, and then by his iron rod executing vengeance on others, viz. the contumacious and obdurate, (to this purpose that parable delivered by Christ, Luke xix. 12, on occasion of their thinking that the kingdom of God should presently appear; (ver. 11,) is very considerable,—see the place,) and particularly those of the nation of the Jews after the crucifixion of Christ. And accordingly this kingdom of God will generally signify these two together; not only the first alone, but, in conjunction with it, that other more tragical part of it also. That it is used so here may be discerned,—

*First,* by that which is said in Malachi, by way of prophecy of John’s preaching, (iv. 5,) that he should come before the great and terrible day of the Lord, (see note on chap. xvii. 10,) i.e. before the fatal destruction of this people; and also in Isaiah, that, when he cried in the wilderness, this was part of his crying, prepare ye the way of the Lord: noting him an anteambulo or fore-runner of Christ’s coming, &c.

*Secondly,* by that which follows here (ver. 10) as the explication of this text of the Baptist’s, (and now also the axe is laid to the root of the trees; every tree therefore that bringeth not forth good fruit, is hewn down and cast into the fire;) and again, (ver. 7,) by the orge mellousa, the wrath ready to come upon them, which is proportionable or parallel to the approaching kingdom of heaven, as the exhortation (ver. 8) of bringing forth meet fruits of repentance, is to metanoeite, repent; and so directly in that prophecy of Malachi’s concerning the coming and preaching of John Baptist, (iv. 5, 6,) the sum of his preaching is expressed by the effect of it: *he shall turn the heart of the fathers to (or with) the children,* and the
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heart of the children to (or with) their fathers; i.e. shall convert all sorts of Jews, young and old, fathers and children,—preach conversion and repentance to them, lest I (i.e. God) come and smite the earth (or land) with a curse; whereas God's coming is interpreted by his smiting Judea, (curses and infictions on that land,) so is this denunciation of those judgments part of that Baptist's sermon, and the repentance or conversion by him preached, the only means to avert them.

And so likewise in Isaiah xl. the revealing the glory of the Lord, &c. (ver. 5) may be the preaching of the gospel; and then the visibleness of God's judgments on all the Jews in Judea, and vs. 6, 7, 8, very fitly refer to the sudden destruction of that people, as the withering of grass, or fading of flowers, upon God's blowing upon them, whereby his displeasure is expressed. To which yet his preservation of the remnant, (as here his gathering the wheat into his garner, ver. 12,) his protecting of the few believers, (so that not a hair of their heads shall fall, Luke xxi. 18,) is immediately annexed, vs. 9, 10, 11. And accordingly the kingdom of God here is not to be so restrained to the punitive part, but that it also contain under it that other piece of regality, which consists in protecting of subjects, and rewarding them which do well also, which should be most visible at the time of his punishment on the obstinate, his burning the chaff with unquenchable fire. To this purpose the words of St. Luke (xxi. 18, 31) are most remarkable, where, setting down distinctly the signs and forerunners of the destruction of the temple and that people, and among those prognostics the great persecutions which the disciples should find from the Jews, he bids them cheerfully look up, (ver. 28,) for their redemption, deliverance from these hazards and pressures, draweth near; and, with a short parable interposed to express it, he adds, (ver. 31,) know that the kingdom of God is at hand,—this kingdom surely here, which now approached, but should then be more near, wherein the judgment of God should be most visible in judging betwixt the wheat and the straw, burning up the refuse, destroying the impenitent, unbelieving Jews, but protecting and setting safe on the shore all the disciples.
and believers; and that by the very destruction of these their brethren, who were their chiefest persecutors, (ver. 16.) This sense will be the more unquestioned, if it be observed that, when Christ himself begins to preach, he used the same words, (Matt. iv. 17;) by which it is clear that Christ's preaching the gospel was not the only thing meant by this kingdom, (as it is generally supposed,) because that was then actually present, when Christ saith only, it is nigh approaching.

And as by Christ, so, when the apostles are sent out by him, the same style is still prescribed them, (Matt. x. 7:) As you go, preach, saying, The kingdom of heaven is at hand. And it is to the same sense affirmed by Christ that he came to send a sword, i. e. a slaughter on the land of Judea, (Matt. x. 34;) so, when this commission of the apostles is set down by St. Luke, (x. 11,) to those that receive them not, they are appointed to use a direful ceremony, shaking off the dust from their feet against them, and telling them the importance of it, that the kingdom of God is nigh upon them, (ver. 11;) and upon the back of that, (ver. 12,) Verily I say unto you, it shall be more tolerable for Sodom in that day, (i. e. not in the day of judgment to come, for that belongs to each particular person; not whole cities together, but) in that day of the kingdom of God, than for that refractory city. God's dealing with Sodom, in the day of their destruction with fire and brimstone, shall be acknowledged to have been more supportable than his dealing with such contumacious, impenitent cities of Judea.

So Matt. xvi. 28: The Son of man coming in his kingdom belongs not to the transfiguration, as it is by many mistaken, but to a coming in the glory of his Father to reward and punish, (ver. 27,) and is called the kingdom of God coming with power, (Mark ix. 1;) and that belongs clearly to the scope of the place, viz. to arm his followers, that they should not be terrified with the malice of the Jews, (ver. 25,) or tempted to deny Christ, (Luke ix. 26.) So Luke ix. 11, when it is said they thought the kingdom of God should presently appear, Christ's parable, concluding with the bringing forth and slaying his enemies before him, applies it directly to this
purpose, (ver. 27,) and to what he adds (ver. 43) at his entrance into Jerusalem. So Luke xvii. 20, when he answers that the kingdom of God cometh not with observation, i. e. in a pompous, remarkable manner, so as kings were wont to come with their court and train attending, which all men come out to look after, and cry, lo here, i. e. it is come, &c. it is clear, by the consequents, that it belongs to this matter; first, the preaching of the gospel among them, then already begun, (ver. 21,) and then the destroying of unbelievers, (vs. 22, 24, &c.)

The way by which this phrase comes thus to signify this is, because there be several offices of a king, the exercise of the power of the sword, as well as of making laws; of punishing and rewarding, as well as of reigning: he is ekatikos eis orgen, (Rom. xiii. 4,) an avenger to inflict punishment; and so he is expressed at his ekdikesis, vengeance, (Luke xviii. 7, speaking of this matter.) In this respect it is, that the governors of the Jews were called judges; inflicting of punishments or judgments, which is one part, giving demonstration to the whole regal office; and so (Luke x.) these three phrases, the kingdom of God, (ver. 11,) and that day, i. e. the time of his exercising that regal power, (ver. 12,) (or, as St. Mark reads it, hemera krisos, (vi. 11,) the day of executing judgment,) and in the same matter krisis, (ver. 14,) judgment simply, are all phrases of the same signification to denote the destruction here threatened, with which there was also mercy mingled, and preservation to some. (See Luke xvii. 34; xxii. 28.) The same thing is expressed by other phrases, the coming of Christ, the end, the end of all things, the conclusion of this age, which in their due places shall be observed.' Annot. in loc.

To this very full note I only add, that, among others, the Compilers of the Dutch Annotations, Poole's Continuators, Lightfoot, Doddridge, Whitby, Knatchbull, Wynne, and Heylin, concur in opinion, that the kingdom of heaven, in this passage, denotes a state of things on the earth, under the gospel dispensation, and that it has no direct
reference to the kingdom of glory, to which men shall be admitted in another life.* If this be the meaning of the phrase, then, although some failed to enter this kingdom, it by no means follows that they must be excluded from a state of happiness after the resurrection. Of course, the text affords no proof of the doctrine of endless misery.

SECTION II.

'But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?' Matt. iii. 7.

The parallel place is Luke iii. 7. These words of the Baptist have evident reference to a tremendous temporal calamity, about to be experienced by the Jewish nation. This fact is so very obvious, that almost all the reputable commentators have admitted it. The phrase 'wrath to come' has been of much service to certain zealous preachers, who have thought men might be more easily persuaded to embrace their faith by means of terror than otherwise. Such have unhesitatingly used this phrase, and even quoted this text, as descriptive of torments after death. But that this use of the passage is unauthorized, their own standard writers being judges, may be seen from the following quotations:

Pearce. 'The wrath to come; i.e. the punishment to come in the destruction of the Jewish state.' Com. in loc.

Hammond. 'O ye that are more like to broods of

* See, particularly, Lightfoot, quoted in section xxviii.
venomous creatures than to the progeny of Abraham, who hath admonished you to make use of this means to escape the destruction approaching?" *Para. in loc.* See also *Hammond*’s note on Matt. iii. 2, already quoted.

*Clarke.* ‘The wrath to come. The desolation which was about to fall on the Jewish nation for their wickedness, and threatened them in the last words of their own Scriptures. (See Mal. iv. 6.) This wrath or curse was coming: they did not prevent it by turning to God, and receiving the Messiah, and therefore the wrath of God came upon them to the uttermost. Let him that readeth, understand.’ *Com. in loc.*

*Lightfoot.* ‘To fly from the wrath to come. These words respect the very last words in the Old Testament, *lest I come, and smite the earth with a curse,* (Mal. iv. 6,) and denote the most miserable destruction of the nation, and now almost ready to fall upon them. The receiving of John’s baptism signed, and fenced those that received it from the ruin that was just coming. To this belongs that of St. Peter, (1 Epis. iii. 20, 21,) in that manner as Noah and his sons were by water delivered from the flood, *so also baptism now, the antitype of that type, saveth us* from the deluge of divine indignation, which in a short time is to overthrow the Jewish nation. Those that are baptized are said to *fly from the wrath to come;* i. e. the *wrath of God,* that was not long hence to destroy the nation by a most sad overthrow.’ *Heb. et Talm. Exerc. in loc.*

‘Baptism was, besides other tendencies of it, as a badge, whereby those that received it and stuck to it were marked out for safety and preservation against that destruction that was to come upon that nation for unbelief. Therefore John construes their coming to be baptized their “fleeing from the wrath to come;”’ and Peter, (1 Epis. iii. 21,;) in the same sense, doth say that “baptism doth now save:” as the ark had done in the destruction of the old world, so this from the destruction now coming: and to his admonition to “repent, and be baptized,” he addeth, “save yourselves from this untoward generation.”’ (Acts ii. 40.) *Harm. Evan. sec. ix.*

*Kenrick.* ‘These sects (the Pharisees and Sadducees)
John compares to broods of vipers; a subtle and malicious creature,—a character which, it appears from history, was extremely well suited to them. He also expresses his surprise that they should do a thing corresponding so little with their temper and inclinations, as to come to his baptism, in order to avoid the impending punishment in the destruction of the Jewish state, which I suppose to be referred to by "the wrath to come." Expos. in loc.

Wetstein. 'By the wrath to come, I understand the overthrow of the Jewish republic, which is called "wrath upon this people," (Luke xxi. 23.)' Com. in loc.

Such are some of the testimonies in relation to the phrase 'wrath to come,' furnished by commentators who were most undoubting believers in a state of misery after death. If divines at the present day would thus explain this and the kindred phrases which occur in the Scriptures, they might as effectually advance the cause of truth, and fewer weak minds would become delirious, through fear of endless misery.

SECTION III.

'And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.' Matt. iii. 10.

The parallel place is Luke iii. 9. Under the figure of cutting down trees and casting them into the fire, the Baptist represents the severe judgment about to be executed on the Jewish nation, which he had before denominated the 'wrath to come.' This figure had in ancient times been used by the prophets, (see Isa. x. 33, 34; Jer. xlvi. 22, 23; Ezek. xxxi. 3, 10—12,) and was therefore very
intelligible to the Jews. I need not adduce the arguments in proof that this application of the passage is correct, inasmuch as there is such a universal agreement on the subject, among standard commentators. In sermons and exhortations, a different interpretation is often given, but few are found willing to risk their reputation for biblical knowledge, by disputing, publicly, what is so abundantly asserted in the following extracts:

**Hammond.** 'But now are God's judgments come home to this people, and ready to seize upon the whole nation, and shall actually fall upon every unreformed sinner among you.' *Para. in loc.*

**Pearce.** 'Vengeance is about to be taken upon the Jewish nation, (ver. 17, and Matt. iii. 10.)' *Com. in Luke iii. 9.*

**Assembly's Annotations.** 'See on Matt. iii. 10. The metaphor showed them that the instruments of their destruction (such as were Titus and Vespasian) were near, and should quickly execute, except they repented;' &c. *Annot. in Luke iii. 9.*

**Poole's Annotations.** 'A prediction, as some think, of that dreadful destruction which within a few years came, by the Romans, upon the whole Jewish nation. Whether it be to be understood of the judgment common to all unbelievers, all that know not God, and obey not the gospel of Christ, or of the particular destruction of this nation of the Jews, I shall not determine, though I rather judge the latter probable.' *Annot. in loc.*

**Beausobre and Lenfant.** 'See Isa. x. 33, 34. In this place, John the Baptist predicts the entire destruction of the temple, the city, and the nation, which came to pass about forty years after the death of Jesus Christ.' *Com. in loc.*

**Lightfoot.** 'These words seem to be taken from Isa. x. 33, 34. The destruction of the nation was to proceed from the Romans, who had now a great while held them under the yoke. The axe now laid to the root of the tree shall certainly cut it down, if, from this
last dressing by the gospel, it bears not fruit. In the Talmud, those words of Isaiah are applied to the destruction of the city. 'Heb. et Talm. Exerc. in loc.

Again, the same writer says, 'This phrase may be understood as comparing the ruin of the Jews here threatened, with those desolations they had felt before: for then, as at the captivity of Babylon, for example, they were not utterly cut off from their land forever, but had a promise of returning, and returned, and were planted there again; but now, the vengeance threatened must strike at the very root, and quite destroy them from being a nation forever, and from all hope of returning to their country any more. By the axe being now laid to the root of the trees, may fitly be understood,—1. The certainty of their desolation; and, 2. The nearness; in that the instrument of their destruction was already prepared, and brought close to them, the Romans that should ruin their city and nation, being already masters and rulers over them.' Harm. of Evan. sec. ix.

Clarke. 'It was customary with the prophets to represent the kingdoms, nations, and individuals, whose ruin they predicted, under the notion of forests and trees, doomed to be cut down. (See Jer. xlvi. 22, 23; Ezek. xxxi. 3, 11, 12.) The Baptist follows the same metaphor: the Jewish nation is the tree, and the Romans the axe, which, by the just judgment of God, was speedily to cut it down. It has been well observed, that there is an allusion here to a woodman, who, having marked a tree for excision, lays his axe at its root, and strips off his outer garment, that he may wield his blows more powerfully, and that his work may be quickly performed. For about sixty years before the coming of Christ, this axe had been lying at the root of the Jewish tree, Judea having been made a province to the Roman empire, from the time that Pompey took the city of Jerusalem, during the contentions of the two brothers Hyrcanus and Aristobulus, which was about sixty-three years before the coming of Christ. (See Josephus Antiq. l. xiv. c. 1—5.) But as the country might be still considered as in the hands of the Jews, though subject to the Romans, and God had waited on them now nearly ninety years from
the above time, expecting them to bring forth fruit, and none was yet produced; but he kept the Romans, as an axe, lying at the root of this tree, who were ready to cut it down the moment God gave the commission.' *Com. in loc.*

Kenrick. 'The national calamities with which you are threatened are no light evils, but such as, if you do not repent, shall be like cutting up the tree by the roots; for as barren trees, which bring forth no fruit, are hewn down and cast into the fire, so shall it be with you, if you perform not good works: your kingdom shall be overthrown, and the inhabitants of the land utterly extirpated.' *Expos. in loc.*

I here remark, once for all, that I have not been anxious to multiply authorities on those passages which, like this, contain parables. For an exposition of the true meaning of this class of texts, the reader is referred to 'Notes on the Parables,' by Rev. H. Ballou, and 'Notes and Illustrations of the Parables,' by Rev. T. Whittemore. Of the work last named, a new and much improved edition has been published, since the first edition of these Selections appeared. In addition to full original expositions of the parables, Mr. Whittemore has given copious extracts from orthodox commentators, illustrating and sustaining his views.

**SECTION IV.**

'Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.' *Matt. iii. 12.*

The parallel place is Luke iii. 17. In these words, the Baptist represents the same temporal
judgment of which he had before spoken, with this addition: he had before described only judgment and desolation, but he here speaks also of mercy and preservation. The meaning is, that when the Son of man should come to judge the Jewish nation for their sins, those who believed in him, and gave diligent heed to his commandments, should be preserved from harm, while vengeance to the uttermost would come on the unbelieving, persecuting Jews. The event proved the truth of the prediction; for, while the faithful escaped, the obdurate Jews, almost to a man, were either destroyed by death, at the overthrow of their chief city by the Romans, or carried into captivity. As they suffered such a total destruction, from which, as a nation, they have not at this day recovered, (and God only knoweth when the period of their dispersion shall be accomplished,) the fire might well be said to be unquenchable; or, which is the same thing, the vengeance was effectual. The following extracts will show in what light others have viewed this parable:—

PEARCE. 'In this whole verse, the destruction of the Jewish state is expressed in the terms of husbandmen; and by the wheat's being gathered into the garner, seems meant that the believers in Jesus should not be involved in the calamity.' *Com. in loc.*

HAMMOND. After illustrating the manner in which the eastern nations winnowed grain, and noticing some other things to which this passage alludes, Dr. Hammond closes his note thus: — 'According to this notion of winnowing, and burning the chaff, this verse accords with the general matter of John Baptist's preaching, viz. Christ's rich promises of all merciful reception, and preservation to those that shall repent and receive the gospel; and threatening of all judgments upon the impenitent Jews, formerly expressed by the *kingdom of God approaching*, and again by the *axe laid to the root of the*
tree, ready to hew it down, and that attended with casting into the fire, as here the chaff is with burning with fire unquenchable. And so it was fulfilled on the Jews even in this life, (as it was oft foretold,) the godly true penitents that received Christ, through these tribulations, were preserved, when the rest that could not bear, or hold out the trial, all that the wind of temptation, false doctrines, &c. carried away, were generally destroyed; the corn laid up in a garner, and the chaff devoured with the fire. Annot. in loc.

Lightfoot. This theological giant applies this passage to the circumstances of the Jews, not precisely like the authors before cited, but arrives at very nearly the same conclusion, except that he understands gathering the wheat into the garner to mean the receiving of the righteous into a state of happiness after death. But it is to be observed, that he was not led to this conclusion by any thing existing in the text or even the context. But he imagined the parable of the wheat and tares implied the happiness and misery of different characters after death; and, supposing this parable of the fan to be somewhat similar, he judged such might be the spiritual meaning of this also. He does not, however, say that misery after death is here indicated, but only the future reward of the righteous. Were it not for the circumstance already named, he says, 'Seeing that the main intent of the verse is to show forth the destruction of Jerusalem, as is proved before, by these words might well be understood the care and charge that God took of his faithful ones in that ruin, when by the warning voice in the temple, that said, Migremus hinc, let us sit hence, he removed them to Pella, far enough distant from the danger.' Harm. Evan. sec. ix.

Thus it would seem, that, taking the passage in its own immediate connexion, Dr. Lightfoot thought it plainly referred to the temporal destruction of the unbelieving Jews, and the preservation of the believers; and he was induced to think it might have a different application, only by fancy-
ing that another parable, which he supposed to be of similar import, had allusion to the future life.

The unquenchable fire Dr. Lightfoot does not here explain; but the following remark, on another passage, indicates, with sufficient plainness, what were his views. On the text, The day shall declare it, because it shall be revealed by fire, he says,—

'Two things shall discover every man's work, the day and the fire. Both which you may not understand amiss of the word of God manifesting and proving all things. For the light of the gospel is very frequently called the day, and the law of God called fire. (Deut. xxxiii. 2.)

'But I had rather in this place understand by the day, the day of the Lord, that was shortly coming, and by fire, the fire of divine indignation to be poured out upon the Jewish nation. And I am the more inclined to this interpretation because there is so frequent remembrance of that day and fire in the Holy Scriptures.' Heb. et Talm. Exerc. in 1 Cor. iii. 13.

CAPPÉ. 'Thus, to the prediction of the appearing and the manifestation of the Messiah, this part of the Baptist's testimony adds also the prediction of a discrimination to be made among the people of the Jews; to those who should receive him, a promise of the Holy Spirit, with security amidst the calamities which were impending over Judea; to those who should reject him, the denunciation of a fatal share in the general desolation of that coming of the Son of man.' Crit. Rem. vol. ii. p. 142.

CLARKE. 'Whose fan is in his hand: The Romans are here termed God's fan, as, in ver. 10, they were termed his axe; and, in chap. xxii. 7, they are termed his troops, or armies. His floor.—Does not this mean the land of Judea, which has been long, as it were, the threshing-floor of the Lord? God says he will now, by the winnowing fan, [viz. the Romans,] thoroughly cleanse this floor:—the wheat, those who believe in the Lord Jesus, he will gather into his garner, either take to
heaven from the evil to come, or put in a place of safety, as he did the Christians, by sending them to Pella, in Cæloe Syria, previously to the destruction of Jerusalem. But he will burn up the chaff—the disobedient and rebellious Jews, who would not come unto Christ that they might have life. Unquenchable fire:—that cannot be extinguished by man.' Com. in loc.

Kenrick. 'In this whole verse, the destruction of Jerusalem is expressed in the terms of husbandmen. The worthless part of the nation, disliking that excellent system of religion which he (Jesus) introduced, would reject him; but the virtuous part of the people would believe in him. The former are to be visited with the most terrible judgments, which are expressed in prophetic language by inextinguishable fire; (see Isa. xli. 16;) which prophecy was fulfilled in the destruction of Jerusalem by the Romans: but the Christians were preserved in safety; having, in conformity with the warning and directions of Christ, retired from the city when it was besieged.' Expos. in loc.

SECTION V.

'From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.' Matt. iv. 17.

This passage is almost precisely the same as Matt. iii. 2. See Hammond's note, section 1, in which he refers to this passage. The Continuators of Poole's Annotations, and divers other commentators, allow this text to be of the same import as the other. The translators of the New Testament, which was published in 1729, (Greek and English,) show what they understood by the kingdom of heaven, in this case, by translating thus:—'Repent, for the kingdom of the Messiah draws nigh.'
I have before said, that, in order to make a phrase of this kind imply or appear to imply endless misery, it has been assumed that the kingdom of heaven signifies the kingdom of glory after the resurrection. (See remarks on Matt. iii. 2.) In addition to the authority there quoted, on the import of this phrase, I offer the following; in which, it will be perceived, although three distinct significations are named, that which is often assumed is not of the number:

Brownell. 'The gospel dispensation. The first qualification which our Saviour requires in his disciples, is repentance.' Expos. in loc.

Lightfoot. 'Nor doth this manner of arguing, "Repent, for the kingdom of heaven is at hand," suit only with the Jews' own maxim and opinion, and so might convince and win them the sooner; but it also agrees, most properly, with the nature of the "kingdom of heaven" itself. For, 1. If by the term, be understood the coming and appearing of the Messiah, (as that, indeed, is the first sense of it,) what fitter entertainment of his appearing than repentance? For men, when he came to save them from their sins, (Matt. i. 21,) to repent of their sins, — and when he came as the true light, to forsake their dark ways, — and when the Lord, by the appearance of Christ for man’s redemption, did show, as it were, that he repented of evil against man; — how fit was it for man to meet this great mercy, by repenting of his own evil! And, 2. If the term "kingdom of heaven" be taken for the state of the church and religion, under the appearance of Christ and the gospel, in comparison of what it was under the ceremonious administrations in the law,—there could be no fitter entertainment of it than by repentance; namely, by washing, purifying or sacrificing, the heart, when there was no other washing, purifying or sacrificing, in religion to be had, and such external ceremonies should be gone out of date. 3. And, lastly, if, by this phrase, be meant the "kingdom of Christ among the Gentiles, and their calling by the gos-
pel,' (as it also reacheth that sense,) it was a proper kind of arguing used to the Jews, to move them to repentance,—by minding them of the calling of the Gentiles, whose calling in they knew, would be their own casting off, if they repented not.' *Harm. Evan.* part iii. sect. xix.

SECTION VI.

'Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted?  it is thenceforth good for nothing, but to be cast out and to be trodden under foot of men.' *Matt.* v. 13.

The parallel places are Mark ix. 49, 50. Luke xiv. 34, 35. As the passage in Mark contains a clause not found in the other Evangelists, I quote that also: —

'For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost its saltiness, wherewith will ye season it?  Have salt in yourselves, and have peace one with another.'

In these words, Jesus assures his disciples that the doctrine, which he had delivered to them, and which they were to communicate to the world, is of a cleansing, purifying nature. It will preserve mankind from the corruption of sin. But in order that men should embrace this doctrine, and experience its beneficial effects, it was necessary that the apostles should have salt in themselves; that is, that they should manifest, by the purity of their lives, the wholesome nature of the doctrine they preached. If they failed in this, their labors would be useless, and they, like unsavoury salt, would justly merit the neglect and contempt of mankind. In this exposition, the following commentators substantially agree.
Tomson's Beza. 'Salt of the earth; Your doctrine must be very sound and good, for if it be not so, it shall be nought set by, and cast away as a thing unsavoury and vain.

'Wherewith shall it be salted? What shall you have to salt withal? And so are fools, in the Latin tongue, called saltless, as you would say, men that have no salt, or savour, and taste in them.' Note in loc.

Gilpin. 'Salt is good; but if what ought to be preserved by it, is indisposed to receive its seasoning, no effect can be produced. Attend carefully to what I say, and let it have its due influence on your minds.' Expos. in Luke xiv. 34, 35.

Doddridge. 'Let it be, in the mean time, your care to imitate their piety and zeal, as remembering that you, my disciples, are to be as it were the salt of the earth, the means of preventing or curing the growth of that corruption which prevails in it, and of seasoning men's minds with wisdom and grace; but it would be most unhappy for yourselves, as well as for them, if you should be destitute of those blessed principles; for if the salt be grown insipid, with what can it possibly be seasoned? It is no further of any avail, or significancy at all; but, as a useless thing, is left to be thrown out of doors, and to be trampled on by men, as the common dirt of the streets: thus worthless and contemptible will you, my disciples, be, even in the most eminent stations, if you lose your character for real and vital religion.' Par. in loc.

Assembly's Annotations. 'Salt of the earth; I have chosen you to season and preserve those who are corruptible by sin; as salt suffereth not flesh to corrupt, so wholesome doctrine worketh with the mind; reprove them therefore, that they may be saved; though you displease some thereby, and suffer persecution for the same; yet be you so savoury in yourselves, and by good exhortations help to season others, with the salt of grace, that they may be pleasing to God. (Col. iv. 6. Eph. iv. 29.)

'But if the salt: It may be understood of ministers, or of private Christians, who are spoken of before, and in the following words.
'Have lost his savour': Become foolish; the unsavouriness of salt is, (as Euthimius saith,) the weakness of its acrimony: the meaning is, if you have not grace in you, and zeal to reprove sinners.

'Wherewith shall it be salted? As nothing else can recover the taste of salt once lost; so, bad ministers cannot easily be mended by others.

'Good for nothing': Other things may be good for somewhat else, when they decay; salt cannot. So it is with unsavoury ministers, and relapsing sinners.

'To be cast out': Of the church, as unprofitable.

'To be trodden under foot': as not good for any use, see Luke xiv. 35. xxi. 34. Annot. in loc.

Macknight. 'If ye, whose business it is to reform mankind, be wicked yourselves, ye cannot be reclaimed, but will be the most useless and contemptible of men.' Harm. Evan. sect. xxvi.

Theophylact. 'To be cast out: From the dignity of teachers.

'Trodden under foot: That is, despised.'

Some have understood the passage in Mark to imply misery after death, particularly the phrase, salted with fire. But that there is sufficient orthodox authority, for applying these words to the concerns of this life, the following quotations will show:—

Brownell. Mark ix. 49. 'The opinions of commentators on this very obscure verse, are almost endless; but the following seems as probable as any; viz. after declaring that every sacrifice, however painful, must be made, rather than renounce our faith, ver. 43—48, Christ adds as a reason, that "every one" who devotes himself to the service of God shall be salted with fire," i. e. shall be fitted for that service by trials, and difficulties, and mortifications; in the same way as "every sacrifice" offered under the law was to be "salted with salt," Lev. ii. 13, before it could be acceptable to God. According to this, "every one" means every Christian, or person who devotes himself to God; "to be salted" is
taken figuratively for to be perfected, rendered acceptable in the sight of God, which is sanctioned by Matt. v. 13, Col. iv. 6; and "fire" denotes trials and sufferings. Comp. 1 Cor. iii. 13—15. Expos. in loc.

Tomson's Beza. 'We must be seasoned and powdered, by God, both that we may be acceptable sacrifices unto him, and also that we, being knit together, may season one another.

'Salted with fire: i. e. shall be consecrate to God, being seasoned with the incorruptible word.' Note in loc.

Gilpin. 'As the sacrifice is purified by salt; so is the professor of the gospel by his trials. The great truths you receive, are in themselves good: be you properly prepared to dispense them.' Expos. in loc.

Macknight. 'Every one shall be salted for the fire of God's altar; i. e. shall be prepared to be offered a sacrifice to God, holy and acceptable. For, although the proposition be universal, it must be limited by the nature of the subject, thus: Every one who is offered a sacrifice to God, shall be salted for the fire, as every sacrifice is salted with salt.' Harm. Evan. sec. lxxiii.

It will be observed, that Macknight is so far from supposing this passage to imply endless misery after death, that he thinks it necessary to qualify it somewhat, to prevent his readers from concluding that it teaches absolute universal salvation. All these authors understand the fire, with which men were to be salted, to signify, not the fire of hell, but either the gracious influence of God's spirit, or the indirect influence of that same spirit, manifested in the trials to which their faith was subjected. To the same effect is the following:

Beausobre and Lefant. 'The crosses, afflictions and severe sacrifices, occasioned by the practice of piety and the profession of true Christianity, are here compared to fire; even to a fire which produces the same effect on the mind, which salt produces on flesh,—preserving it from corruption.' Com. in loc.
I only add, that we may judge what these writers intend by being offered a sacrifice to God, by examining the passage to which I suppose Macknight particularly refers, i.e. Rom. xii. 1, 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' Comp. Hebrews x. 19—23.

SECTION VII.

'For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.' Matt. v. 20.

For a tolerably full exposition of the phrase kingdom of heaven, see Hammond's note on Matt. iii. 2. See also Lightfoot's notes on Matt. iv. 17, and xvi. 28. It denoted that state of things in the world, which was produced by the ministry of Jesus Christ; a state of things existing, not in the next life, but in the present. Hence Jesus said to the Jews, 'the kingdom of God is within you,' Luke xvii. 19, 20. And again, 'the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof,' Matt. xxi. 43. Hence, to enter the kingdom of heaven, is to become a disciple of Jesus; to believe his gospel; to submit to his laws; to conform to his requirements; and thus to become entitled to all the privileges and immunities of discipleship. See the notes on John iii. 3, 5. It may not be improper to add, that kingdom of heaven, and kingdom of God, and other similar phrases, are used by the
Evangelists as convertible terms; what one expresses by one phrase, another describes by the other. Comp. Matt. iv. 17 with Mark i. 15; Matt. v. 3 with Luke vi. 20, &c.

The righteousness of the Pharisees was external, consisting in ceremonies and observances, which did not purify the heart; see Matt. xxiii. the whole chapter. The kingdom of heaven, which Jesus came to establish, was designed to operate on the heart; and its laws required not only propriety in external behaviour, but purity of intention. See this point very fully illustrated in that compendium of all Christian duty, the sermon on the mount, recorded in Matthew, chaps. v. vi. and vii. It was with reference to this feature in its character, and to the blessed effects which conformity to its spirit produces, that the apostle said, —‘The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.’ Rom. xiv. 17.

To be unable to enter the kingdom of heaven, then, as the phrase is here used, does not imply the impossibility of salvation, in the future life; but the inability of becoming true disciples, in the present life. Doubtless, the blessed, in the future life, will be holy. But with this subject, the text under consideration has no immediate concern. I proceed to quote a few authorities, in agreement with this exposition: —

GILPIN. In his paraphrase of this verse, Gilpin retains the phrase kingdom of heaven; but he elsewhere gives his opinion of its import as follows: —

'Jesus told him, that his doctrine lay in a very short compass. A man, said he, must be born again, before he can be a member of my kingdom. Nicodemus not comprehending the expression, Jesus explained himself, by saying, that nobody could be his disciple, who, after
professing himself such by baptism,' &c. (See the place.) Expos. in John iii. 3—5.

Henry. This writer gives the phrase, kingdom of heaven, both significations, the gospel kingdom on earth, and the kingdom of glory, in the life to come; but prefers the former, as may appear from the following remark on ver. 19,—

'He that doth so shall be called least in the kingdom of heaven, in the kingdom of glory; he shall never come thither, but be eternally excluded; or rather, in the kingdom of the gospel church. He is so far from deserving the dignity of a teacher in it, that he shall not so much as be accounted a member of it. The prophet that teacheth these lies, he shall be the tail in that kingdom. Isa. ix. 15, &c.' Com. in loc.

Beza. 'Ye shall in no case enter: that is, ye shall be unworthy to teach in the church: for this is said, not of the pious indiscriminately, but of the teachers alone: and by the phrase kingdom of heaven is intended, not the church triumphant, (as is vulgarly said,) but the church militant; and as yet needing the service of teachers.' Annot. in loc.

Jones. (19) 'Observe he is speaking of persons "who shall be called the least," who shall be held in the lowest esteem, in the kingdom of heaven, i. e. under the Christian dispensation.'

(20) 'He therefore informs his hearers that, unless their moral conduct exceeds that of the Pharisees, they shall by no means be considered as members of the new dispensation, nor entitled to the blessed fruits of it.' Illustrations, &c. sec. xi.

SECTION VIII.

'Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever
shall say to his brother, Raca, shall be in danger of the council; but
whosoever shall say, Thou fool, shall be in danger of hell-fire.'
Matt. v. 21, 22.

This is a passage which orthodox commentators, generally, understand to imply the doctrine of endless misery. Yet it is to be observed, that nearly all of them allow that the doctrine is here taught by implication only. And, before quoting their remarks, it may be well to point out what they consider to be matter of fact, and what they themselves allow to be matter of mere inference from the language of Jesus. As this has been done, very plainly and fairly, by the gentleman* who formerly commenced a work, similar to this in which I am now engaged, I avail myself of his words:

Let the reader observe, in the first place, that these authors all agree on the following, as matter of fact, viz. that the Hell-fire, or the Gehenna of fire, mentioned in this verse, was really the fire of the valley of Hinnom, just as the council, here mentioned, was the great Jewish Sanhedrim, composed of seventy-two elders, and just as the judgment, in this place, was the decision of the inferior court of twenty-three. So much they lay down as matter of fact. But if, as is probable, our Saviour here used all these terms, judgment, council and hell-fire, as metaphors, then he of course meant by them something else than what they literally express, and intended to teach that he who is angry with his brother without a cause should be in danger, not actually of the judgment, nor that he who should say to his brother, Raca, should be in danger of the council, nor that he who should say, Thou fool, should literally be in danger of hell-fire; but that they should be in danger of some punishment corresponding with these several corporeal penalties. Let the reader now observe, in the second place, that the way in which those critics infer the threatening of future punish-

ment from this text, is, by taking it for granted, according to their general system of doctrine, not from the passage itself, that the retributions alluded to in the several metaphors, were to be reserved for eternity. This is their opinion, unsupported by a single word in the text, according to their own explanation of it. For all that I can discover, the judgment of the inferior court, the sentence of the great Sanhedrim, and the burning alive in the valley of Hinnom, when used as metaphors, may quite as naturally denote sufferings in this world, as in the next.' Trumpet ii. 81.

The reader will do well to keep the preceding observations in view, while he attends to the following extracts:—

Clarke. 'Shall be in danger of the judgment; shall be liable to the judgment. That is, to have the matter brought before a senate, composed of twenty-three magistrates, whose business it was to judge in cases of murder and other capital crimes. It punished criminals by strangling, or beheading; &c.

'The council; the famous council, known among the Jews by the name of Sanhedrim. It was composed of seventy-two elders, six chosen out of each tribe. This grand Sanhedrim not only received appeals from the inferior Sanhedrims, or court of twenty-three, mentioned above; but could alone take cognizance, in the first instance, of the highest crimes, and alone inflict the punishment of stoning.

'Shall be in danger of hell-fire; shall be liable to the hell of fire. Our Lord here alludes to the valley of the son of Hinnom. This place was near Jerusalem, and had been formerly used for those abominable sacrifices in which the idolatrous Jews had caused their children to pass through the fire to Moloch. A particular place in this valley was called Tophet, from (Hebrew) tophet, the fire stove, in which some suppose they burnt their children alive to the above idol. See 2d Kings xxiii. 10. 2d Chron. xxvii. 3. Jer. vii. 31, 32. From the circumstance of this valley having been the scene of those in-
farnal sacrifices, the Jews, in our Saviour's time, used
the word for hell, the place of the damned. See the
word applied in this sense in the Targum* on Ruth ii.
12. Ps. cxi. 12. Gen. iii. 24. and xv. 17. It is very
probable that our Lord means no more here than this; if
a man charge another with apostasy from the Jewish
religion, or rebellion against God, and cannot prove his
charge, then he is exposed to that punishment, (burning
alive,) which the other must have suffered, if the charge
had been substantiated. There are three offences here,
which exceed each other in their degrees of guilt. (1.)
Anger against a man, accompanied with some injurious
act. (2.) Contempt, expressed by the opprobrious ep-
ithet raca, or shallow brains. (3.) Hatred and mortal
ennity, expressed by the term morch, or apostate, where
such apostasy could not be proved.

' Now proportioned to these three offences, were three
different degrees of punishment, each exceeding the
other in its severity, as the offences exceeded each
other in their different degrees of guilt. (1.) The judg-
ment, the council of twenty-three, which could inflict the
punishment of strangling. (2.) The Sanhedrim, or
great council, which could inflict the punishment of
stoning. And (3.) the being burnt alive in the valley
of the son of Hinnom. This appears to be the meaning
of our Lord.' Com. in loc.

After thus giving a literal explanation of the
passage, as a matter of fact, Dr. Clarke proceeds to
give his opinion of the secret or concealed sense of
the words. Of course, he considers them emble-
matical of misery in the future life; but this, it
will be recollected, was his opinion, which he had
perfect liberty to enjoy, and which others have
equal liberty to receive or reject.

Parkhurst. Rev. Mr. Parkhurst, in his Lexicon,
referring to this passage, says 'the phrase here translated

* The reader should recollect that it is disputed whether any
Targum now in existence was written so early as the days of
Christ.
hell-fire (literally gehenna of fire) does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being burnt alive in the valley of Hinnom;’ he adds, (for what reason he does not inform us,) ‘that this, as well as the other degrees of punishment mentioned in the context, must, as Dr. Doddridge has remarked, be ultimately referred to the invisible world.’

Wynne. ‘This alludes to the three degrees of punishment usual among the Jews, viz. civil punishment inflicted by the judges or elders at the gate; excommunication pronounced by the great ecclesiastical council or Sanhedrim; and burning to death, like those who were sacrificed to devils in the valley of Hinnom, or Tophet, where the idolatrous Israelites used to offer their children to Moloch.’ Note in loc.

Wakefield. What our Saviour intends by these specific references to Jewish institutions, is generally this: my religion requires so much more purity of heart, and strictness of manners, than the Jewish, that calumniating language from a Christian shall be esteemed equal to actual crimes of the deepest dye in other men: and the murder of a brother’s good name, as heinous as the murder of his body has been hitherto regarded.’ Note in loc.

He does not inform us, whether he supposes the punishment belongs to this life, or the next; nor whether the crime of murder, by the Mosaic law, was supposed to involve punishment after death. He agrees with the others, however, in supposing the outward and primary sense of the words to have specific reference to Jewish institutions.

Macknight. ‘The fire of the valley of Hinnom. The valley of Hinnom, called also Tophet, was the scene of the detestable worship of Moloch, that horrid idol, to whom the Israelites burnt their children alive as sacrifices. In after-times continual fires were kept in this valley for burning the unburied carcasses and filth of the city, that being thus polluted, it might be unfit for the like religious abominations. Kimchi, in Ps. xxvii.
The prophet Jeremiah is thought to have had these fires in his eye, chap. vii. 32, 33. xix. 11—13. The Jews, from the perpetuity of them, and to express the utmost detestation of the sacrifices which were offered to Moloch in this valley, made use of its name to signify Hell. Accordingly we find Isaiah describing hell under the name of Tophet, and by images drawn from it, chap. xxx. 33. Induced I suppose by these considerations, the translators of the Bible have given Tophet, or Gehenna, its metaphorical meaning in the passage above, whereas it ought rather to have had its literal signification. For our Lord intended to show his hearers that the punishment of causeless anger, contemptuous speeches, and abusive names, shall in the life to come, bear a proportion to the guilt that is in these sins; and finding no names in the language of men, by which those different degrees of punishment could properly be expressed, he illustrated them by the punishments which the Jews were acquainted with. This interpretation of the punishment in the latter clause of the verse, has a particular advantage attending it, as it prevents the reader from imagining that only the sin of calling his brother a fool, will be punished with hell-fire.’ Harm. Evan. sec. 26.

Thus Macknight allows that gehenna, as well as judgment and council, is here used in its literal sense, indicating the punishment of being burnt alive in the valley of Hinnom. And then, by a metaphorical use of these terms, he conveys the punishment, indicated by them all, into the future life. Let the reader once more be cautioned to distinguish between what is stated, by any commentator, as matter of fact, and what is stated as matter of opinion.

HEYLIN. ‘The tribunal of the judges, and that of the Sanhedrim, were different courts of judicature, whereof the latter took cognizance of the greater crimes. For hell-fire, the original has Gehenna of fire. Gehenna was a valley near Jerusalem, which was used for a lay-stall,
and where a continual fire was kept, to consume such impurities, as might otherwise infect the air. These three, the tribunal of the judges, of the Sanhedrim, and gehenna of fire, intimate different penalties, which offenders, in each case, would respectively be liable to; and the last imports a very heavy one.' Lect. in loc.

Heylin gives no intimation, here, (nor elsewhere, so far as I have examined,) that, in this passage, Jesus speaks of punishments in another life.

ROSENMULLER. 'Gehenna is a Hebrew word denoting a place near Jerusalem, in which the Israelites, giving themselves up to idolatry, sacrificed children to a heated image of Moloch, which represented the form of an ox. This place, the valley of Hinnom, the Jews afterwards so detested, that they were accustomed to cast into it the unburied carcasses of those whom they desired to punish with unusual severity. It is called a gehenna of fire, because Josiah, in order to render the valley of Hinnom more odious, commanded that filth and dead carcasses should be cast into it; for the burning of which there was kept a perpetual fire. 2 Kings xxiii. 10, et seq. It therefore denotes the highest degree of punishment, exceeding that of the sword, and stoning. The Jews, indeed, called hell by this name. But such does not appear to be its signification in this place; because, if it were, the punishment of hell would be contradistinguished from the divine judgment, of which, it is rather a part, or one species. Their opinion, therefore, seems more correct, who choose to interpret the passage thus; he shall be worthy (or he shall deserve) to be burnt alive in the valley of Hinnom. For although it may not be proved, by sufficiently authentic evidence, that burning alive was practised by the Jews, yet it is certain that in that place dead bodies were burned, as a mark of ignominy.' Schol. in loc.

TOWNSEND. 'Here are three gradations of crimes mentioned by our Lord, and three degrees of punishment respectively annexed to each. The first is causeless anger, unaccompanied with any abusive expressions to
aggravate it; the second may be supposed to arise from the same source, increased by an exclamation, which denotes the triumph of vanity, mixed with insult and contempt; the third seems naturally to rise one degree higher, and occasions the opprobrious epithet, "Thou fool." The two former, we may observe, are threatened with the temporal punishment or animadversion of the Jewish tribunals, the council and the judgment, which were now deprived of the power of life and death, and could therefore take cognizance only of minor offences.

'Now it is highly analogous to our Saviour's reasoning to suppose, that the punishment annexed to the last crime would be of a temporal nature also, particularly as it can only be considered as an abuse of speech, like that of the preceding, though in a more aggravated form. On the contrary, to imagine that, for the distinction between "Raca," and "thou fool," our blessed Lord should instantly pass from such a sentence as the Jewish Sanhedrim could pronounce, to the awful doom of eternal punishment in hell-fire is what cannot be reconciled to any rational rule of faith, or known measure of justice. But a critical examination of the original text will remove this difficulty.'

After giving the usual definition of the word gehenna, he continues:—'From the loathsome scene which this place exhibited, as well as from the fires which were kept constantly burning there, it was frequently used as the emblem or symbol of hell, and of hell-torments in a state of eternity. But our blessed Lord may well be supposed to use it here in its literal sense, without any reference to its metaphorical meaning; and this will serve to clear the text of its supposed difficulty.' Note in loc.

Before dismissing this text, I ought to mention that orthodox writers, of the present day, have allowed themselves, either ignorantly or wickedly, to misrepresent the views of Universalists, relative to Gehenna. They have represented them as believing that this word is invariably used, by the
sacred writers, in its literal sense, to signify the valley of Hinnom; and that the punishment of Gehenna is a literal burning in that valley. So far as my knowledge extends, no Universalist has expressed such an opinion. The charge is unfounded, and utterly gratuitous. Universalists believe this word is used to denote figuratively a state of severe torment; but they do not believe it is ever used, in the Scriptures, to denote endless torment in the future life. This is the 'head and front of their offending.'

This method of misrepresentation was adopted by Professor Stuart, in his Exegetical Essays. I might name other writers, who have been guilty of the same fault, in a greater or less degree; but it is unnecessary. In relation to all such, it is sufficient to quote the well-merited rebuke given by Rev. W. Balfour, to Professor Stuart:—

'It was an unpardonable mistake, or oversight, in you, to represent, as you have done, that Universalists attach no other sense to the term gehenna, but the literal valley of Hinnom. All the plausibility you give to your views of gehenna in the New Testament, is founded on this misrepresentation. It does no honor to your head, your heart, or general character.'

'Dr. Allen was so candid as to say, of what I wrote on Matt. xxiii. 33.—'This is the only passage in Scripture, in which the word gehenna is used, where there is some little appearance of argument, that the punishment referred to, may be a temporal punishment.' But instead of candor, you repeat your misrepresentation thus,—

"Does the Saviour mean here to ask, How can ye escape being burned alive in the valley of Hinnom? Were they in any danger of this?" I answer,—The Jews were in no danger of this. But I ask in turn, were they in no danger of the fearful judgment of God, predicted by Jeremiah, under the emblem of the valley of Hinnom? I also ask you, sir,—Did Jeremiah, or any other prophet,
predict under the emblem of the valley of Hinnom, that the Jews were in danger of your hell? If this is done, why betake yourself, for authority, to Talmudic and Rabbinic writers?" *Balfour's Reply to Stuart*, p. 220, and note, p. 221.

I sincerely hope, if another attack shall be made on Universalism, in which, as usual, so much reliance shall be placed on the word *gehenna*, the writer will apply himself to the task of showing that the views which Universalists do entertain are false; and not, like others, first set up a 'man of straw,' and then display his courage and dexterity in beating it down.

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**SECTION IX.**

'Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.' *Matt. v. 25, 26.*

The parallel place is *Luke* xii. 58, 59. The scope of this passage is so very obvious, it seems strange that any should have misunderstood it. It manifestly has relation to the importance of living at peace with all men; and (since offences will come) of attempting to settle, amicably, all disputes which may arise, before they are pushed to extremity. But some are so fond of spiritualizing, that they have forced a spiritual meaning from this passage, also. And it is rather amusing, that they differ so much in relation to the person indicated by the adversary; some believe this term to represent God, others, the devil. It would be aston-
ishing, if Jesus intended to represent either, that he should use such language, that men could not determine to which it is most applicable. The true reason for this difficulty, however, exists, not in the language of Jesus, but in the false representations men have given of the character of God. Having obscured the brightness of his glory, they find it difficult to distinguish between his countenance, and that of the devil. The following quotations will exhibit the testimony of approved writers, that this passage is descriptive of temporal affairs, having relation to earthly, human adversaries and actions:—

Dutch Annotations. 'Be quickly minded towards thine adversary; that is, bear with, or agree with him, that for debt or otherwise goes to law with thee.' Annot. in loc.

Pearce. 'Do thy endeavour to make it up with him, as we express it. See Luke xii. 58. This (25th) and the next verse mean to show the temporal hazard which men run, when they quarrel; though perhaps with a further view to the case between God and every sinner.' Com. in loc.

The Bishop allows the obvious meaning of this text to be its true meaning, though, contrary to his usual custom, he is disposed to search for a hidden or concealed sense.

Tomson's Beza. 'To the jayler (officer;) To him that had to gather the amerceaments, which they were condemned unto, that had wrongfully troubled men: moreover the magistrates' officers make them which are condemned pay that, that they owe, yea and oftentimes, if they be obstinate, they do not only take the costs and charges of them, but also imprison them.' Note in Luke xii. 58, 59.

Rosenmuller. 'Jesus teaches that suits at law are to be avoided, or speedily settled; it is more safe for thee
to pay thy creditor more than thou owest, than to have the case brought before a magistrate; for it often happens, that he who has even a good cause, is defeated.' Scholia in loc.

Clarke. 'Adversary, properly a plaintiff in law; a perfect law-term. Our Lord enforces the exhortation given in the preceding verses from the consideration of what was deemed prudent in ordinary law-suits. In such cases, men should make up matters with the utmost speed, as running through the whole course of a law-suit, must not only be vexatious, but be attended with great expense; and in the end, though the loser may be ruined, yet the gainer has nothing.'

The remainder of this note is exceedingly curious. Dr. Clarke, like others, was disposed to allegorize; and he proceeded thus:—

'A good use of this very prudential advice of our Lord, is this: Thou art a sinner. God hath a controversy with thee. There is but a step between thee and death. Now is the accepted time. Thou art invited to return to God by Christ Jesus. Come immediately at his call, and he will save thy soul. Delay not! Eternity is at hand; and if thou die in thy sins, where God is, thou shalt never come.'

Having delivered himself of his allegory, he condemns himself without mercy, for departing so widely from the true sense of the passage. The wonder is, that he let the allegory remain, after writing the words which immediately follow, to wit:—

'Those who make the adversary, God; the judge, Christ; the officer, death; and the prison, hell, abuse the passage, and highly dishonor God.' Com. in loc.
SECTION X.

'And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.' Matte. v. 29, 30.

The parallel place is Mark ix. 43—48, and a similar form of expression occurs, Matt. xviii. 8, 9. On the passage here quoted, I shall again avail myself of the language of the gentleman, to whom I have more that once alluded. He writes thus: —

'We have at length arrived at a text, in which all the orthodox writers, so far as I am acquainted with them, agree that the word hell means a place or state of eternal torment, in the future world. But there are certain facts, admitted by all of them, which are worthy of the reader’s attention. The term here translated hell, is in the original, gehenna, of which the origin, history, and use, as now understood by the learned, may be discovered from the following definition, which I insert entire from that standard author, Schleusner: —

'Gehenna, a word of Hebrew origin, which properly signifies the valley of Hinnom, is composed of the Hebrew appellative גֵּדָה, valley, and the proper name הַינָּוָמ, who was the owner of this valley. The valley of the sons of Hinnom, was a most delightful vale, planted with trees, and watered by fountains, and was close to Jerusalem on the southeast, by the torrent Kidron. Here the Jews placed that brazen image of Moloch, which had the face of a calf, and extended its hands like those of a man; and to which the Jewish idolaters, as R. Kimchi informs us from the ancient Rabbins, used to sacrifice not only doves, turtles, lambs, rams, calves, and bulls, but also their own children. (Consult 1 Kings xi. 7, and 2 Kings xvi. 3, 4.) In Jeremiah vii. 31, this valley is called Tophet, from the Hebrew Toph, a drum;
because that the priests in those horrible rites, beat drums, lest the wailings and cries of the infants who were burned, should be heard by those standing around. But when these horrible rites were done away by Josiah, and the Jews recalled to the purer worship of God, (see 2 Kings xxiii. 10,) it is said that they afterwards held this place in such detestation, as to throw into it not only all the filth, but also the carcasses of animals, and of those criminals who had been capitally punished. (Consult Sam. Petitii. Varr. Lect. i. 4, and Morinus de Ling. Primæva, p. 366.) As a continual fire was necessary to consume the substances, lest the air should be infected by putrefaction, and as there were always worms feeding on the remaining fragments, (see Braun Selecta, sec. iv. 120,) it hence came to pass, that not only every severe punishment, and particularly every ignominious kind of death, was called by the name of Gehenna, but likewise that miserable state in which the wicked after death shall suffercondign and unceasing torments, in company with demons; so that hell itself was called by this name, not only by the Jews, (see Bartoloccium in Biblioth. Rabbin. M. T. ii. p. 128;) but also by Christ and his apostles. See the following texts; Matt. v. 22, shall be in danger of a gehenna of fire, i. e. shall be worthy of an ignominious death; vs. 29, 30, than that thy whole body should be cast into gehenna, i. e. than that thou shouldst perish in hell; chap. x. 28, destroy both soul and body in gehenna, i. e. destroy thy soul with the body; chap. xviii. 9. Chap. xxiii. 15, two fold more the child of gehenna, i. e. worthy of the severest punishment; ver. 33, escape the damnation of gehenna, i. e. escape infernal torment. In Mark ix. 43—48, Gehenna is called unquenchable fire, fire that is not quenched. Luke xii. 5. James iii. 6, and is set on fire of gehenna, i. e. and afterwards is consumed, itself, by infernal fire. It is nowhere else found in the New Testament. Suidas defines Gehenna to mean punishment; Albertus, in his Glossary of the New Testament, p. 5, defines it, to mean the pit. See Wetstein, New Testament, vol. i. p. 299, and Glassii Philologia Sacra, p. 806, ed. Dathii. Schleusnerii Lexicon, in voce Gehenna.
Thus far Schleusner. He mentions three things, which the careful reader will remember: (1,) that Gehéenna was originally the name of the valley of Hinnom; (2,) that it came at length to denote any severe punishment, especially any ignominious death; and (3,) that it was at last used to signify a state of torment in the future world. Now at what time it came to be used in the last mentioned sense, is a question of great importance, and I shall first state the judgment of critics on this point, and then offer a few suggestions. I think it is now agreed by the learned, that it was not so used, till after the close of the Old Testament; but I think it is likewise generally agreed by them, that it had become so used in the time of our Saviour. Of this latter fact, the only proof on which they rely, (besides the controverted texts in the New Testament,) is, I think, the language of certain passages in the Apocrypha, and in the ancient Targums, which were written by the Jews, about the time, it is commonly supposed, of our Saviour's birth. Here I would remark, that if the word Gehéenna were ordinarily used for a place of future torment, by those Jewish authors of the Apocrypha, and of the Targums, who lived before, and at, the christian era, the circumstance would render it very probable that the word was commonly so understood in Christ's time. But it is important to observe, with regard to the passages alluded to in the Apocrypha, that Mr. Balfour, (Inquiry, pp. 273, 274,) states, that they do not even contain the word Gehéenna; so that they must be thrown entirely out of the question, leaving nothing but the Targums to sustain the critics in their decision. The Targums, I believe, have not been sufficiently examined * by any author who doubted the common opinion. Before we ought to be satisfied with regard to their bearing on this subject, it appears to me

* This examination has since been made by Rev. H. Ballou, 2d, (the author of the article here quoted,) and its results published in the Universalist Expositor, vol. ii. pp. 351—366, to which the reader is referred. He has ascertained, by a careful investigation, that Gehéenna is not used, in any Jewish writings now extant, to indicate torment in the future life, before the Targum of Jonathan Ben Uzziel. Concerning the probable date of this Targum, some remarks will be found in the text.
that the following points should be clearly ascertained; (1,) Whether the oldest of them, those of Jonathan Ben Uzziel and Onkelos, do in fact use the word Gehenna to denote a place of future torment; for all the others are of too late a date to be used as evidence. (2,) Whether it is probable that even those Targums are as old as our Saviour's time; for I understand that this is a disputed question among critics, and that the celebrated Bauer and Jahn bring them down to the second or third century.' Trumpet, ii. 89.

In relation to the date of the Targums, I only add the following remarks from Horne:—

The Targum of Onkelos: 'The generally received opinion is that Onkelos was a proselyte to Judaism, and a disciple of the celebrated Rabbi Hillel, who flourished about fifty years before the Christian era; and consequently that Onkelos was contemporary with our Saviour; Bauer and Jahn, however, place him in the second century.' Intro. ii: 159.

Targum of the Psuedo Jonathan: 'Learned men are unanimously of opinion that this Targum could not have been written before the seventh, or even the eighth century.' Ibid. p. 159.

Targum of Jonathan Ben Uzziel: Some suppose this Jonathan to have lived in the days of Christ, and Wolfius thinks he lived a short time before that period. 'From the silence of Origen and Jerome concerning this Targum, of which they could not but have availed themselves if it had really existed in their time, and also from its being cited in the Talmud, both Bauer and Jahn date it much later than is generally admitted: the former indeed is of opinion that its true date cannot be ascertained; and the latter, from the inequalities of style and method observable in it, considers it as a compilation from the interpretations of several learned men, made about the close of the third or fourth century.' Ibid. p. 160.

Hence it is seen that before the Targums will support the critics in their opinion that Gehenna
had, in the days of Christ, acquired this new sense, expressing torments in the future life, it must first be proved, beyond reasonable doubt, that the Targums were then in existence; this is strongly doubted by some of the best critics. (Eichhorn dates Targ. Jonathan in the fourth century, and Bertholdt, in the second or third; see also the preceding remarks.) At the least, it must be proved that they were written within a short time after Christ; because, if their true date is in the second, or third, or fourth, century, they can yield no conclusive testimony. Words change in their signification, astonishingly, in one or two hundred years.

It may not be improper to introduce, in this place, the following passage from Macknight:

‘Into the deep. The word abyssos in this passage signifies the place where wicked spirits are punished; as it does likewise Rev. xx. 3, where it is translated the bottomless pit; properly it denotes a place without bottom, or so deep that it cannot be fathomed. The Greeks described their Tartarus in this manner, and the Jews, when they wrote Greek, did not scruple to adopt their expressions, because they were universally understood. Besides, the Hebrew language did not furnish proper words for these ideas, which was the reason that the first Christians also, when they had occasion to speak of the state of evil spirits, made use of terms purely Greek, such as Hades, Tartaros, &c.’ Har. Evan. sec. 32.

But if Gehenna, (which is of Hebrew origin, and was transplanted into the Greek, merely changing the termination,) had so early acquired the sense which some suppose, and was used to describe the torments of a future life, how can it be said that the Hebrew language contained no terms expressive of this idea? This declaration of Dr. Macknight appears altogether inconsistent with the
supposition, that Gehenna was used to denote a state of torment in the invisible world, at so early a period.

It will be observed that our author says, in consequence of this lack of Hebrew words, proper for the purpose, 'the first christians also, when they had occasion to speak of the state of evil spirits, made use of terms purely Greek, such as Hades, Tartarosas, &c.' But was Hades used to denote a place or state of torment, in the future life? On this point, Dr. Campbell, a standard critic, writes thus:—

'As to the word Hades, which occurs in eleven places of the New Testament, and is rendered hell in all, except one, where it is translated grave, it is quite common in classical authors, and frequently used by the Seventy, in the translation of the Old Testament. In my judgment, it ought never in scripture to be rendered hell, at least in the sense wherein that word is now universally understood by christians.' Prel. Diss. vi. part ii. § 2.

Hence, if Dr. Campbell's judgment may be relied on, the early christian writers, were not describing the state of evil spirits in another world, or in the place which many suppose to be indicated by the word hell, when they employed this Greek term.

I repeat, that in connexion with the notion that Gehenna had, before the days of Christ, acquired a new signification, the remark of Dr. Macknight is worthy of serious consideration;—i. e. that, in the days of the first christians the Hebrew language did not furnish proper words, to describe a place for the torment of evil spirits, in the invisible world. I think I do not mistake the Doctor's meaning.

For a sufficiently full examination of this class of texts, in which Gehenna occurs, see Balfour's Inquiry, (1st Edit.) pp. 91—420. Whittemore's

SECTION XI.

‘Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.’ Matt. vii. 13, 14.

The parallel place is Luke xiii. 24.

Pearce. ‘Rather through the strait gate; i. e. the narrow gate, meaning that which lets men into the gospel, or kingdom of God. By a gate the Jews understand that which leads or lets men into the sense and knowledge of any doctrine. Hence Maimonides’ treatise concerning the law of Moses, is called by a word signifying the gate of Moses. In a sense not much unlike to this, Paul says, I Cor. xvi. 9, “a great door and effectual is opened unto me,” i. e. for preaching the gospel of Christ; in Acts xiv. 27, it is said that God hath opened the door of faith unto the Gentiles, and in Col. iv. 3, mention is made of a door of utterance, i. e. for preaching.’ Com. in loc.

The Bishop does not say, whether he understands the destruction, here mentioned, to mean a temporal calamity, or endless misery. But as he refers so many similar passages to the different fate of believers and unbelievers, at the destruction of Jerusalem, and, especially, as he explains entering into life to mean entering into the gospel, we may justly conclude that he did not believe the doctrine of endless misery is here taught, or even implied. For further remarks on this subject, see the notes on Matt. vii. 21—23.
SECTION XII.

'Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.' Matt. vii. 19.

Pearce. 'This verse seems not to belong to this place; for it rather interrupts the view of Jesus' argument, than helps it. It is found word for word in chap. iii. 10, and seems to have been from thence quoted and inserted in the margin of some ancient Greek copies, and then by the mistake of transcribers, brought into the text, as hath happened (I think) in other places of the New Testament.' Com. in loc.

The place, to which Bp. Pearce refers, he explains to mean the temporal calamities about to come on the Jewish nation, and the distinction which should then be made between believers and unbelievers, in the preservation of the lives of the former, and the destruction of the lives of the latter.

Kennicott. 'This verse does not seem to belong to this place, for it evidently interrupts our Saviour's reasoning here, by introducing an idea which is foreign to the purpose of the rest of the discourse. It is found, word for word, in chap. iii. 10, and being inserted in the margin here, was probably introduced into the text, by the mistake of some transcriber, at a very early period; for it is found in all the present manuscripts and versions. Slight errors of a similar nature have been observed in other parts of the New Testament.' Expos. in loc.

Gilpin also thinks this verse is interpolated, 'because it here interrupts the sense.' Note in loc. He supposes the tree which brought not forth good fruit, (Matt. iii. 10,) to be the Jewish law; and that its being cut down indicated its approaching abrogation. Expos. in chap. iii. 10. And in this he differs from other commentators. As this
verse is precisely similar to chap. iii. 10, it of course requires the same interpretation. By referring to the notes on that verse, the reader can see what view has been taken of it, by various writers.

SECTION XIII.

'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity.' Matt. vii. 21—23.

The parallel place is Luke xiii. 23—30.

CAPPEL. 'This is a figurative description of the vanity of those hopes, which in the day of those calamities that were impending on Judea, should be built upon any other ground than that of a sincere reception and faithful improvement of the gospel. To enter into the kingdom of heaven in this connexion, is to escape the ruin in which hypocrites and unbelievers should be overwhelmed, and to obtain admission into that state of security and comfort, which was to be prepared for the reception of those who cordially received the truth, and steadfastly professed and practised it.' Crit. Rem. i. 181.

Jones. 'As the principal object of those men in joining the Christian church was to avail themselves of the simplicity and liberality of the first converts, our Lord with much propriety calls them thieves and robbers, John x. 8, and this figure will lead us to comprehend a passage, which the wit of man has been defied by a great critic to explain, without a change in the text. "Then said one unto him, Lord, are there few that be saved? And he said, Strive to enter in at the straight gate; for many I
say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut the door, (i.e. hath risen up to shut the door, the phrase being a Hebraism,) and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence ye are,” Luke xiii. 23-28. Our divine Master, it seems, from the habit of reflecting on the circumstances of his gospel yet in futurity, had associated those false teachers, who would delude the many from the true faith with the character of thieves going about in the night to rob people’s houses. Hence he represents himself as rejecting them from his own peculiar favor, or from the church which his virtuous followers would form after his resurrection, under allusion to a householder rising from his seat to bolt his door against robbers in the night. Illustrations, &c. sec. xiv.

Hammond. In his Paraphrase, Hammond seems to refer the parallel place in Luke, to a distinction to be made between the righteous and the wicked in the future life. But on ver. 23, he has a long note, giving his views of the word saved, as here used, in which he evidently considers it to mean a deliverance from temporal calamity. He states first, that the Hebrew word, answering to the Greek sozesthai, and ruesthai, to be saved, or delivered, ordinarily signifies to evade, or escape. In proof of this signification of the word, he refers to Gen. xix. 19, compared with Matt. xxiv. 16; also to Gen. xix. 22, 1 Sam. xix. 12, Joel ii. 32, compared with Rom. x. 13, Isa. xlv. 20, xlix. 6, Ecclus. xxxvi. 9, John xi. 12, (if he sleep sothesetai, he shall do well, or escape, or be saved;) Matt. xxiv. 22, Acts xxvii. 20, 21, and xxviii. 1. He next observes, that, in the prophets, there is frequent mention of a remnant, that should be rescued out of the common calamity of the Jews, that was then approaching; he refers to Isa. xxxvii. 31, 32, Neh.
i. 2, 3; this remnant he supposes to be equivalent to the saved, in the cases mentioned. The remainder of his remarks are as follows:

'From this acceptation of the word sozomenoi, the saved, for that remnant which should escape of the Jews out of the common destruction and slaughter that fell upon that people, called eklektai, (elect) sometimes, (and therefore said Theophylact, eklektai and sozomenoi are all one, sometimes, Luke xxi. 36, they that have the honor or favor to escape; another acceptation there is of it for those which should believe in Christ, receive and embrace him at his coming, and, having done so, adhere and cleave fast to him. So when Isa. x. 22, it is prophesied, that the remnant of Israel shall return, the apostle, Rom. ix. 27, applies that place, (literally spoken of the return from the Babylonish captivity,) by way of accommodation to their receiving the faith of Christ; a remnant shall escape out of that epidemical unbelief, and receive Christ. Thus Procopius understood that sothesetai peculiarly of believing in Christ, in Is. p. 576, the first fruits of that remnant that escaped was the disciples of our Saviour. So Luke xix. 9, the soteria, (salvation) that was come to Zaccheus at that time, was repentance, conversion, the recovering the sinner, or the publican, to repentance, ver. 10. So 1 Cor. vii. 16, the believing wife's saving her husband, is converting him to the faith; and Rom. xi. 14, provoking and saving the Jews, is by emulation bringing them to repent and receive the faith. And so the sozomenoi, (saved) here shall be those, especially the Jews, that believed in Christ and adhered to him, according to the import of Acts xi. 17, that the remnant of men (that is, of the Jews, opposed to the Gentiles after mentioned) might seek the Lord. To this purpose it is that Ignatius, in his Epistle to Polycarp, bids him exhort all that they escape, (sozontai) that is, repent and accept the faith, and that Procopius makes two ranks of these escapers, (sozomenon,) the Jews that expected the Messias, and the church of the Gentiles; the latter of which having called the multitude of them that escape of the Gentiles, he
straight interprets by the running together of the nations called Christians.

And then the clear meaning of this uncertain man’s question will be this,—Whether this doctrine or faith of Christ, so contrary to the humor and passions of the world, should be able to propagate itself, and prove so successful as to be received by many, or whether it should be contained and enclosed within a narrow pale so he might either resist Christ with the many, or have the honor of being one of the few singular persons that received him. And accordingly Christ’s answer is to put him on that narrow path that leadeth to life, that the few were likely to find, the way of infidelity being so broad and beaten, though it led to absolute destruction. By this explication of this place will appear also what is meant by the same word, Acts ii. 47, where it is said that the Lord added, &c. that is, by the grace and power of God there came daily many new converts, penitent, reformed Christians, into the church. The rise of that interpretation in that place will be best taken from the admonition of St. Peter, in ver. 40, of that chapter, in these words, be ye saved from this crooked generation; where the import of the sozesthai, (to be saved,) is clearly, getting out, escaping, flying from that great pertinacity and obduracy of that age against all the miracles of Christ and his apostles, crucifying him, and resisting all the powerful methods of his workings; that is, not being saved eternally, (for that would not be matter of exhortation, unless as that is a certain consequent of repentance and belief in Christ,) but retracting the vicious course that they and others went on in, the metanoesate, repent, ver. 8. For when St. Peter had said, repent, it is added that in many other words he admonished them saying, be saved, or escape, &c. which is an affirmation that to repent is the same thing, which, in other and more words is to be saved, or escape, from that perverse generation;

* Clarke says—Our translation,—such as should be saved,—is improper and insupportable. The original means simply and solely those who were then saved,’ &c. Com. in Acts ii. 47. See also Horne, quoted, section lxxvii.
as in Simplicius, having the beginning of being saved, is set to expound a former phrase, they that begin to be instructed, and accordingly in Zeleucus, in his proem to his laws, noun echontes, and sothemosenoi, are put together as phrases of the same import, wise men, and such as meant to be safe; and therefore when it follows that they that willingly received the word, that is, that admonition of his, were baptized, and that there were three thousand that day added to the church, that certainly is an explication of this phrase, he added the saved, or reformed Christians. So that that which was done in such a measure in one day, ver. 41, is said further to be done every day, ver. 47, in some measure, and they that willingly entertain the word there, is but a paraphrase of sozomenois, the saved, here; which being in the present, not the future tense, must needs belong to the present condition of men, that is, such penitent forsakers of the wicked perverse age, saved out of the crooked generation, and in a parallel phrase, they that fled from the pollutions of the world, 2 Pet. ii. 20, by which christians are there expressed.

4 In this sense we have the word used observably by Procopius, on Isaiah xxvi. When the Gentiles came in to Christ, (not when they were saved or come to heaven, for the Jews could not see that, but) when they forsook their idolatry, and embraced the christian faith, and so escaped out of that perverse generation, the Jews were inflamed with envy, and would rather have endured any punishment than to see the Gentiles thus reform, and reproach to them their infidelity and impenitence. Thus also will the word be explained 1 Cor. i. 18, and 2 Cor. ii. 15, where the saved are believers, they that embrace the gospel, and are opposed to them that perish, as to the contrary, those that believed not, both there, and 2 Cor. iv. 3, where he saith, his gospel is hid to them, that is, to those which heard, but believed it not, unbelievers, ver. 4, unless perhaps, appolhimenoi, (the lost,) may be thought a higher degree of the same thing; to wit, those that for their unbelief are deserted by God, and so blinded that they cannot see, and then proportionally to that, sozomenoi, (the saved) may be those peni-
tent believers, endued with a higher degree of grace from heaven. But that the lost signifies no more than the unbelieving Jews, that continued in their unbelief, (and so by proportion, the saved the contrary) may farther appear by an ancient place in Clemens, where praying for those that perish (not for them that are already destroyed) denotes the prayers in the Easter week, which were offered to God by the Christian church for the Jews, as appears by the beginning of chap. xiv. We ought to mourn for them, because they have not believed.

1 All that I shall add to this is but the opinion of Joh. Curterius, the translator of Procopius on Isaiah, who meeting oft in that author with the word sozomenoi, those that are saved, hath sometimes been forced to render it quibus salutis cura est, they that have care of salvation; the matter not bearing any interpretation which had nearer reference to salvation, than that expression of his would bear.

2 Out of all that hath been said on this word, the notion of sozomenoi, (the saved) will sufficiently be cleared in all the places of the New Testament; and for the notion of the verb, sozesthai, (to be saved) we have said enough already to give direction for understanding it, wherever it is to be met with; not always for eternal salvation, but oft for other kinds of escaping, and deliverances out of diseases, every where almost in the gospels; out of other dangers, 1 Cor. iii. 15, as one that escapes out of the fire, losing much in his passage, but himself escaping; 1 Pet. iii. 20, either through, or from the water; and scarcely escape, 1 Pet. iv. 18, and, rescue in fear, or in time of danger, snatching them out of the fire, Jude 23; all which we shall refer to their several places. 3 Annot. in Luke xiii. 23.
SECTI ON XIV.

"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matt. vii. 24—27.

The parallel place is Luke vi. 47—49. This passage has been applied, by many, to the concerns of another life. They seem to have thought, that, wherever a metaphor was used, it must necessarily belong to the future world. But this is a mistaken opinion. The words of Jesus admit an easy application, without going into another world. The disciples were about to be exposed to sharp persecutions. He informed them that nothing could so effectually sustain them under the afflictions they should suffer, as a firm faith in his gospel, and a corresponding practice. Such is the fact, also, in relation to all men, so far as their situation is similar. Several writers seem to have had this view of the subject.

Jones. After noticing a persecution which existed in the apostolic age, and the manner of its discontinuance by an edict of the Emperor, Jones remarks:—

"The edict, which secured peace to the innocent, operated in full force against the guilty; the impostors, notorious and abandoned, were the persons who chiefly felt its severity. Suffering is the only test of probity and sincerity, and suffering in the cause of righteousness the impostors had neither principle nor power to support. This our Lord well knew, and foreseeing the storms which were soon to rise, with the effect they would pro-
duce on false teachers, he adds with reference to them, "And every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house and it fell." Illustrations, &c. sect. xiv.

Tomson's Beza. The following is given as comprehending the doctrine taught in this passage: — 'Affliction doth at the length discern true godliness from false and feigned.' Note in Luke vi. 47—49.

Diodati. 'The similitude of the two houses shows the difference there is between true godliness and hypocrisy: for they are both alike in outward appearance; but when trial comes, true godliness continues firm against all oppositions, whereas hypocrisy vanisheth into nothing.' Annot. in Luke vi. 48, 49.

Rosenmuller, ver. 25. 'Whoever shall govern his actions by the precepts of my doctrine, consults his own highest advantage. He shall stand firm amid the storms of calamity, nor shall he ever be truly miserable; but, in this life and the next, he shall be tranquil and happy. That inundations and storms are figures to express great calamities, is well known.'

Ver. 26, 27. The sense of these words is easily understood, by comparing them with ver. 25. See similar forms of speech quoted by Wetstein from the Rabbinical writings. Christ here intends to teach this: external works, and even miracles, without inward piety, and a virtuous disposition, are indeed like a splendid edifice; but if a man performing these works, be very desirous of popularity, gain and pleasure, all his apparent virtue vanishes, whenever a violent storm of temptation assails him. But, he, whose mind is steadfast in the doctrine of the gospel, and in the love of virtue, expecting from God alone the recompense of his good deeds, though he encounter all the injuries of the wicked, the cruel persecutions of unbelievers, and even death itself, shall stand unshaken and unharmed, until that day, when his perseverance, victorious over evil, shall receive its crown.' Scholia in loc.

Kenrick. '—The mind that is thus disposed, is
prepared for obeying the truth; he who has done this, builds upon a rock, he will maintain his speculative faith unshaken by the allurements of pleasure, by the fear of bodily pain, of poverty, banishment, ignominy and death, as well as by the new doctrines of a false teacher. On the contrary, those who approve of the Christian doctrine with the understanding, but have not taken care to lay a good foundation in the affections, by the means above mentioned, being tempted by the snares of sin, by the fear of impending evil, or the charm of novelty, are easily induced to wish that whatever opposes the gratification of their lust may not be true; and, seeking any how to escape from it, they first begin to doubt, then waver in their profession, and last of all fall entirely away from it.” Expos. in loc.

SECTION XV.

‘And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven: But the children of the kingdom shall be cast out into utter darkness: there shall be weeping and gnashing of teeth.’ Matt. vii. 11, 12.

This passage is very similar to Matt. vii. 21—23, and especially Luke xiii. 23—30. To the notes on those passages, the reader is referred for some valuable remarks. In addition, I insert the following:

LARDNER. This judicious writer undoubtedly understood this passage to be descriptive of a very important event, which occurred in this world, and not in the next; to wit, the rejection of the Jews, and the calling of the Gentiles. He writes thus:

‘St. Matthew’s knowledge of the calling of the Gentiles, and the rejection of the Jews, may be concluded from many things recorded by him. In the history of
our Lord's healing the centurion's servant at Capernaum, he inserts our Lord's commendation of his faith, and that declaration, Many shall come from the east, &c. Matt. viii. 10—12.' Hist. Apos. & Evang. chap. v.

White. 'To lie down with Abraham, Isaac, and Jacob, in the kingdom of heaven, doth not signify to enjoy everlasting happiness in heaven with them, but only to become the sons of Abraham through faith, Gal. iii. 7, and so to be blessed with faithful Abraham, ver. 9, to have the blessing of Abraham coming on them, that they may receive the promise of the spirit, ver. 14, through faith in Christ to be the seed of Abraham and heirs, according to the promise, ver. 29, viz. the promise made to Abraham, Gen. xii. 3, renewed to Isaac, Gen. xxvi. 4, and confirmed to Jacob, Gen. xxviii. 14, and to be, according to Isaac, the children of promise, Gal. iv. 28. This, says Christ, shall be the blessing of the believing Gentiles; they shall be sons of Abraham, and heirs of the promises made to the patriarchs, and mentioned by all the holy prophets of the Old Testament; whereas, the unbelieving Jews, wanting the faith of Abraham, shall be deprived of the blessings promised to his seed; for they who seek to enter, and shall not be able, because the Master has shut to his door, Luke xiii. 24, 25, are those Jews who sought for righteousness by the works of the law and not by faith, and therefore found it not, Rom. ix. 31, 32, vi. 7, who entered not into the rest prepared for them, by reason of their unbelief, Heb. iii. 18, 19, iv. 2, 5, 8, from whom the kingdom of God was taken away, Matt. xxi. 43; they are they who shall say to Christ, 'we have eaten and drunk before thee, and thou hast taught in our streets,' Luke xiii. 26, which could be said only by the Jews.' Com. in loc.

Tomson's Beza. The following is given as the substance of the passage, commencing at ver. 5:—

'Christ, by setting before them the example of the uncircumcised centurion, and yet of an excellent faith, provoketh the Jews to emulation, and together forewarneth them of their casting off, and the calling of the Gentiles.' Note in loc.
SECTIO N XVI.

'Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city.' Matt. x. 15.

Hammond. 'I assure you, the punishment or destruction that will light upon that city will be such, that the destruction of Sodom shall appear to have been more tolerable than that. See note on Matt. iii. 2.' Par in loc.

In the note to which he refers, he says, in express terms, that Jesus did not speak of the day of judgment to come, but of that day when Sodom was overthrown by the shower of fire and brimstone, which the Lord rained on the city, out of heaven. See his note, inserted in section i.

Pearce. 'That is, in the day of the destruction of the Jewish state, called the coming of the Son of Man, ver. 23. The sense of this verse seems to be this: That, which formerly befell Sodom and Gomorrha, was more tolerable, than what shall befall this city. That the day of judgment here mentioned is to be thus understood, appears from what is said concerning Capernaum in ch. xi. 28, compared with vs. 22—24, of the same chapter.' Com. in loc.

Wakefield. 'In a day of vengeance, punishment, or trial. This is undoubtedly the genuine sense of the phrase, which has not the least reference to the day of general judgment. All that our Saviour intends to say is, that, when the temporal calamities of that place come upon it, they will be more severe than even those of Sodom and Gomorrha. See this phrase employed in precisely the same meaning by the LXX, in Prov. vi. 34, where, instead of kriseos, Aquila and Theodotion have ekdikeoseos; Isa. xxxiv. 8, and my Commentary on this place. Our Saviour, I apprehend, had Jerusalem principally in view in this declaration.' Note in loc.
Clarke. 'In the day of judgment, or punishment: Perhaps not meaning the day of general judgment, nor the day of the destruction of the Jewish state by the Romans; but a day in which God should send punishment on that particular city, or on that person, for their crimes; so the day of judgment of Sodom and Gomorrah, was the time in which the Lord destroyed them by fire and brimstone, from the Lord out of heaven.' Com. in loc.

Wetstein. 'Whoever shall witness the calamities, which the contumacious Jews shall endure, on account of their rejection of the gospel, shall judge them to have suffered more severely than the inhabitants of Sodom; and the punishments of the latter to have been more mild, when compared with these.' Com. in loc.

A passage, very similar to this, occurs in Matt. xi. 22—24, to the notes on which, the reader is referred for additional observations. Some people have so long associated the phrase, day of judgment, with the idea of a period in the future life, when the whole human family shall be congregated before the tribunal of God, to receive a sentence, which shall be followed by endless happiness, on the one hand, or endless misery, on the other,—that they seem to imagine any other interpretation of this phrase must necessarily be wrong. As the words, in question, operate like a charm on the minds of so many, rendering them in a degree insensible to the force of argument, I have quoted authorities the more freely; so that, if possible, they may be restored to their right mind, by the testimony of those writers in whom they confide.

For an illustration of the phrase, 'day of judgment,' and others of a kindred character, see 'Balfour's Essays,' pp. 221—305.
SECTION XVII.

'And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.' Matt. x. 22.

It will not be pretended that this passage directly teaches punishment after death, or even in the present life. But then it is said, the words imply that some shall not be saved. Suppose they do;—the question then arises, saved from what? If from endless misery, then endless misery may be here taught by implication; but if from temporal calamities, a failure to obtain that salvation only implies the endurance of those temporal evils, and the doctrine of endless misery derives no support from the passage. In this view of the case, I offer the following quotations, in which it is admitted by orthodox commentators, that Jesus had reference, not to salvation or destruction in the future life, but to a period, then near at hand, when some should be cut off from the land of the living, by a signal destruction, and others, as signally, saved alive.

HAMMOND. 'And the Jews, wheresoever you come, shall persecute you for preaching of Christ; but there is a fatal day approaching for these Jews, and they that in despite of all these persecutions, vs. 18—22, shall stick fast to your christian profession, they shall, beside their crown in another world, have a remarkable deliverance here out of that destruction, which universally lighteth upon all others.' Par in loc.

To explain his views further, Dr. Hammond adds the following note:—

'To endure to the end doth here clearly signify a persevering constant adherence to Christ, in despite of all the persecutions that shall befall them for the name of
Christ, and for an encouragement to that, is here added the promise, that this shall be the most probable course, in the event, to escape, not only eternal wrath, but even destruction here. This will appear by the context which runs thus; the apostles are appointed to go preach first to the Jews peculiarly, and not to any others, till they have done with them, ver. 5; they are foretold what usage they shall meet with among them, scourging and killing, ver. 17; and as a means to escape the sharpness of this ill usage among them, is their flying from one city to another, ver. 23, which will save or deliver them for the time, and before they shall have gone over all the cities of Israel, that fatal destruction, or coming of the son of man, ver. 23, shall be; and so shall supersede their further cruelty upon them, and withal, involve all those, who, to save themselves, shall deny and forsake Christ. See ver. 39, and Luke ix. 24. That this is the meaning of sothesetai, (shall be saved) here, as it is in many other places, will appear, both by Matt. xxiv. 13, where the same words are again used in that very business, and by Mark xiii. 13, which is parallel to that place; and there these words, but he that endureth to the end, shall escape, are attended immediately with the mention of the abomination of desolation, instead of which St. Luke sets the encompassing of Jerusalem with armies, (see note on Matt. xxiv. 8,) and the advice to them, which are in Judea, to fly to the mountains, which is a character by which we may discern to what the escaping doth belong; and that sothesetai, (to be saved) is not always to be interpreted of eternal salvation, but of temporal escaping, (any more than soteria, salvation, doth, Acts vii. 25, where it is clearly the deliverance of the Israelites out of Egypt by Moses,) ——— will hereafter appear on occasion of the phrase oi sozomenoi, Acts ii. 42, Luke xiii. 23, 1 Pet. i. 5, and 2 Pet. i. 3. And this verse, being thus understood, will be all one with that famous prediction of the bird in the capitol, estai panta kalam, (see Suetonius in Domit. c. 23,) spoken surely for the comfort of Christians then, in respect of their persecutions, but wrested to Trajan and Adrian by the historian. Annot. in loc.

PEARCE. The Bishop, instead of explaining this verse,
refers to his note on chap. xxiv. 13. which I have quoted in its proper place. In that note he explains the salvation here mentioned, to be the preservation of life, at the destruction of Jerusalem, which occurred at 'the end of that age.' Com. in loc.

Kenrick. 'These last words are usually referred to final salvation, which is supposed to be here promised to those who continue in the profession of the christian faith to the end of life, through all the persecutions to which they may be exposed. But, as the same words are applied in another part of the evangelist Matthew, to the end of the Jewish state by the destruction of Jerusalem, (See Matt. xxiv. 13,) they may easily admit of the same construction here; and Christ will then refer to a well known fact, which took place when Jerusalem was destroyed. The christians, being warned of their danger by immediate revelation from heaven, or the preceding prophecies of Christ relating to that event, departed from the city, and were hereby preserved. It is as if he had said: he that continueth constant to the christian faith, to the end of the Jewish state, shall escape all further persecution from that people; their power being then at an end, and they themselves dispersed through all nations.' Expos. in loc.

Clarke. 'He who holds fast faith, and a good conscience to the end, till the punishment threatened against this wicked people be poured out, he shall be saved, preserved from the destruction that shall fall upon the workers of iniquity. This verse is commonly understood to refer to the destruction of Jerusalem.' Dr. Clarke adds, 'it is also true, that they who do not hold fast faith and a good conscience till death, have no room to hope for an admission into the kingdom of God.' Com. in loc.

He is careful to assert the necessity of faith, even to the end of life, as essential to final salvation, though he does not, and could not, assert, that the text has any reference to that subject; it is only by accommodation that he so applies it. But the reader will observe, that, in his interpreta-
tion of its direct and literal import, he agrees with the other authors quoted.

Whitby. 'And ye also shall be hated of all the men of the world for my name's sake; but he that endureth to the end of these persecutions from the unbelieving Jews shall be saved from the dreadful destruction coming on them. But when they persecute you in this city, i.e. in any one city, flee ye into another; for verily I say unto you, ye shall not have gone over the cities of Israel till the son of man be come with his Roman army to destroy that nation, and to burn up their cities.' Par. in loc.

Wetstein. 'Whoever shall constantly and steadfastly endure, shall be saved; for either their enemies shall abate their hostility, or, being overcome by the Romans, shall be unable any longer to injure them. Luke xxi. 27, 28.' Comm. in loc.

SECTION XVIII.

'And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.' Matt. x. 28.

The parallel place is Luke xii. 4, 5. All the orthodox commentators, so far as I have examined, agree in supposing the words, destroy both soul and body in hell, to imply the endless torment of the wicked. And, so far as they are concerned, therefore, I have only to say, the word, here translated hell, is gehenna. The reader will find several remarks on this word, worthy of consideration, in the notes on Matt. v. 22, 29, 30.

Although it is foreign to my general plan, in this work, to give even a sketch of the arguments
by which Universalists sustain their interpretations of the Scriptures, (except so far as those arguments are contained in the quotations made from orthodox writers,) yet I hope to be pardoned for departing, somewhat, from my usual course, in the present instance.

For several years, Universalists generally, I believe, held the following opinions:—They supposed the person having power to destroy soul and body, to be God; the soul, (ψυχή,) they understood to be the natural life; and they supposed some ignominious or painful manner of death to be indicated by the word hell, (γηθήναι,) provided any metaphorical sense were given to it, and it were not allowed to indicate, according to its literal import, the valley of Hinnom. See the notes on Matt. v. 22. They then said,—

1. That the text does not declare that God will destroy both soul and body, but only that he is able to do it. To show that, because God is able to perform an act, it does not necessarily follow that he will do it, they appealed to Matt. iii. 9; 'Think not to say within yourselves we have Abraham to our father; for I say unto you, God is able of these stones to raise up children to Abraham.' And even if stones here be understood figuratively, as some suppose, to represent the Gentiles, they appealed further to Matt. xxvi. 53. 'Thinkest thou that I cannot now pray to my Father, and he shall presently send me more than twelve legions of angels?' Although God was able to send these angels, yet he did not do it.

2. That if God should exert his power and destroy both soul and body, annihilation, and not endless misery, would be the consequence; for utter destruction is the most natural import of the word appollumi, rendered destroy, in the text.
In either case, they contended that the doctrine of endless misery could not be supported by this text.

But, recently, Rev. Hosea Ballou has offered a conjecture of a different character. He proposes the following paraphrase, as expressing the sense of the passage, as recorded in Luke xii. 4, 5:

‘And I say unto you, my friends, be not so much afraid of them who have power only to scourge you in their synagogues, and to administer cruel tortures to your bodies, but have no authority to take your lives, as of that more extensive authority to which your brethren the Jews will deliver you, by bringing you before governors and kings; for this power can, after inflicting cruelties on your bodies, doom your lives and bodies to be destroyed in gehenna.’ Uni. Expositor, vol. ii. p. 241.

How extensively this conjecture has been, or may be, approved, among Universalists, I have no means to form a very correct opinion. It has, at the least, one especial merit. It provides a way to avoid the direct contradiction, which appears to exist, between verse 28, and 31, of Matt. x., according to any interpretation before given, by Universalists or orthodox.

Having said thus much, I may be allowed to mention a few of the reasons given by Mr. Ballou, in support of his conjecture.

1. He quotes Ps. li. 16, 17, 1 Sam. xv. 22, Jer. vii. 22, 23, and John xii. 44, to show, ‘that in scripture language it often occurs, that when a preference is to be given to one of two things, the less requires an entire negative, in order to heighten the other.’ This he does to justify his understanding, fear not them, &c. but fear him, &c. to mean, fear him, rather than them. The passage in Matthew has very nearly the same form. And, in fact, it is a well known Hebrew idiom, that a direct
affirmation is often made respecting one subject, and a direct denial in regard to another, when nothing more is intended, than that the one is more probable than the other. See Grotius in Matt. xii. 31, 32.*

2. To justify his conjecture that *apokteino*, translated *kill*, means, in this place, to *torture*, he states the fact, that the Jews had not legal power to execute capital punishments; but that power was vested in the Roman government, to which the Jews were subject. He quotes Matt. x. 17, 18, and founds, to say the least, a very plausible argument upon it, to show that Jesus had this fact in his mind, when he uttered the words in the text. He further observes, that Parkhurst, in his Lexicon, says that *apokteino* generally implies cruelty and barbarity.

To the remarks of Mr. Ballou, I add the following: — Although Parkhurst, and Lexicographers generally, interpret this word, *to kill*, either with or without cruelty and barbarity, yet some define it differently.

Donnegan. In the Greek and English Lexicon of Donnegan, recently published, one definition, given to *apokteino*, is, *to torture*, in distinction from destroying life; and classical authority is quoted for this definition. I know not how high a rank Donnegan is destined to attain, as authority; but the writer quoted below is allowed, on all hands, to be worthy of confidence.

Schleusner. As one definition of the word in question, Schleusner has the following: — *to make miserable or unhappy.* He quotes Rom. vii. 11, as an instance of this signification, (sin, taking occasion by the commandment, deceived me, and by

* Section xxi. See also the remarks of Bishop Newton, quoted in the same section.
it slew me;) where, instead of 'slew me,' he renders _apekteinen me_, 'became the cause of misery.' He next refers to Matt. x. 28, (the passage under consideration,) where instead of 'are not able to kill the soul,' he renders the phrase, 'are not able to deprive the soul of its happiness.'

According to Schleusner, then, this word may mean, to deprive one of happiness, or to make one miserable. True, he supposes it to indicate, in the text, the death of the body, and only the distress of the soul. But he has given no reason, and I know of none, why it may not indicate torture, rather than death, in relation to the body, as well as to the soul. If this be its meaning, and if _psuche_ (soul) be here used in its very common signification, of natural life, or the life of the body, then the text will certainly admit this interpretation; 'fear not him, (or that power,) which can only torture your bodies, but is not able to destroy its life; rather fear him, (or that power,) which is able to destroy (apolesai) the body and its life, or cut you off from the land of the living, by an ignominious death. For this sense of the word _Gehenna_, see the notes on the preceding passages in which the word occurs.

For a more full illustration of this subject, the reader is referred to the article in the Expositor, before mentioned. A sermon on Luke xii. 4, 5, by Rev. S. Cobb, entitled 'The Destruction of Soul and Body in Gehenna,' in which the author has advanced opinions somewhat similar to those of Rev. Mr. Ballou, is replete with sound sense and argument, and will repay an attentive perusal.

Without the presumption of deciding which of the two grounds taken by Universalist writers, in relation to this passage, is most tenable, I may be allowed to say, that, in my judgment, on either
ground, it may easily be shown that Jesus had no intention to indicate the endless misery of mankind, by their destruction in Gehenna.

SECTION XIX.*

'He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.' Matt. x. 39.

It may seem strange, that any should have supposed this passage to teach the doctrine of endless misery; yet such is the fact. Our Saviour, however, does not seem to have had any such intention. His words evidently imply, that those, who were willing to hazard their lives, by attending on his ministry, giving heed to his doctrine, obeying his precepts, and proclaiming to their fellow-men the truths which he taught, should be preserved alive; while those, who, through fear of the Jews, avoided him, and disregarded his instructions and warnings, should be overwhelmed in that tremendous destruction, which was to come upon that wicked and devoted nation. And his testimony was remarkably verified. When the hour of destruction approached, the disciples of Jesus, mindful of the directions he had given them, escaped from the city, and found, or preserved, their lives; while the disobedient, and inattentive, and those, who, through an overweening desire for the praise of men, had conformed to the prejudices of the Jews, and slighted the means of safety, were involved in the common ruin. Thus perished more than a

* Matt. x. 33. See notes on Mark viii. 38.
million, during the siege, and at the overthrow, of Jerusalem. A similar interpretation of this passage is given in the following quotations: —

HAMMOND. 'This comfort meanwhile ye have, that as he that useth any way of compliance with the persecutors, and so escapes their malice, and saves his life, shall gain little by this, but be involved in the destruction which awaits them; so on the other side, he that shall hazard the utmost, that he may stick close to me, shall be likely to fare best even in this world. For thus I foretell you it will be; some to comply with the persecuting Jews, and to escape their persecutions will renounce Christianity, and feign themselves zealous Jews, and so when destruction falls upon the Jews, as it certainly shall most heavily, they shall be involved in that destruction, and that is all they shall get by that compliance, and pusillanimity: Whereas at the same time, they that comply not, and so venture all that the Jews' malice can do against them, shall, by the destruction of their persecutors, be rescued from that danger, and live to see a peaceable profession of Christianity; or if they do not, have the loss of a short temporary life rewarded with an eternal.' Par. in loc.

CLARKE. Dr. Clarke seems to have had some idea, that the misery of the soul, hereafter, is implied in this verse; yet still he explains it to relate merely to the loss of the natural life, in its literal sense. Hence he says: —

'He that findeth his life shall lose it: This was literally fulfilled in Archbishop Cranmer. He confessed Christ against the devil, and his eldest son, the Pope. He was ordered to be burnt; to save his life, he recanted, and was, notwithstanding, burnt. Com. in loc.

For further observations on the import of this phrase, see the notes on Matt. xvi. 25, 26, and the parallel places, where the phraseology is very similar. See, also, Hammond's note on ver. 22, of this chapter.
SECTION XX.

'But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.' Matt. xi. 22—24.

The parallel places are Mark vi. 11, and Luke x. 12—15.* It should be observed that the word, here translated hell, is not gehenna,† (which occurs, Matt. v. 22, 29, 30, &c.,) but hades, a word of very different signification, although our translators saw fit to render it like the other.

As the word hell occurs a number of times, in the Bible, and as many people seem to suppose, that, wherever it occurs, it must indicate a place of torment in the future world, it may be proper to observe, here, that hades, one of the words thus translated, is almost invariably rendered grave or pit, in the Old Testament; but in the New, (where it occurs eleven times,) it is, in every instance except one, translated hell. But it should be known, that the best orthodox critics admit that this word, howsoever translated, does not mean a place of torment after death. I shall quote the words of Dr. Campbell, as sufficient authority on this point. As his remarks are equally applicable

* Matt. x. 15, is similar to this, in part. See the notes upon that passage, section xvi.
† For the convenience of the reader, I subjoin a list of the places, in which gehenna and hades occur in the New Testament.
   Gehenna. Matt. v. 22, 29, 30, x. 28; xviii. 9, xxiii. 15, 33. Mark ix. 43, 45, 47. Luke xii. 5. James iii. 6.
to all the passages in which this word occurs, the reader will do well to notice them, carefully, and, if occasion require, refer to them, as he reads the notes on the other texts. The other quotations, which follow, have especial reference to the text under consideration.

Campbell. ' As to the word hades, which occurs in eleven places of the New Testament, and is rendered hell in all, except one, where it is translated grave, it is quite common in classical authors, and frequently used by the seventy, in the translation of the Old Testament. In my judgment, it ought never in Scripture to be rendered hell, at least in the sense wherein that word is universally understood by Christians. In the Old Testament the corresponding word is Sheol, which signifies the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery. In translating that word the seventy have, almost invariably used hades. This word is also used sometimes in rendering the nearly synonymous words, or phrases, bor, and abne bor, the pit, and stones of the pit; tsal moth, the shades of death, dumeh, silence. The state is always represented under those figures which suggest something dreadful, dark, and silent, about which the most prying eye and listening ear, can acquire no information. The term hades is well adapted to express this idea. To this the word hell, in its primitive signification, perfectly corresponded. For, at first, it denoted only what was secret or concealed. This word is found, with little variation of form, and precisely in the same meaning, in all the Teutonic dialects.

' How far the ancient practice of burying the body may have contributed to produce this idea concerning the mansion of the ghosts of the deceased, I shall not take it upon me to say; but it is very plain, that neither in the Septuagint version of the Old Testament, nor in the New, does the word hades convey the meaning which the present English word hell in the Christian usage always conveys to our minds. It were endless to illus-
trate this remark by an enumeration and examination of all the passages in both Testaments wherein the word is found. The attempt would be unnecessary, as it is hardly now pretended by any critic, that this is the acceptance of the term in the Old Testament.  

Hammond. 'The judgment or punishment which befalls mere heathen cities, shall be easier, or less, than that which expects you. And thou, Capernaum, the place of my abode, which hast been so honored and favored by me, beyond all other places, and hast received such spiritual advantages, shalt be brought to destruction and desolation suddenly, humbled as thou wert highly advanced, for if the miracles done in thee, on design to reform thee, had been done in Lot's time for the reforming of Sodom and Gomorrah, Sodom would certainly have reformed, and so should not have been destroyed. And therefore you in all reason are to expect a sadder destruction and vastation than that which befell Sodom and Gomorrah.'  

Par in loc.  

'Hell (hades) doth not here signify the place of hell, but a state of perishing or dissolution: and because this is the first place, wherein the word is used in this book, it will not be amiss more largely to clear the notion of it. Among profane writers it is clear, that the word signifies not the place of the damned, no nor any kind of place, either common to both, or proper to either bliss or woe, but only the state of the dead.' Dr. Hammond illustrates his views by quotations from various Greek authors, and notices their fancies respecting this state. He also notices the use of the word hades, in the scriptures. He concludes by observing that in the verse under consideration the meaning is, 'a state of destruction, and desolation —— humbled to this low estate, as before lifted up to heaven.' Annot. in loc.  

Pearce. 'See note on chap. 15. Brought down to hell: i.e. to the grave; it means, thou shalt be quite ruined and destroyed. So it was in the wars of the Jews with the Romans, and there are now no footsteps remaining of it, nor of Bethsaida or Chorazin.' Com. in loc.
KENRICK. Ver. 23, ‘Thou who art rich and flourishing by thy trade, shall be entirely ruined and destroyed; which happened in the wars between the Jews and Romans, so that there are no vestiges of it remaining; nor of Bethsaida and Chorazin. To be lifted up to heaven is a proverbial expression for being in a flourishing condition, or in an exalted station: the opposite to this, to be degraded and ruined, is expressed by being brought down to hell; not to the place of punishment reserved for the wicked, but to the grave, to the lowest place. The prophet Isaiah says of the king of Babylon, (xiv. 13,) “for thou hast said in thine heart, I will ascend into heaven: I will exalt my throne above the stars of God.” Thus he expresses the prosperity that monarch once enjoyed; but he adds, (ver. 15,) “yet thou shalt be brought down to hell, to the sides of the pit.”

Ver. 24. ‘The calamities which shall come upon thee for rejecting my miracles, shall be more dreadful than those which befell Sodom.’ Expos. in loc.

CLARKE. ‘The word hell, used in the common translation, conveys now an improper meaning of the original word; because hell is only used to signify the place of the damned. But as the word hell comes from the Anglo-Saxon helan, to cover, or hide, hence the tyling or slating of a house is called, in some parts of England, (particularly Cornwall,) heling, to this day; and the covers of books, (in Lancashire) by the same name; so the literal import of the original word hades was formerly well expressed by it. Here it means a state of the utmost woe, and ruin, and desolation, to which these impenitent cities should be reduced. This prediction of our Lord was literally fulfilled; for in the wars between the Romans and the Jews, these cities were totally destroyed, so that no traces are now found of Bethsaida, Chorazin, or Capernaum.’ Com. in loc.

WETSTEIN. ‘See chap. x. 15. What is said in this and the following verse, concerning a calamity which the city should suffer, has manifest relation to a punishment to be endured in the present life.’ Com. in loc.

WHITBY. ‘That sheol throughout the Old Testament, and hades, in the Septuagint, answering to it, signify not
the place of punishment, or of the souls of bad men only, but the grave only, or the place of death, appears, 1st, From the root of it, sheol, which signifies to ask, crave, and require, because it craves for all men, Prov. xxx. 16, and will let no man escape its hands, Ps. lxxxix. 49, it is that sheol or hades, whither we are all going, Eccles. ix. 10. The Hebrew sheol, saith Buxtorf, signifies in general the place of human bodies, when they are separated from their souls. The Greeks say, that hades is the place of the dead, saith Dr. Windet: it is o taphos, o tumbos, the tomb or sepulchre, saith Phavorinus. Thus, to go to the gates of hades, in Homer, is, saith the Scholiast, periphrasis thanatou, a description of death. He shall knock at the gates of hades, saith Theocritus, tuesti apothaneitai, he shall die, saith the Scholiast. See the note on Matt. xvi. 18. [This note is inserted below.]

2dly, Because it is the place to which the good as well as the bad go, for they whose souls go upwards, descend into it; thither went Jacob, Gen. xxxvii. 35; there Job desired to be, chap. xiv. 13, for he knew that sheol was his house, chap. xvii. 13, and that to descend into the dust, was to descend into hades, where Olympiodorus brings him in speaking thus; is not death common to all men? is not hades the house of all men? Hezekiah expected to be there after he went hence, for he said, I shall go to the gates of hades, Isa. xxxviii. 30, that is, saith Jerom, to those gates of which the Psalmist speaks, saying, Thou wilt lift me up from the gates of death. The ancient Greeks assigned one hades to all that died, and therefore say, pantas omou thenotus hades dechetai. Hades receives all mortal men together; eis koinon haden pantes exconsin brotoi, all men shall go to hades.

3dly, Had the penman of the Old Testament meant by hades any receptacle of souls, they could not truly have declared there was no wisdom or knowledge in sheol, Eccles. ix. 10. no remembrance of God there, Psal. vi. 6. no praising him in sheol, Isa. xxxviii. 18. for those heathens who looked upon it as the receptacle of
souls, held it to be a place in which they would be punished or rewarded.' *Annot. in Acts ii. 27.*

'The Hebrew sheol, and the Greek hades, which answers to it, in the translation of the seventy, doth signify both in the scriptures, the Jewish writers, and the ancient fathers, and more ancient heathens, the place and receptacle of the dead. Haden nekron chorion, exponent Greci, saith the learned Windeck, — the Greeks call the place of the dead, hades. Haides o taphos, hades is the sepulchre, saith Hesychius. By sheol is not meant the place of the damned spirits, saith Mr. Ainsworth, but of all that go out of the world; whence in the Chaldee paraphrase, it is styled the house of the grave, or the place of burial. Accordingly the ancient Greeks assigned one hades to all that died, whence they so often say, all that die are in hades; all men shall go to hades. En hadon sunechontai psuchai, diakion te kai adikon, both just and unjust go to hades, saith Caius, a Roman presbyter.' *Annot. in Matt. xvi. 18.*

I have quoted the more authorities on this passage, because many imagine, the word *hell*, or the phrase *day of judgment*, when alone, must have reference to the future life; and especially, when, as in this place, they are found together, it is considered rank heresy to doubt the common interpretation. I was desirous, therefore, to show that ours is no private interpretation, by the testimony of a sufficient number of standard writers, of different denominations; hence, I have quoted Campbell, a Calvinist; Pearce, Whitby, and Hammond, Episcopalians; Kenrick, a Unitarian; and Clarke, a Methodist. The reader will indulge two more quotations, one of which is taken from an author already named, but on a different part of the subject.

Beausobre and Lenfant: 'Shall be brought down to hell; This is a scriptural expression to denote extreme
abasement, or utter ruin. See Isa. xiv. 13—15; lvii. 9. Capernaum was so entirely destroyed that travellers have scarcely been able to find here, half a dozen huts. As to the word hades, (hell,) it does not here signify the place of the damned, and scarcely ever does it have that signification in scripture. It signifies simply the grave, or the place and state of the dead.' Note in loc.

Hammond. 'Even the very dust of your city which cleaveth on us, we do wipe off as a testimony of your obstinacy, and usage of us, (Matt. x. 14; Luke ix. 5,) and as a token to assure you that your destruction is very near falling on you. 'But I say unto you, that it shall be more tolerable when that judgment comes, (ver. 14,) for Sodom than for that city. Woe unto you, ye cities of Jewry, among whom so many miracles have been shewn, to work faith in you, and so to bring you to repentance, and all in vain; had the like been done in heathen cities near you, they in all likelihood would have been wrought on by them. 'And accordingly their portion in the vengeance approaching, shall be more supportable than yours. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to destruction and desolation. See Matt. xi. 23.' Par. in Luke x. 11—15.

SECTION XXI.

'Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.' Matt. xii. 31, 32.

The parallel places are Mark iii. 29, and Luke xii. 10. The language of Jesus, respecting the blasphemy against the Holy Spirit and its conse-
quences, has long been considered conclusive proof, that the doctrine of endless misery is true. And many are so firmly persuaded of this, that they can scarcely hear it doubted, with any considerable degree of patience. Nevertheless, their own commentators give a different view of the subject.

Two things are especially observable, in the extracts which follow: (1,) The writers agree that the phrases, this world, and the world to come, denote, not the present life and the future, but the Jewish and the Christian dispensations: (2,) They agree that, however aggravated might be the sin of blasphemy against the Holy Spirit, yet, on repentance, it might and would be forgiven. Hence, before this passage can be used in support of the doctrine of endless torment, it must first be proved that some will never repent; for if all repent, all will be forgiven. This has not been proved; and good and sufficient reasons might be adduced, if this were the proper place for them, to show that the endless impenitence of men cannot be proved. But, for my present purpose, it is sufficient that the authors, I shall quote, admit that there is no sin, which may not be forgiven, on sincere repentance; of course, the text, of itself, does not, in their judgment, prove the doctrine which the less skilful suppose it to prove.

Hammond. On this passage, Hammond has a long note, in which he contends that this sin shall never be forgiven, unless it be repented of; which, so far as I know, has never been disputed by any man. But he does not consider the text positive proof that any portion of mankind shall endure endless misery; because, although he states a case, at the end, in which he thinks repentance will never be exercised, yet he is clearly of opinion, that all sins, however aggravated, not excepting
the sin against the Holy Ghost, (which he defines to be the attributing the miracles of Christ to the power of the devil,) shall be forgiven, upon repentance. I quote the concluding part of his note:—

'The issue of this whole matter, as far as concerned the Pharisees there, was this, that unless their sins were particularly retracted by repentance, and Christ received and acknowledged upon these miracles of his, or afterwards by the conviction, which the Holy Ghost should work upon the crucifiers, they can never have pardon or remission: not that they that were here guilty should never after repent, or upon repentance be accepted; this is not said here, or in any other place; but rather the contrary is everywhere affirmed in the scriptures, which offereth repentance to all, (and that so really, that by the grace of Christ, and the Holy Ghost assisting his word, they may receive it,) and promiseth pardon to all, be they never so great sinners, so they do amend their lives sincerely, and lay hold on God's mercy in Christ. And this is particularly applied to those Pharisees, by force of Christ's prayer for his crucifiers, (which certainly was heard,) Father, forgive them, that is, deny them not the means of forgiveness, (the power of repenting,) and forgiveness if they shall repent. And accordingly the Apostles after teach, that God hath exalted Christ to his right hand to give repentance unto Israel, Acts v. 31, that is, to all Israel, Acts ii. 36, 38, and particularly those crucifying rulers, Acts iii. 17, whose ignorance is there, as on the cross by Christ, urged to make their case the more hopeful, not that it was not notoriously vincible and criminous, but that they had not yet received all those means and methods of the Holy Ghost for their conversion, the greatest of all being yet behind, the raising up Christ from the dead, to be such a sign to move them, as Jonas was; whereupon he tells them, ver. 38, &c. that that only sign more they should have, (though they were a malicious and adulterous generation,) and when that was witnessed by the descent of the Holy Ghost upon the Apostles, and the preaching, and miracles
wrought by that descent, then they that come not in to Christ shall never be forgiven, nor be capable of any further means of working repentance in them, this being indeed the last that should ever be allowed them.  An-
not. in loc.

' He that shall resist the Holy Spirit, (see note on Matt. xii. 32,) there is no pardon to be had for him without particular repentance and reformation.' Par. in Mark iii. 29.

' Here are added by St. Luke words spoken by Christ on another occasion, Matt. xii. 32, and seem to be applied by him to the aggravation of the sin of the Pharisees, on occasion of whom this whole passage from verse 1, was delivered; that they that by the meanness of Christ's human appearance are tempted to deny him to be the Messias, and do accordingly oppose him, may have some place for pardon, and be in some degree excusable; but they that attribute his works of power, (his miracles done visibly by the finger of God,) to the working of the devil in him, there is no place of excuse and mercy for them, if they do not, upon the resurrection of Christ, and the Apostles preaching it to them, return and repent, and effectually receive Christ.' Par. in Luke xii. 10.

GILPIN. 'Nobody can suppose, considering the whole tenor of christianity, that there can be any sin, which on repentance may not be forgiven. This therefore seems only a strong way of expressing the difficulty of such repentance, and the impossibility of forgiveness without it. Such an expression occurs, Matt. xix. 24, It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven; that is, it is very difficult. That the Pharisees were not beyond the reach of forgiveness on their repentance, seems to be plain from ver. 41, where the repentance of the men of Nineveh is held out to them for an example.' Note in loc.

GROTIUS. On ver. 31, Grotius says, 'This form of speech is a common Hebraism: the Jews often said, this shall be, and that shall not be; not intending however
to affirm absolutely that the first should be,* but merely to show that the last was much more unlikely or difficult, than the first. The sense, says he, 'is this: any crime which may be committed, even all calumnies, (or blasphemies,) which hold the first rank among crimes, may be forgiven more readily than the calumny, (or blasphemy,) against the Spirit of God. See a similar comparison, 1 Sam. ii. 25.' Annot. in loc.

In the place here referred to, Grotius follows the reading of the Vulgate, (which is similar to that of the LXX., but different from our English version,) thus: 'If a man sin against man, God may be appeased towards him; but if a man sin against God, who shall pray for him?' This might seem to imply that all sins against men should be forgiven, while no sin against God could receive forgiveness; and in this respect the passage is similar to that which is the subject of this section. But Grotius expresses a different opinion of its import. He says —

'All sins indeed are offensive to God, but chiefly those which are committed directly against his Majesty. See Acts v. 5, and what I have said on Matt. xii. 31. In relation to such crimes, however, God does not always hear (or regard) intercessions, as appears from chap. iii.

* And, of course not affirming absolutely that the last should not be.

Bishop Newton has an observation on Matt. xxiv. 35, similar to that of Grotius: —

'It is a common figure of speech in the oriental languages, to say of two things, that the one shall be and the other shall not be, when the meaning is only that the one shall happen sooner or more easily than the other. As in this instance of our Saviour, "Heaven and earth shall pass away, but my words shall not pass away," the meaning is, Heaven and earth shall sooner or more easily pass away, than my words shall pass away; the frame of the universe shall sooner or more easily be dissolved, than my words shall not be fulfilled; and thus it is expressed by St. Luke, upon a like occasion, (xvi. 17,) "It is easier for heaven and earth to pass, than one tittle of the law to fail."' Disser. on Proph. p. 378, (Phila. Ed. 8vo.)
14, Ezek. viii. 18, Jer. vii. 16, 1 John v. 16. Annot. in 1 Sam. ii. 25.

His meaning seems to be this;—God will more readily extend forgiveness to those who sin against their fellow men, than to those who sin directly against him. And the first member of the text is not to be understood as an absolute affirmation, nor the last, as an absolute negation; but a comparison between the two is expressed, after the manner of the Hebrews.

Pearce. *Neither in this world, &c.* Rather, neither in this age, nor in the age to come: i.e., neither in this age when the law of Moses subsists, nor in that also, when the kingdom of heaven, which is at hand, shall succeed to it. This is a strong way of expressing how difficult a thing it was for such a sinner to obtain pardon.

The Greek word aion, seems to signify age here, as it often does in the New Testament, (see chap. xiii. 40, xxiv. 3, Col. i. 26, Eph. iii. 5, 21,) and according to its most proper signification. If this be so, then this age means the Jewish one, the age while their law subsisted, and was in force; and the age to come, (see Heb. vi. 5, Eph. ii. 7,) means that under the Christian dispensation. Under the Jewish law, there was no forgiveness for wilful and presumptuous sins: concerning them it is said, Num. xv. 30, 31, *The soul which doeth aught presumptuously, the same reproacheth the Lord; and that soul shall be cut off from among his people, because he hath despised the word of the Lord, and hath broken his commandments*. See to the same purpose, Num. xxxiv. 31, Lev. xx. 10, 1 Sam. ii. 25. With regard to the seculum futurum, the age to come, or the Christian dispensation, no forgiveness could be expected for such as these Pharisees were; because, when they blasphemed the Holy Spirit of God, by which Jesus wrought his miracles, they rejected the only means of forgiveness, which was the merit of his death, applied to men by faith, and which, under Christianity, was the only sacrifice that could atone for such a sin: in this sense, (as things then
stood with them,) their sin was an unpardonable one. But then it is not to be concluded from hence, that, if they repented of this blasphemy, they could not obtain forgiveness. The observation of Athanasius, vol. i. p. 237, Ed. Col. is very material. He says, 'Christ does not say to him that blasphemeth and repenteth; but to him that blasphemeth; and therefore he means, to him that continueth in his blasphemy; for with God there is no sin that is unpardonable.

'And the truth of this observation will appear from the following instances: Jesus said, in Matt. x. 33, Whoever shall deny me before men, him will I also deny before my Father, where the threatening is as strong as this in the case of blasphemy against the Holy Ghost; and yet, when Peter shortly afterwards denied Jesus before men three times, joining oaths and curses with his denials, yet, upon his repenting and weeping bitterly, he was not only forgiven, but continued in his apostleship. Again, when Jesus was on the cross, some of the rulers derided him, saying, he saved others, let him save himself, if he be Christ, the chosen of God, Luke xxiii. 35. By which words, it appears that they acknowledged Jesus to have wrought miracles, and yet rejected him, denying that he wrought them by the holy spirit of God; and yet Jesus prayed to his Father that they might be forgiven, Luke xxiii. 34. To this may be added, that in this chapter, vs. 38—41, those Pharisees who had blasphemed against the Holy Ghost asked for a sign, and our Saviour gave one to them, viz., the sign of the prophet Jonas; and what could this sign be given for, unless for their conviction, and for disposing them to repent, and in consequence of this to be forgiven? From all which, it may (I think,) be concluded, that to speak against the Holy Ghost (as those Pharisees did,) was therefore not to be forgiven in that age, or in the age to come, because no means of obtaining forgiveness for it was to be found, either in the Jewish law, or under the Christian dispensation; but that, however, upon their repentance, they might be forgiven, and admitted to the divine favor.' Com. and Note in loc.

Wakefield. 'Age; aion; i.e., the Jewish dispen-
sation, which was then in being, or the Christian, which was going to be established. But an attentive reader of the scriptures will perceive, that, under this sort of phraseology, a comparison is intended to be made, as if he had said—Though the Christian religion is a dispensation of mercy, this sin shall no more be forgiven by the laws of the gospel, than it is by the law of Moses, under which the punishment was death, Lev. xxiv. 16.' Note in loc.

ROSEMULLER. This author closes a long note on the passage thus:—

'The sense of these words of Jesus would be this;—I will rather endure any other injury whatever, than excuse and pardon this impiety.' Scholia in loc.

CLARKE. 'Neither in this world, &c. Though I follow the common translation, yet I am fully satisfied the meaning of the words is, neither in this dispensation, viz., the Jewish, nor in that which is to come, viz., the Christian. Olam ha-bo, the world to come, is a constant phrase for the times of the Messiah, in the Jewish writers. The sin here spoken of by our Lord ranks high in the catalogue of presumptuous sins, for which there was no forgiveness under the Mosaic dispensation. See Num. xv. 30, 31, xxxv. 31, Lev. xx. 10, 1 Sam. ii. 25. When our Lord says that such a sin hath no forgiveness, is he not to be understood as meaning that the crime shall be punished under the Christian dispensation as it was under the Jewish, viz., by the destruction of the body? And is not this the same mentioned 1 John i. 7, called there the sin unto death, i. e., a sin that was to be punished by the death of the body, while mercy might be extended to the soul? The punishment for presumptuous sins, under the Jewish law, to which our Lord evidently alludes, certainly did not extend to the damnation of the soul, though the body was destroyed; therefore I think that, though there was no such forgiveness to be extended to this crime as to absolve the man from the punishment of temporal death, yet, on repentance, mercy might be extended to the soul; and every sin may be repented of under the gospel dispensation.' Com. in loc.
The foregoing testimonies are sufficient to show that, orthodox commentators being judges, the blasphemy against the Holy Ghost does not necessarily involve the endless misery of the offender; but that, like other sins, it may be forgiven, on repentance.

SECTION XXII.

'But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgment.' Matt. xii. 36.

These words seem to have been spoken by Jesus to show the reasonableness of what he had before said in relation to the blasphemy against the Holy Spirit, and its punishment. He declares that for every idle, or foolish, or unprofitable word, men must render an account; much more, then, must they render an account for such malicious words as were used when they attributed the miracles of Jesus to the power of the devil. From the phrase, day of judgment, many have supposed this account must be rendered, and reward or punishment administered, in the future life. But the reader will see, from the foregoing notes, that this phrase does not necessarily convey such an idea. Dr. Clarke says, the day of judgment to any particular person or city is the day when such person or city receives punishment from God. So the day of judgment of Sodom and Gomorrah was the time in which the Lord destroyed them by fire and brimstone,' &c. See his note on Matt. x. 15.

Lightfoot. 'In Matt. xii. 36, the rema argon, or idle word, for every one of which our Saviour saith men shall give an account, (he doth not say shall be con-
demned or punished,) may perhaps be of the same importance with that which the Talmudists and Rabbins call, "the talk of those who are idle," at leisure, have little to do; such as is used among people in ordinary conversation, when they meet together: as, What news? How doth such a person? or the like. Even this may be well or ill done, prudently or foolishly: and therefore even of this an account will be required.' Works (8vo. Ed.) vol. i. 27, 28.

Lightfoot says nothing as to the time when this account should be rendered, and judgment passed, whether in this life or the next. At all events, he could not have supposed that the invariable penalty annexed to idle words is endless torment; because he expressly says that Jesus 'doth not say he shall be condemned or punished.' The most that can be made of it is, that, even for such trivial actions as idle words, men are accountable to God, and shall be rewarded or punished according to the goodness or badness of these, as of all other actions. But it by no means follows that this must be done in the future life; for 'there is a God that judgeth in the earth.'

SECTION XXIII.

'The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and behold a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon is here.' Matt. xii. 41, 42.

The parallel place is Luke xi. 31, 32. I know not for what reason this text should be supposed to furnish proof of future torment, except the mere fact that it contains the word judgment. This
word, many seem to imagine, cannot have legitimate application to any thing in this world. But I believe not much reliance is placed on this passage, for the purpose mentioned; hence the fewer quotations may suffice. The reader will notice that, in what follows, not a hint is given that Jesus had what is called the day of general judgment in his thoughts.

Theophylact. 'After Jonas was delivered from the whale, and commenced preaching, the men of Nineveh believed. But when I shall have risen from the dead, ye will not believe. Wherefore ye shall be condemned by the Ninevites, who believed on my servant without the testimony of miracles, though they were barbarians: but ye will not believe on me, the Lord, though ye have the advantage of the ancient prophecies, and my miracles which ye have seen.' Annot. in loc.

Gilpin. 'But as Jonas is a type, let the men of Nineveh be an example to you. They repented at the preaching of Jonas, who performed no miracle among them: but you turn a deaf ear to one who teaches you under the manifest authority of God. The queen of Sheba took a long journey to hear the wisdom of Solomon; while you reject the voice of heavenly wisdom itself, which even cries in your streets.' Expos. in loc.

Hammond. 'And they that are not convinced and brought to repentance by my resurrection and the preaching of my apostles, which shall be consequent to that, their sin and condemnation shall be much greater than that of the Ninevites was: for upon Jonas' recovery from the whale's belly, and coming to preach to them, they repented, Jon. iii.; whereas the resurrection of Christ, and mission of the Spirit, and preaching of the apostles over all Judea after that, is a far greater way of conviction, than that recovery and preaching of Jonas. For certainly here is that which is infinitely more than all that wisdom of Solomon, manifestations of God infinitely more discernible than ever Solomon's wisdom was, which yet was so talked of that it brought in foreign princes from afar at the news of it.' Par. in loc.
SECTION XXIV.

'When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return to my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.' Matt. xii. 43-45.

The parallel place is Luke xi. 24—26. Some have supposed this passage to indicate the future torment of those of whom the words were originally spoken, and of all others in like circumstances. But Jesus seems rather to have spoken of the character of the Jews, as a nation; and, of course, the consequences implied are to be understood as having regard to the people in their collective, rather than in their individual, capacity. Now it is a fact, admitted by all orthodox critics, that, generally, when Jesus denounced the judgments of God on the Jewish nation, he had reference to temporal calamities, and especially to their memorable destruction by the Romans. And I see nothing in the text which leads to the conclusion that he spake of a different kind of punishment, here. Of the writers, quoted below, some confine their remarks to the most obvious purport of the text, to wit, its purport, as descriptive of the Jewish character. But as many as speak of the consequences implied, i. e. the punishment the Jews would incur by their impenitence and obstinacy, evidently understand it to indicate the severe temporal calamities then approaching.

Beausobre and Lenfant. 'The Jews had often experienced the severe judgments of God; they had been
in some measure reformed, and had obtained mercy. But at last they incurred entire ruin, by obstinately rejecting the gospel, and crucifying the Lord Jesus Christ.' 

Note in loc.

Kenrick. 'The sense of these verses may be thus expressed: It is commonly supposed, that if demons leave a man but return to him, the disorder, which is no other than madness, comes upon him with sevenfold violence; for that is all we are to understand by seven other spirits. So it will be with you; notwithstanding some appearance of repentance and reformation, on the preaching of John the Baptist, and the ministry of the Messiah, your vices will return upon you with double violence, and bring down upon you heavier judgments. Christ here speaks, all along, upon the principles of his hearers, making use of a common notion concerning demons, to illustrate the truth of what he was going to say respecting the Jews. The reason of his having recourse to this comparison, seems to have been, his having cast out a demon in the presence of the multitude. We should say, at the present day, when a fever is expelled, if the person cured does not take great care of his health, the same disease returns, and the relapse is much more dangerous and difficult to cure, than the original disease. In like manner it is in regard to the man who has begun to break off vicious habits; if he return to them, they become stronger and more inveterate than before. Peter has expressed the same sentiment: "for if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning," 2 Pet. ii. 20.' 

Expos. in loc.

It will be observed that Beausobre and Lenfant speak of the entire ruin of the Jewish nation, as the consequence of their greater sinfulness, compared with other severe judgments, they had experienced in consequence of less enormous sins. And Kenrick, in like manner, speaks of heavier judgments, compared with others which had before
been endured. From the manner of the comparison, it is evident they understood the entire ruin, and the heavier judgments, to be of the same nature as the other severe judgments before experienced; i.e. temporal calamities.

**Grotius.** 'Christ appears to have had reference to the character of the Jewish people, at the two periods of their captivity in Babylon, and their destruction by Titus. Before their captivity, the people were exceedingly wicked, as may be seen in the Prophets; during their exile many began to reform, and under a superintending Providence, returned to their native land. But in the days of the Asmoneans, having again plunged into excessive wickedness, they added to their other crimes, a contempt of the Messiah, who came to them with a message of mercy, and exercising miraculous power. Having done this, they were abandoned by God, and became the most wicked of all men, as Josephus has described them in his history of their last days.' *Annot. in loc.*

**Elsley.** 'As each man is in a worse state on relapsing to evil, so this generation, numbers of whom have had strong convictions of my doctrine and miracles, shall, on resisting these good resolutions, and relapsing to unbelief, become more obdurate and abandoned than before; which was the case before the destruction of Jerusalem. See Josephus. The connexion of the Gentiles and the "dry and barren places" seems overstrained. Macknight.' *Annot. in loc.*

**Dutch Annotations.** 'By this similitude Christ teacheth, that when a man by the knowledge of the gospel is freed from his natural ignorance, and notwithstanding lives not according to it, but keeps it under, he is much worse than before, see 2 Pet. ii. 20, 21.' *Annot. in loc.*

**Macknight.** 'This parable is designed to teach men in every age the danger of resisting their convictions, and of breaking through their resolutions, the effect being commonly to render them much more obdurate and abandoned than before, see 2 Pet. ii. 20.' *Harm. Evan.* § 48.
WYNNE. 'The Jews, instead of growing better, will grow seven times worse than before, as a natural and judicial consequence of their rejecting the Messiah and his offers of grace. We find by Josephus, that this was remarkably the case.' *Note in loc.*

SECTION XXV.

'Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servant said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.' *Matt. xiii. 24—30.*

The explanation which Jesus gave of this parable to his disciples, is as follows:—

'He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that soweth them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.' *Matt. xiii. 37—43.*

Inasmuch as both the parable and the explanation, particularly the last, contain certain highly
figurative expressions, which were often used, and well understood by the Jews, many, who are less acquainted with the original import of this kind of language, suppose that Jesus must have intended to teach the doctrine of torment in the future life. It will appear, however, from the quotations I shall offer, that there is authority, sufficiently orthodox, for understanding all these figurative phrases as descriptive of events which should occur on the earth, during the natural life of man.

PEARCE. Ver. 40. 'End of this world: Rather end of this age, viz. that of the Jewish dispensation.'

Ver. 41. 'Shall send forth his angels: This is spoken, not of what shall happen at the end of the world, but of what was to happen at the end or destruction of the Jewish state.'

'I have explained this and the foregoing verse, as relating, not to the end of the world, but to that of the Jewish state, which was to be destroyed within forty years after Jesus' death; for the same manner of expression is made use of, where it is more certain, that not the time of the general judgment, but that of the visitation of the Jews is meant; viz. in chap. xvi. 27, 28. This last verse, accomplished in one of the apostles at least, (I mean John,) plainly shows that all the phrases used in the first verse were designed to express only the destruction which was to befall the Jewish state; at which time the Christians, who endured to the end, were to be saved, chap. x. 22, and xxiv. 13. These are called the elect in chap. xxiv. 22, 24. And ecclesiastical history informs us, that, by a divine admonition, the faithful christians retired from Judea, before the ruin of it by the Romans, and were preserved. See chap. iii. 12, and Luke xxi. 18, 36, and especially note on Matt. xxiv. 13.'

Com. and note in loc.

HAMMOND. The phrase suntieleia tou aionos, ver. 39, (end of the world,) Dr. Hammond translates conclusion of the age; and suntieleia tou aionos
tuto, ver. 40, (end of this world,) he renders, conclusion of this age. In his paraphrase he seems to interpret the parable in a twofold sense: he applies it, (1,) literally, to the temporal destruction about to come on the Jewish nation, and the deliverance of believers from that destruction; and, (2,) by accommodation, to the day of future judgment. But whatever he might have supposed to be its remote, or mystical allusion, he evidently interprets its literal sense as having relation to temporal concerns. His paraphrase follows:—

'The field is this world, the place of our living here; that part of the parable that concerneth the good seed, signifies the christians; but that of the tares, signifies the wicked seducers; such were the Gnostics, and other heretics of the first times, such are all heretics and schismatics since. The time when believers and unbelievers (and seducers) shall be called to account, is, to this people, that solemn approaching time of their visitation, as to all other people, the time of final excisions, and especially the day of judgment. So shall it be at God's times of eminent discrimination, such as his judgments on the Jews, and such the last dreadful day of doom. Christ by his messengers and instruments of his justice, shall destroy all heretics and schismatics, that any way keep others from the christian religion, and all that live professedly in any unlawful course of contrariety to christian purity. Then shall the true, pure christian professors shine eminently in the church here, and after in glory.' Par. in loc.

Cafpe. 'All the terms of this parable determine it to relate to the catastrophe of the Jewish state: the sower is the Son of man; the period of the event that is spoken of, is the accomplishment of the age, which in scripture language relates, uniformly, I believe, to the end of the Mosaic economy, and the solemn admonition with which the parable is closed, "who hath ears to hear, let him hear," does itself yield a presumption, that the parable was particularly interesting to the people of that genera-
tion; and it is upon such occasions only, as were merely interesting to the hearers of our Lord, that it is commonly or indeed ever applied in his discourses. The sense therefore is this: Then, when the son of man, by his messengers, in the end of this age, shall have destroyed the tares, the children of the wicked one, who disgrace the profession, or debase the purity, or obstruct the progress of his truth, when he shall have put down authority and power, subdued his enemies under him, he shall reign; and the children of the kingdom, they who are faithful to practise and to teach what they have learnt of me, delivered out of the general desolation, shall be served and exalted by that which has been the fall and the destruction of the Judaizing persecutors, hypocrites, and unbelievers. They shall shine as the lights of the world "a glorious church, without spot or wrinkle," holding forth the word of life, and rejoicing in the patronage of God, and the deliverance he has wrought for them." Crit. Rem. i. 179, 180.

SECTION XXVI.

'Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.' Matt. xiii. 47–50.

This parable was manifestly spoken with the same design which is embraced in the passage last noticed. The imagery is somewhat different, yet the object appears to be the same; and the same rule of interpretation should be applied to both. Such is the course pursued by the writers quoted below.

Pears. Ver. 49, 'End of the world: rather age; See Com. on ver. 40, and note on ver. 41.' Com. in loc.
By thus referring to what he has said on the preceding verses, for an explanation of this passage, it is manifest that he understood the two to be of similar character. By examining his remarks on vs. 40, 41, of this chapter, (already quoted,) the reader will discover the manner in which these passages should be interpreted.

Hammond. Ver. 49, 'So shall it be, at the time wherein Christ shall come to work his revenge upon his enemies, not only at the destruction of the Jewish state, (wherein that discrimination shall be made betwixt believing and unbelieving Jews, reformed and unreformed,) but especially at the final day of every man’s doom, at the conclusion of the world.' Par. in loc.

Dr. Hammond explains this parable, like that of the wheat and tares, in a twofold sense, alluding (1.) to the circumstances of the Jewish nation, at the time of the great calamity, then near at hand; and (2.) to the general judgment. It should be observed, however, that the first appears to be given as the natural import of the parable, the second as the spiritual: in other words, the first is given as matter of fact, obviously indicated by the text itself; the second is superadded as matter of opinion.

SECTION XXVII.

'For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?' Matt. xvi. 25, 26.

The parallel places are Mark viii. 35—37, and Luke ix. 24, 25. A similar passage occurs in Matt. x. 39, which has been noticed in its place.
The only popularity this text has been able to acquire, as affording proof that some men shall be endlessly miserable, arises from what an orthodox commentator (Dr. Clarke) pronounces to be a false translation. I venture to say, if it had at first been translated as this writer acknowledges it should be, no one would have ever suspected that it contained proof of misery in the future life; as it is, however, it furnishes a principal argument in almost every book, or sermon, or tract, written in opposition to the salvation of all mankind. It consequently deserves notice in the present place. In addition to what is here said, the reader is referred to the notes on Matt. x. 39.

PEARCE. Ver. 25, 'Rather is willing (or desirous,) to save his life. Luke xvii. 33, says, shall seek to save his life. This is meant of the time of the destruction of the Jewish state. See vs. 27, 28.' Ver. 26, 'Rather lose his life, as in ver. 25, and in chap. ii. 20, and x. 39. Agreeably to this, Luke says, lose himself, chap. ix. 25.' Com. in loc.

The same writer says, 'Rather lose his life, as in ver. 35. See Com. on Matt. xvi. 26.'—Com. in Mark viii. 35, 37. On ver. 35, to which he refers, Bishop Pearce says, 'That this was meant of what was to come to pass in the destruction of the Jewish state, see ver. 38, of this chapter, together with chap. ix. 1.'

WAKEFIELD. 'Or, to redeem his life; i. e., when it is once lost; for, as Homer says, ouden psuches antaxion, there is no equivalent of life.' Note in loc.

HAMMOND. Doctor Hammond, like some others, gives this passage a double interpretation; he first interprets it according to its literal import, and then adds, by way of improvement, what he considers to be its remote or mystical allusion, as follows:
'And let me tell him, that the great care of preserving himself, if it make him to deny or forsake me, in the pursuit of it, shall not be a probable course of standing him in any stead in this world; it shall be the very means to destroy many, who, if they continued firm to their profession, might probably escape, (see Matt. xvi. 25,) and, however, the advantages to the constant, and losses to the cowardly, in another life, are infinitely above all other considerations. The losing of life here, if it happen by an unchristian desire to save it, or however, everlastling death, is so great a loss, that nothing else is worth having, that is so purchased.' Par. in Mark viii. 35, 36, 37.

Campbell. 'With the forfeit of his life: English translation, Lose his own soul. Forfeit comes nearer the import of the original word, which Doddridge has endeavored to convey by a circumlocution, should be punished with the loss of his life. But the chief error in the English translation lies in changing, without necessity, the word answering to psyche, calling it, in the preceding verse, life, and in this, soul. The expressions are proverbial, importing, It signifies nothing how much a man gain, if it be at the expense of his life.' Note in loc.

Dr. Campbell adds,—though for what reason, he has not informed us,—'That our Lord had a principal eye to the loss of the soul, or of eternal life, there can be no doubt. But this sentiment is couched under a proverb, which, in familiar use, concerns only the present life.' The reader will observe, that, according to Dr. Campbell, the language of Jesus concerns only the present life; and if he had his eye on something else, it must be determined by some other testimony than is afforded by this passage.

Clarke. 'Lose his own soul; or lose his life. On what authority many have translated the word psyche, in the 25th verse, life, and in this verse, soul, I know not; but am certain it means life, in both places. If a man
should gain the whole world, its riches, honors, and pleasures, and lose his life, what would all these profit him, seeing they can only be enjoyed during life?" Com.
in loc.

SECTION XXVIII.

'For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.' Matt. xvi. 27, 28.

The parallel places are said to be Mark viii. 38, ix. 1, and Luke ix. 26, 27. But as the phraseology in those passages is different from that which occurs here, I shall notice them under Mark viii. 38; the connexion is the same, however, in regard to all the texts named.

This passage is, by some, said to be descriptive of the general judgment. But there is abundant orthodox authority for giving it a different interpretation. I quote authorities the more freely, as this text is so very frequently alleged in proof of misery after death. And as it is so intimately connected with the passage last quoted, (which is also one of the favorite proof-texts, alleged, in the present day, against Universalism,) I may devote more attention to it, than it might otherwise seem to require.

Gill. Dr. Gill says the coming of Christ, ver. 27, may mean either his coming at the general judgment, or at the destruction of Jerusalem. But ver. 28, he says, 'seems chiefly to have regard to his coming to show his regal power and authority, in the destruction of the Jews.' Expos. in loc.
Wynne. "Coming in his kingdom; i.e., coming to visit the Jews by the destruction of their city, of which some who were present should be eye-witnesses." Note in loc.

Clarke. Ver. 27, "This seems to refer to Dan. vii. 13, 14; "Behold one like the Son of man came—to the ancient of days—and there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him." This was the glorious Mediatorial kingdom which Jesus Christ was now about to set up, by the destruction of the Jewish nation and polity, and the diffusion of his gospel through the whole world. If the words be taken in this sense, the angels or messengers may signify the apostles, and successors in the sacred ministry, preaching the gospel in the power of the Holy Ghost. It is very likely that the words do not apply to the final judgment, to which they are generally referred; but to the wonderful display of God's grace and power after the day of Pentecost.'

Ver. 28, "This verse seems to confirm the above explanation, as our Lord evidently speaks of the establishment of the Christian church, after the day of Pentecost, and its final triumph after the destruction of the Jewish polity; as if he had said, "Some of you, my disciples, shall continue to live till these things take place." The destruction of Jerusalem, and the Jewish economy, which our Lord predicts, took place about forty-three years after this; and some of the persons now with him doubtless survived that period, and witnessed the extension of the Messiah's kingdom; and our Lord told them these things before, that when they came to pass they might be confirmed in the faith, and expect an exact fulfilment of all the other promises and prophecies which concerned the extension and support of the kingdom of Christ.'

Com. in loc.

Cappo. "The desolation of Judea, Matt. xvi. 27, is called the coming of the Son of man in the glory of his Father with his angels." Crit. Rem. i. 150.

Pearce. "This is meant of his coming to visit and punish the Jews, as in ver. 25. See chap. xxiv. 30, and xxvi. 64, Dan. vii. 13, and Rev. i. 7."—"John the apostle,
(we know for certain,) lived long enough to see this coming of Jesus in his kingdom. See John xxi. 22, 23. Com. in loc.

HAMMOND. 'Coming in his kingdom:—The nearness of this to the story of Christ's transfiguration makes it probable to many, that this coming of Christ is that transfiguration of his; but that cannot be, because, ver. 27, the Son of man's coming in his glory with his angels to reward, &c., (to which verse clearly connects,) cannot be applied to that. And there is another place, John xxi. 23, (which may help to the understanding of this,) which speaks of a real coming, and one principal person, (agreeable to what is here said of some standing here,) that should tarry, or not die, till that coming of his. And that surely was fulfilled in John's seeing the famous destruction of the Jews, which was to fall, in that generation, Matt. xxiv., that is, in the lifetime of some there present, and is called the kingdom of God, and the coming of Christ; and by consequence, here most probably the Son of man's coming in his kingdom is, his coming in the exercise of his kingly office, to work vengeance on his enemies and discriminate the faithful believers from them,' &c. Annot. in loc. *

KNATCHBULL. 'This place can scarce mystically be understood, by no means literally, but of the coming of the Son of man to the destruction of Jerusalem, who then may truly be said to come in his kingdom, when he came to triumph over his enemies the Jews, by taking a severe and just vengeance of them. Of his resurrection, which is also called his kingdom, it reasonably cannot. For what wonder were it, if some of the standers by should live to see him coming in his resurrection, which came to pass in so short a time? But if any of them should live to see the destruction of Jerusalem, which happened so many years after his passion, that might deserve the notice. And that some of the standers by, when our Saviour spoke those words, did remain alive to that very day, is true and known. And in this sense it is true, Verily, I say unto you, this generation shall not pass till

* See Hammond's note on Matt. iii. 2, section i.
all these things be fulfilled, chap. xxiv. 34. Neither before this time of his coming did the disciples go over all the cities of Israel, chap. x. 23. And in this sense did John remain alive till Christ came, whereof see more, John xxi. 22. 'Annot. in loc.

Beausobre and Lefant. 'In his kingdom: Jesus Christ may be said to have commenced his reign, at his resurrection, and ascension into heaven; but the pouring out of the Spirit upon the apostles, and especially the terrible judgment which he executed upon the Jewish nation, about forty years after his death, should be regarded as the consequences and effects of his glorious reign. St. John survived this last event.' Note in loc.

Rosenmuller. 'In this passage reference is had to the propagation of the gospel through the whole world, and the destruction of Jerusalem and the Jewish state, as we learn from ver. 28.' Scholia in ver. 27.

Lightfoot. 'Our Saviour saith, Matt. xvi. 28, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom:"—which must not be understood of his coming to the last judgment; for there was not one standing there, that could live till that time:—nor ought it to be understood of the resurrection, as some would have it; for probably not only some, but, in a manner, all that stood there, lived till that time. His coming, therefore, in this place must be understood of his coming to take vengeance against those enemies of his, which would not have him to rule over them, as Luke xix. 12, 27.

'Perhaps it will not repent him that reads the Holy Scriptures, to observe these few things:

'1. That the destruction of Jerusalem and the whole Jewish state, is described, as if the whole frame of this world were to be dissolved. Nor is it strange, when God destroyed his habitation and city, places once so dear to him, with so direful and sad an overthrow; his own people, whom he accounted of as much or more, than the whole world beside,—by so dreadful and amazing plagues. Matt. xxiv. 29, 30. "The sun shall be darkened, &c. Then shall appear the sign of the Son of man," &c.; which yet are said to fall out, within
that generation, ver. 34.—2 Pet. iii. 10, “The heavens shall pass away with a great noise, and the elements shall melt with fervent heat,” &c. Compare with this, Deut. xxxii. 22, Heb. xii. 26: and observe, that, by elements, are understood the Mosaic elements, Gal. iv. 9, Col. ii. 20: and you will not doubt, that St. Peter speaks only of the conflagration of Jerusalem, the destruction of the nation and the abolishing the dispensation of Moses.

Rev. vi. 12, 13; “The sun became black as sackcloth of hair, &c. and the heavens departed as a scroll, when it is rolled together,” &c. Where, if we take notice of the foregoing plagues, by which, according to the most frequent threatened, he destroyed that people, viz. the sword, ver. 4,—famine, vs. 5, 6,—and the plague, ver. 8;—withal comparing those words, “They say to the mountains, Fall on us and cover us,” with Luke xxiii. 30;—it will sufficiently appear, that, by those phrases, is understood the dreadful judgment and overthrow of that nation and city. With these also agrees that of Jer. iv. from ver. 22 to 28, and clearly enough explains this phrase. To this appertain those and other expressions, as we meet with, 1 Cor. x. 11, “On us the ends of the world are come:” —and 1 Pet. iv. 7, “The end of all things is at hand.”

2. With reference to this, and under this notion, the times, immediately preceding this ruin, are called the “last days,” and the “last times,” that is, the last times of the Jewish city, nation, economy. This manner of speaking frequently occurs; which let our St. John himself interpret, 1 John ii. 13; “There are many antichrists, whereby we know it is the last time:” and that this nation is upon the very verge of destruction, when as it hath already arrived at the utmost pitch of infidelity, apostasy, and wickedness.

3. With the same reference it is, that the times and state of things, immediately following the destruction of Jerusalem, are called, a “new creation,” “new heavens,” and a “new earth”—Isa. lxv. 17; “Behold I create a new heaven and a new earth.” When should that be? Read the whole chapter; and you will find the Jews rejected and cut off; and from that time is that new
creation of the evangelical world among the Gentiles. Compare 2 Cor. v. 17, and Rev. xxi. 1, 2: where, the old Jerusalem being cut off and destroyed, a new one succeeds; and new heavens and a new earth are created.

2 Pet. iii. 13; “We, according to his promise, look for new heavens and a new earth:” — The heavens and the earth of the Jewish church and commonwealth must be all on fire, and the Mosaic elements burnt up: but we, according to the promise made to us by Isaiah the prophet, when all these are consumed, look for the new creation of the evangelical state.

4. The day, the time, and the manner, of the execution of this vengeance upon this people, are called, “The day of the Lord,” “The day of Christ,” “His coming in the clouds, in his glory, in his kingdom.” Nor is this without reason; for from hence doth this form and mode of speaking take its rise: —

Christ had not as yet appeared but in a state of humility; contemned, blasphemed, and at length murdered, by the Jews: his gospel rejected, laughed at, and trampled under foot: his followers pursued with extreme hatred, persecution, and death itself. At length, therefore, he displays himself in his glory, his kingdom, and power; and calls for those cruel enemies of his, that they may be slain before him.

Acts ii. 20: “Before that great and notable day of the Lord come.” Let us take notice, how St. Peter applies that prophecy of Joel to those very times; and it will be clear enough, without any commentary, what that “day of the Lord” is.

2 Thess. ii. 2: “As if the day of Christ was at hand,” &c. To this, also, do those passages belong, Heb. x. 37, “Yet a little while,—and he, that shall come, will come:” — James v. 9; “Behold, the judge is at the door:” — Rev. i. 7; “He cometh in the clouds:” — and xxii. 12; “Behold, I come quickly.” With many other passages of that nature, all which must be understood of Christ’s coming in judgment and vengeance against that wicked nation: and in this very sense must the words, now before us, be taken, and no otherwise, “I will, that he tarry till I come:” — “For thy
part, Peter, thou shalt suffer death by thy countrymen
the Jews; but as for him, I will that he shall tarry till I
come and avenge myself upon this generation: and if I
will so, what is that to thee?" The story that is told
of both these apostles, confirms this exposition; for it is
taken for granted by all, that St. Peter had his crown of
martyrdom, before Jerusalem fell; and St. John survived
the ruins of it." *Exerc. in John* xxii. 22.

**SECTION XXIX.**

'Verily, I say unto you, Except ye be converted, and become as
little children, ye shall not enter into the kingdom of heaven.'
*Matt. xviii.* 3.

The parallel places are *Mark* x. 15, and *Luke*
 xviii. 17. These words are frequently quoted, as
affording proof that a portion of mankind will never
be saved. But that they admit an easy application
to the affairs of the present life, may be seen from
what follows:—

**Gill.** 'Ye shall not enter into the kingdom of heaven:
ye shall be so far from being one greater than another in
it, that you shall not enter into it at all; meaning his
visible, spiritual kingdom, which should take place and
appear after his resurrection, upon his ascension to
heaven, and pouring forth of the spirit. And it is to be
observed, that the apostles carried these carnal views,
contentions, and sentiments, till that time, and then were
turned from them, and dropped them; for, upon the
extraordinary effusion of the Holy Spirit, they were
cleared of these worldly principles, and understood the
spiritual nature of Christ's kingdom; which they then
entered into, and took their place in, without envying
one another, having received the same commission from
their Lord and Master.' *Expos. in loc.*
HAMMOND. 'Unless you change your inclinations and desires, and take yourselves off from this vain ambitious expectation and pursuit of a carnal kingdom of Christ, and of your receiving dignities and preëminences in it, you can never be true disciples of Christ, this carnal ambition, and projecting, being so contrary to the christian temper.' Par. in loc.

'Suffer little children to come unto me and forbid them not, for these are of that temper of humility and meekness, which is so necessary an ingredient in a Christian. Mark x, 15. Verily I say unto you, there is no admission or reception to Christianity, but for such.' Par. in Luke xviii. 16, 17.

GILPIN. 'But Jesus rebuking his disciples, bade them suffer the little children to come unto him; for their innocence, and simplicity of manners, were the true emblems of those virtues, which must adorn every one, who wished to be a member of his kingdom.' Expos. in Mark x. 15.

WHITBY. After noticing the extravagant expectations, entertained by the Jews, in relation to the reign of the Messiah, Dr. Whitby proceeds thus:—

'Christ plainly tells them, (his disciples,) that these inclinations, desires, and expectations were inconsistent with their being members of that spiritual kingdom which he was to erect; since they who followed him chiefly on these accounts, when they saw no such thing could be expected from him, but rather quite the contrary, must desert him; and therefore he requires them, to fit them for this kingdom, to become, as to these things, like little children, who are absolutely free from all contrivances and designs of this nature, never concerned in the least for empire, and dominion over others, or for increase in wealth or great possessions, and know not what a post of honor, or what wealth means; this, saith our Lord, being that which will remove all that obstructs your entrance into my kingdom, and make you the most eminent subjects of it, (ver. 4,) and so shall be regarded by me; for to encourage all men to show the greatest kindness
to them, I let them know that I will accept and reward all kindness done to them, as if it were done to myself; and will severely punish all that shall offend them, (vs. 5, 6.) Annot. in loc.

Campbell. 'Unless ye be changed:—The English term, to convert, denotes always one or other of these two things: either to bring over from infidelity to the profession of the true religion, or to recover from a state of impenitence to the love and obedience of God. Neither of these appears to be the meaning of the word here. The only view is, to signify that they must lay aside their ambition and worldly pursuits, before they be honored to be the members, much more the ministers, of that new establishment or kingdom, he was about to erect.' Note in loc.

While such confident believers in the doctrine of endless misery, as Gill, and Hammond, and Whitby, and Campbell, allow that this text affords no proof of its truth, we need not be immoderately alarmed, even though some ministers of the present day think, or at the least speak, differently, on the subject.

SECTION XXX.

'Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire.' Matt. xviii. 8, 9.

The parallel place is Mark ix. 43—48. So far as I have examined, all the orthodox commentators agree in referring this passage to the concerns of
the future life; chiefly, it would seem, on account of the word *gehenna*, which occurs here. The reader is referred, for some remarks on this word, to the notes on Matt. v. 22, 29, 30.

**SECTION XXXI.**

'Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me; and I will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou diddest me; Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye forgive not every one his brother their trespasses.' Matt. xviii. 23–35.

This parable was designed to teach men their duty to forgive each other, in view of God's goodness and grace to themselves; and to teach them, further, that God would surely recompense them according to their deeds, if they neglected this duty. Most commentators refer the punishment, denounced by implication, to the future life, though they interpret the parable itself, as having relation
to temporal affairs, only. I have not found any, so far as my examination has extended, who make a direct application of the whole passage to temporal concerns, though some, as Rosenmuller and Kenrick, seem to leave the matter in doubt, whether the punishment belong to this life or the next. Grotius says, the celestial kingdom, or kingdom of heaven, in this place, signifies 'the period after the advent of Christ.' And he, like the others I have named, leaves it somewhat doubtful, whether he understood the punishment to belong to the present or the future life.

SECTION XXXII.

'Then said Jesus unto his disciples, Verily, I say unto you, that a rich man shall hardly enter the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.' Matt. xix. 23, 24.

The parallel places are Mark x. 24, 25, and Luke xviii. 24, 25. That the phrase, kingdom of heaven, has relation to a state of things in the present life, may be seen by the following quotations from standard writers:

Gilpin. 'How almost impossible is it, said Jesus, turning to his disciples, for a rich man to become a sincere christian. The disciples expressing their surprise at what he said, he explained himself by adding, that the difficulty arose, not so properly from their having riches, as from their trusting in them — from their being so attached to them, as this person was; who, when called on by his religion, could not give them up. It was impossible, he said, for any person, under the influence of
such a disposition, to be a member of his kingdom.' *Expos. in Mark x. 24, 25.*

'Jesus, on this, observed the very great difficulty of a rich man's being properly disposed to receive the gospel; and when his disciples expressed their concern at what he said, he added, that he spoke only of man unassisted by divine grace. By God's grace, said he, all the bad dispositions of our hearts, and all the temptations of the world, may be conquered.' *Expos. in Luke xviii. 24, 25.*

**Pearce.** 'A rich man, i. e., as Mark expresses it, a man who trusteth in his riches. *Shall hardly;* i. e., not without great difficulty. *Enter into the kingdom of heaven;* i. e., become one of my disciples.' *Com. in loc.*

**Elsley.** 'It may be read "will" hardly enter; meaning, that, in the approaching time of persecution, a rich man will hardly be persuaded to be a disciple of Christ; which is here called entering into the kingdom of heaven. Wal's Critical Notes.' *Annot. in loc.*

**Kenrick.** 'The kingdom of heaven here means, as in several other parts of the evangelists, the body of Christians. To come into this kingdom, therefore, is to become the disciple of Christ. Christ says that the rich are unwilling to do this; riches generally corrupted the manners, and made men averse to the pure precepts of the gospel, as a yoke which they were unable to bear. This aversion was further strengthened by the losses to which men in those times were exposed, by assuming the name of Christians. Two instances are mentioned in the gospel, of rich men becoming the disciples of Christ; the one is Joseph of Arimathea, and the other Nicodemus; but the difficulty which they felt in doing it, is evident in both cases: for the former was a disciple of Christ secretly, for fear of the Jews; and the other, no doubt from the same motive, came to him by night: but the young ruler, of whom we have here an account, had not resolution to do either the one thing nor the other.' *Expos. in loc.*

**Rosenmuller.** 'To enter into the kingdom of heaven, is to join the company of Jesus, and become his follower. The rich, says Jesus, cannot become my followers with-
out difficulty. Riches are frequently an excitement to evil, and certainly an impediment to virtue. The reason is this: — the rich, generally, are accustomed to trust in their riches, and account them the chief good, as Mark indicates, x. 24. And this difficulty was the greater, in those days, on account of the dangers to which they who professed the name of Jesus were exposed; for those who acknowledged Jesus to be the Messiah, were excommunicated, and deprived of their possessions. John ix. 22, 34, xii. 42. Scholia in loc.

From the preceding quotations, it is seen, that, in the opinion of these commentators, Jesus had reference, not to the difficulty with which rich men should obtain final salvation, but to the difficulty they experienced in becoming his disciples, — his professed followers. Of course, the passage affords no proof that any portion of the human race will endure endless misery; inasmuch as the words have respect to the affairs of the present existence, alone.

SECTIO XXXII.

'Hear another parable; There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first: and they did unto them likewise. But last of all, he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and
will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus said unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same has become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone, will be broken: but on whomsoever it shall fall, it will grind him to powder.' Matt. xxi. 33—44.

The parallel places are Mark xii. 1—11, and Luke xx. 9—18. Some have attempted to show that this passage relates to punishment in the future life. But Jesus appears to have had no such intention. In consequence of their extreme wickedness, he assures the Jews, their peculiar privileges as the people of God, here termed 'the kingdom of God,' should be taken from them and bestowed on others. So much of the passage has manifest relation to the affairs of the present life. And I see no necessity, that the remainder should have a different application. The writers quoted below give a similar view of this parable:—

Dutch Annotations. 'In this parable or similitude, God the Father is compared to the father of a family, the church of the Jews to a vineyard, the priests and scribes to husbandmen, the prophets and faithful teachers to servants, Christ to the son of the father of the family, and faith and obedience to fruits; which seeing they did not bring forth, therefore their ruin by the Romans is threatened, and the calling of the Gentiles in their room foretold. See the like similitude, Psalm lxxx. 9, Isa. vi. 1, Jer. xii. 10.' Annot. in loc.

Lardner. 'The calling and acceptance of the Gentiles, and the rejection of the Jewish people, and even their overthrow, are plainly declared in the parable of the vineyard, let out to husbandmen, and the discourse which follows, Matt. xxi. 33—46. The same things are intimated in the parable of the king that made a wedding feast for his son, which is at the beginning of the next chapter, xxii. 1—14.' Hist. Apos. and Evang. chap. v.
The call of the Gentiles, and the rejection of the Jews, as a people, are intimated in Mark xii. 1—12, in the parable there recorded of the householder, who planted a vineyard, &c. *Hist. Apos. and Evang.* chap. vii.

Gilpin. 'Jesus, having thus silenced the chief priests, continued the subject, by setting before them, in the audience of the people, their hardened, impenitent, and dangerous state, the ungrateful returns which the Jews had made to God, for all his calls of mercy, and, finally, God’s intention of casting them off, and adopting the Gentiles in their room.' *Expos. in Mark* xii. 1—11.

'He then showed them, in a very severe parable, that God would certainly punish them in the end, for rejecting all his calls of mercy, and would adopt the Gentiles in their room.' *Expos. in Luke* xx. 9—18.

Rosenmuller. 'The kingdom of God, in this place, signifies the rights and privileges of those who are under his government. The Jews had hitherto enjoyed much greater benefits and privileges than other nations; they were a people beloved of the Lord. Jesus declared that these rights should be taken from them. The sense, therefore, is this: the Jewish nation should no longer be the people of God, but another nation, more worthy the name, should be taken for his people. Nation, in this place, signifies, not only the Gentiles, but the whole number of those who were collected from among the Jews and the Gentiles—all sincere professors of the christian doctrine.' *Scholia in loc.*

Clarke. Ver. 41, 'He will miserably destroy those wicked men. So, according to this evangelist, our Lord caused them to pass that sentence upon themselves, which was literally executed about forty years after.'

Ver. 44, 'He, whether Jew or Gentile, who shall not believe in the Son of God, shall suffer grievously in consequence; but on whomsoever the stone (Jesus Christ) falls in the way of judgment, he shall be ground to powder; it shall make him so small, as to render him capable of being dispersed as chaff by the wind. This seems to allude, not only to the dreadful crushing of the Jewish state by the Romans, but also to that general dispersion
of the Jews through all the nations of the world, which continues to the present day.' *Com. in loc.*

**Theophylact.** This very ancient writer concludes his notes on this passage thus: — 'The kingdom, therefore, was taken from the Jews, that is, the privileges which constituted them the peculiar people of God — and given to them who believed. Those who fall upon the stone, and offend against Jesus Christ, shall be broken indeed at his second coming; yea, even ground to powder by him; that is, shall be scattered abroad through the earth: such we now see to be the situation of the miserable Jews.' *Annot. in loc.*

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**Section XXXIV.**

'The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise. And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into utter darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.' *Matt. xxii.* 2—14.

The parallel place is Luke xiv. 16—24. This parable is designed to teach the same truth which
is taught, under a different imagery, in the passage last noticed; to wit, the taking of the kingdom of God from the Jews, and the bestowing of it upon the Gentiles; or the rejection of the Jews as the peculiar people of God, and the admission of all believers, whether Jews or Gentiles, to the blessings of the new covenant. It has had its fulfilment in this world; and, therefore, we need not go into another, to seek it.

LARDNER. This passage is said by Dr. Lardner to relate to the calling and acceptance of the Gentiles, and the rejection and destruction of the Jewish nation. See his remarks, quoted among the notes on Matt. xxii. 33—44.

GILPIN. 'A person in the company, pleased with these instructions, expressed aloud his sense of the happiness of those who lived under the influence of the gospel. Jesus closing with the sentiment, showed, under the following parable, how very undeserving the Jews therefore were, in refusing its gracious offers; and how justly they should be rejected in favor of the Gentiles. A rich man, said he, made a great feast, to which he invited his particular friends. But they, instead of attending, when called, absented themselves on trifling excuses. The master of the feast, displeased at this neglect, sent out his servants, and in the room of those unworthy guests, whom he had first invited, filled his table with those, whom they accidentally met in the high-roads, and places of public resort.' Expos. in Luke xiv. 16—24.

CLARKE. 'From this parable it appears plain, (1,) That the king means the great God. (2,) His son, the Lord Jesus. (3,) The marriage, his incarnation, or espousing human nature, by taking it into union with himself. (4,) The marriage feast, the economy of the gospel, during which men are invited to partake of the blessings purchased by, and consequent on, the incarnation and death of our blessed Lord. (5,) By those who had been bidden or invited, ver. 3, are meant the Jews
in general, who had this union of Christ with human nature, and his sacrifice for sin pointed out by various rites, ceremonies, and sacrifices under the law; and who, by all the prophets, had been constantly invited to believe in, and receive the promised Messiah. (6,) By the servants, we are to understand the first preachers of the gospel, proclaiming salvation to the Jews. John the Baptist, and the seventy disciples, (Luke x. 1,) may be here particularly intended. (7,) By the other servants, ver. 4, the apostles seem to be meant, who, though they were to preach the gospel to the whole world, yet were to begin at Jerusalem, (Luke xxiv. 47,) with the first offers of mercy. (8,) By their making light of it, &c. ver. 5, is pointed out their neglect of this salvation, and their preferring secular enjoyments, &c. to the kingdom of Christ. (9,) By injudiciously using some, slaying others, of his servants, ver. 6, is pointed out the persecution raised against the apostles, by the Jews, in which some of them were martyred. (10,) By sending forth his troops, ver. 7, is meant the commission given to the Romans against Judea, and burning up their city, and the total destruction of Jerusalem by Titus, the son of Vespasian, which happened about forty-one years after.'

Com. in loc.

Thus far Dr. Clarke very clearly interprets the parable, as having relation to temporal events. The remainder, he thinks, must be descriptive of torments after death. This course is also taken by Theophylact, Rosenmuller, and others. But, truly, I see no necessity for thus changing the rule of interpretation. However, this question is not for me to discuss, in this place. The reader will discover, by the quotation which follows, that one man, at least, whose belief in the doctrine of endless misery no one questions, goes through this parable, consistently, and interprets the whole, as belonging to the present life; I mean Dr. Whitby. His meaning will be more fully understood by reading, in connection with his remarks
here, his note on Matt. viii. 11, 12, to which he refers:—

Whitby. 'The doctrine of the kingdom of heaven, preached to this nation, is like to find a success answerable unto that of a certain king who made a marriage for his son, and sent forth his servants to call them who were to be bidden to the wedding, viz., the apostles, and the seventy sent to the lost sheep of the house of Israel, Matt. x. 6, Luke x. 1, and being thus lovingly invited, they would not come. Wherefore he again sent forth other servants, viz., the apostles and the hundred and eight on whom the Holy Ghost fell, saying, Tell them that were bidden, behold I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready; come, I pray you, to the marriage feast; But they made light of it, i.e., the invitation, and went their way, one to his farm, another to his merchandise. And the remnant of them took his servants, and entreated them spitefully, and slew some of them. But when the king heard thereof, he was wroth, and he sent forth his armies and destroyed those murderers, and burnt up their city; and so will this spiritual king deal with those of this nation who not only refuse his invitation to partake of the blessings of the gospel, but also kill his messengers: he by the Roman army will destroy them, and their capital city. Then saith he to his servants, the wedding feast is ready, but they who were bidden were not worthy, and therefore shall not taste of this feast. Go ye therefore into the highways, to the dispersion of the Jews, and to the Gentiles, and as many as ye shall find, bid to the marriage. So these servants went out into the highways, and gathered together all, as many as they found, both bad and good, and the wedding was furnished with guests, and when the king came in to see the guests, he saw there a man which had not on a wedding garment, i.e., a faith and conversation answerable to the design of the gospel. And he saith to him, Friend, how camest thou in hither, not having a wedding garment? And he was as one speechless. Then said the king to his servants, bind him hand and foot, and take him away, and
cast him into utter darkness; there shall be weeping and
gnashing of teeth: so shall it be with the Jews, the chil-
dren of the kingdom, Matt. viii. 12, Luke xiii. 28. For
many of the Jews are called, but few of them are
chosen; i. e., believers in the gospel. See note on
1 Peter, ii. 9.' *Far in loc.*

**SECTION XXXV.**

'Wo unto you, scribes and Pharisees, hypocrites! for ye devour
widows' houses, and for a pretence make long prayers: therefore
ye shall receive the greater damnation.' Matt. xxiii. 14.

The parallel places are Mark xii. 40, and Luke
xx. 47. The damnation, here mentioned, has
been supposed to belong to the future life. But
this is by no means necessary. It seems rather to
denote a punishment to be inflicted in the present
state of existence. Such appears to have been the
opinion of the writers mentioned below:—

**Dutch Annotations.** 'That is, under pretence of
devotion, and praying for them, ye rob them of their
means. See also 2 Tim. iii. 6. Or under a pretence,
or for a cloak, ye are long praying. Therefore shall ye
receive the heavier judgment: (Greek, *more abundant.*)'
Annot. in loc.

WYNNE. 'Greater damnation; or shall be more se-
verely punished. *Krīma,* (damnation,) signifies judg-
ment, or punishment.' Note in loc.

PEARCE. 'Damnation; Rather judgment, or punish-
ment. See note on Mark xii. 40, and on Acts vii. 7.'
Com. in loc.

In the note on Mark xii. 40, to which he refers
in the foregoing comment, Bishop Pearce says:—
'Rather judgment, or punishment; by which is meant, that they should suffer more severely than other Jews, when the Jewish state should be destroyed.' *Com. in Mark* xii. 40.

**Kenrick.** 'You make great pretensions to devotion; but it is only to gain the esteem and confidence of the weak and superstitious, that they may be induced to reward your piety, by giving you freely of their substance. Your long prayers are a cloak to your avarice, which you are willing to gratify at the expense even of widows, from whom, if you had any humanity, you would accept of no gratuity. Your pretences to piety, therefore, which serve to enhance your character among men, shall only expose you to severer vengeance from God, when he visits the Jews for their sins.' *Expos. in loc.*

**Brownell.** Matt. xxiii. 14. 'Widows' houses; viz. their goods and possessions, for a pretence, i. e. for a disguise, for the sake of appearance. The sense is, Ye oppress the widows and fatherless, by your rapine and extortion, and this under the mask of religion. "Damnation," rather condemnation, punishment. 2 Tim. iii. 6. Titus i. 10, 11. 2 Pet. ii. 3.' *Expos. in loc.*

**Wetstein.** 'Ye shall receive the greater damnation; —even in this life, when your own dwellings shall be burned, and your punishment from the Lord and the Romans shall be grievous.' *Com. in loc.*

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**SECTION XXXVI.**

'Wo unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.' *Matt. xxiii. 15.*

In this passage, we again find the word *gehenna*; for some remarks on its import, see the notes on Matt. v. 22, 28, 29. Not a word is here said of endless punishment, or in fact of any punishment,
except by implication. The phrase, 'child of hell' or of gehenna, has reference to the character of the person to whom it is applied. A similar form of expression, 'generation of vipers,' occurs in the passage next to be noticed. This figure of speech was familiar to the Jews, and well understood by them. 'Child of hell' means, simply, a very vile, wicked person, and has reference to the character of men in the present life. That it was very applicable to the Jewish proselytes is manifest from the description given of their character by Josephus. The writers from whom I make the following selections, seem to have entertained a similar view of this passage:

Wynne. Child of hell; i.e., a more hypocritical reprobate than yourselves. Diplos, false, seems to be here opposed to aplos, simple, sincere. Child of hell, and son of perdition, were terms of reproach among the Jews. Note in loc.

Pearce. 'Rather twofold more a child of gehenna; figuratively spoken, and meaning much worse than he was before; perhaps meaning, more averse from receiving the truths of the gospel.' Com. in loc.

SECTION XXXVII.

'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?' Matt. xxiii. 33.

That this passage is to be interpreted, with reference to severe temporal calamities, is manifest from the declaration of Jesus, in ver. 36, 'all these things shall come upon this generation.' By the damnation of hell, Jesus unquestionably meant the
same judgment which John the Baptist (Matt. iii. 7) had before called the wrath to come. The words of the Baptist are explained by a great number of commentators, to indicate the severe judgment impending over the Jewish nation, which should terminate in the destruction of the city and temple, and the slaughter and utter dispersion of the people. Yet strange as it may appear, notwithstanding the passage here quoted is so similar, and so clearly limited in its application to the affairs of the present life, by the words of Jesus, ver. 36, almost all the commentators interpret it to mean the torments of a future life, because, (and because only, as far as I can discover,) the word gehenna is here used, instead of orge, which occurs in the other place. But there are two orthodox critics, at least, who seem to have had a correct view of the subject:

Pears. 'Damnation of hell: — Rather judgment or punishment. See Com. on ver. 14.' Com. in loc.

By examining the remarks here referred to, and quoted among the notes on ver. 14, of this chapter, the reader will perceive that Bishop Pearce understands this damnation, or judgment, or punishment, to mean the calamities to be endured by the Jews, when the Jewish state should be destroyed.'

Theophylact. 'He does not command, or compel, them to destroy themselves, when he says, fill ye up the measure of your fathers: his meaning is this: because ye are serpents, and the offspring of such ancestors, ye are also so obstinately infatuated that ye are incurable. It remains, that ye should so conduct as to excel your fathers in wickedness, and this will be the fact, when ye shall have slain me. Ye will then have attained the very summit of wickedness, when ye have completed the work of slaughter, left unfinished by your fathers. Since
then ye will be so extremely wicked, how can ye escape punishment?" Annot. in loc.

This writer gives no hint that the punishment is to be inflicted after death. The most obvious sense of his language is, that the extreme wickedness of the Jewish nation would bring down upon it a tremendous judgment, and this we know took place, about forty years afterwards, 'when,' in the language of Bishop Pearce, 'the Jewish state was destroyed.' The period of this judgment was a time of tribulation, such as had never before been witnessed; nothing of equal severity has been witnessed since. Famine, and pestilence, and the sword, were united against the devoted Jews. Such was the straitness of the siege, that mothers fed on the flesh of their own children. The ancient prophets had foretold this period, under the emblem of gehenna; Jesus speaks of it under the same emblem. And when it is considered what tremendous calamities came on that generation, we may well understand why Jesus styles it the damnation of hell, or the punishment of gehenna.

SECTION XXXVIII.

'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.' Matt. xxiii. 37—39.

The parallel place is Luke xiii. 34, 35. This passage has most unaccountably been supposed to
relate to a state of misery after death. But its application to temporal concerns is so very evident, that a large number of orthodox commentators have given it a right interpretation.

Pearce. 'How often would I have gathered, &c. i. e., how often have I attempted to make thy children my disciples. Your house is left; i. e., will be left, when your city, temple, and state shall be destroyed. Till ye shall say; i. e., till I come to destroy your city, &c., and then ye will say.' Com. in loc.

Assembly's Annotations. 'Your house is left unto you desolate. Your city and temple shall be destroyed. God often and long offereth mercy, but at last (as Cardan saith out of Valer. Max.,) he recompenseth the slowness or delay of the punishment, with the grievousness thereof. See on Luke xiii. 35.' Annot. in loc.

Whitby. 'These words, by the connexion of them with the former, thus, behold your house is left unto you desolate, for I say, &c., seem manifestly to relate to the time of the destruction of the Jews, and to bear this sense: You who have now with so much indignation heard the children and people saluting me thus, Blessed is he that cometh in the name of the Lord, after a while shall lie under so great calamities for the punishment of your infidelity, that you would be glad of a deliverer to whom you might say these words. This may also be gathered from the word ap' arti, after a while; for after Christ's ascension they saw him not, till he came to the destruction of Jerusalem, which in the following chapter is so often styled the time of the coming of the Son of man; the time when ap' arti, after a while, they should see the Son of man coming in the clouds, Matt. xxvi. 64.' Annot. in loc.

Geneva Bible. 'Christ forewarneth them of the destruction of the temple, and of their whole policy.' Note in Luke xiii. 34, 35.

Hammond. 'How many passionate invitations and calls have I given you to bring you to repentance, to persuade you to be gathered under the wings of the divine presence, that is, to become proselytes to me, to be
born again, and lead new lives, (see note on Luke xiii. 34,) but ye refused all! Behold your desolation of temple, city, and whole nation is irreversibly at hand. And after I am once gone from you, ye shall see me no more, receive no more admonitions from me till I come to take vengeance of you—at which time you shall be forced to confess me. And those that will not confess me now, would then be most glad (if it would be accepted,) to use that acclamation which the children did, when you were displeased with them, (chap. xxi. 9,) to obtain any mercy from me.' *Par. in loc.*

'Through her wings;—To gather under the wings seems to be a proverbial phrase among the Jews for gathering and admitting of proselytes; thus, in Maimonides, speaking of three ways of receiving proselytes, circumcision, baptism, sacrifice, he adds, and in like manner through all ages, as oft as a Gentile would enter into the covenant, and be gathered under the wings of the divine majesty, and take upon him the yoke of the law, &c., where the wings of the divine majesty, referring to the manner whereby God signified his presence in the ark, and in the holy of holies, by the cherubims’ wings that covered the propitiatory, the being gathered under his wings is there set for his entering into the covenant, and attended with undertaking the yoke of the law, that is, obedience to his commands, and being his proselytes. And so here, Christ’s gathering as a bird under the wings is the preaching of the new covenant to them, and calling them all, as proselytes, to receive it.* Annot. in loc.


*Dodridge.* ‘Behold; the time is coming when you will see your folly, though too late; for your sacred house, in which you vainly trust, even this magnificent temple in which you now stand, is so near being utterly destroyed, that it may be said to be even already left desolate to you, so that the few who survive the general carnage shall be forced to sit down and weep over its ruins. *For* I am now making my last visit here; and *
say unto you, That henceforth, since you treat me so ill, ye shall not see me any more till even ye shall say, as the multitudes lately did, but with sublimer passions and nobler views, Blessed is he that cometh in the name of the Lord! that is, till your calamities have taught you eagerly to wish for the Messiah, and divine grace shall have inclined you, as a nation, gladly to receive me under that character; but you little think through what scenes of desolation, exile, and misery, you must pass for succeeding ages, before that happy time comes. (Compare Luke xiii. 34, 35.) Par. in loc.

SECTION XXXIX.

'And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved.' Matt. xxiv. 12, 13.

The parallel place is Mark xiii. 13. The same expression is found Matt. x. 22, to the notes on which passage, the reader is referred, for further remarks.

Pearce. 'Shall endure; i. e., continue true believers in me, called the elect, in vs. 23, 24. Shall be saved; i. e., from this calamity. See ver. 22, and chap. iii. 12, and x. 22, and Acts ii. 21.

'Josephus, Bell. Jud. iv. 8, 2, says, that when Vespasian was drawing his forces towards Jerusalem, to besiege it, a great multitude of those who were at Jericho withdrew themselves from thence into the mountainous country; and in Bell. Jud. ii. 19, 6, and 20, 1, he tells us, that many fled out of Jerusalem, before the siege began. But Eusebius, in his Hist. Eccles. iii. 5, goes further, and informs us that the Christians of Jerusalem, being warned by a revelation concerning the approaching war, departed from the city, and went to dwell in a town named
Pella, on the other side of Jordan.' Com. and Note in loc.

Kenrick. 'He that shall persevere in the profession of Christianity, notwithstanding all the evils of persecution, shall be saved from the calamities impending over the Jews. Christ here foretells the safety of Christians at the destruction of Jerusalem.' Expos. in loc.

Lardner. 'In Mark xiii. are predictions concerning the destruction of the temple, and the desolations of the Jewish people. And particularly, at vs. 14—16, are remarkable expressions, intimating the near approach of those calamities, and suited to excite the attention of such as were in danger of being involved in them.' Hist. Apost. and Evang. chap. vii.

Whitby. 'And ye shall be hated of all sorts of men for my name’s sake, but yet possess your souls in patience, Luke xxii. 19; for they that shall endure to the end, the same shall be saved out of this calamity. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, (chap. ix. 27,) standing where it ought not, i.e., the Roman army compassing Jerusalem, Luke xxi. 20, let him that readeth understand that her desolation draweth near; and then let them that be in Judea flee into the mountains of Perea.' Par. in Mark xiii. 13, 14.

SECTION XL.

'Then shall two be in the field; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore; for ye know not what hour your Lord doth come.' Matt. xxiv. 40—42.

The parallel place is Luke xvii. 34—36. Many have imagined that this passage is descriptive of a separation, to take place at the day of judgment. But the writers, quoted below, agree in opinion,
that Jesus had reference, solely, to circumstances of a temporal nature, which were then near at hand.

PEARCE. 'This (ver. 40,) and the next verse mean, that in the day of Christ's coming to punish the Jews, a distinction will be made in favor of Christians. See vs. 13, 22, 31, and chap. iii. 12, and xiii. 30.' *Com. in loc.*

HAMMOND. 'Then shall there be many acts of God's providence discerned in rescuing one from that calamity wherein another is destroyed, especially that of departing out of Judea, ver. 16, which the believers generally did, at Gallus' raising the siege, the rest staying behind, and so being destroyed. Two persons in the same field together, shall be thus discriminated in their fate: two women grinding together, or turning a hand-mill, one of them shall stay, and be destroyed, and the other that was in the same place and danger with her, shall, as by the angel that hurried Lot out of Sodom, or otherwise, by some invisible disposition of that Providence which waits on his faithful servants, be rescued from that destruction, ver. 31.' *Par. in loc.*

The same writer says, on the parallel passage,—

'When you see this judgment break out, let every man that is in Judea make all possible speed to get out of it, as Lot and his family did out of Sodom. And the least delay or stop in the course—all inclinations of kindness to the sins or company of that place, may be as fatal to any as it was to Lot's wife, who, looking back, became a pillar of salt. He that shall take any unchristian course of compliance, (as the Gnostic Christians did afterwards with the Jews to escape their persecutions,) he undoubtedly shall perish in it; and he that, being a disciple of mine, shall, for the testimony of my truth, cheerfully and courageously venture death, is the only person that shall escape this judgment. Then shall it not be in the power of any worldly providence to work any deliverance for any, but as in Sodom an angel came and took Lot by the hand, and led him out, preserved him, when many others were left behind, so shall it be
now; those whom God will thus please to seal and preserve, the believers and constant professors, those shall be delivered, and none else." *Par. in Luke xvi. 31—36.*

Whitby. 'This, by Dr. Hammond, seems to be well referred to the especial providence of God, discernible in those times, in rescuing some, who seemed equally exposed to danger, from the destruction which shall fall on others; for that it relates *not to the final judgment*, but to the time of the destruction of the Jews by the Roman army, is evident from the same words recorded by St. Luke, chap. xvii. 35, 36. For there, the disciples ask their Lord, where shall this be? and Christ answers, ver. 37, that where the carcass (i.e., the Jews,) are, there will the eagles (i.e., the Roman army, whose ensign was the eagle,) be gathered together. And hence it is also evident, that the following words being connected to these by the copulative *own*, thus, *watch therefore*, must refer to the same subject.' *Annot. in loc.*

Clarke. 'The meaning seems to be, that so general should these calamities be, that no *two persons*, wheresoever found, or about whatsoever employed, should be both able to effect their escape; and that *captivity* and the *sword* should have a complete triumph over this unhappy people.' *Com. in loc.*

Kennicott. 'In these two verses, our Lord declares that the condition of persons who appeared to be exactly alike, who were in the same place, and engaged in the same employment, shall, in consequence of the disposals of Providence, or the effects of forewarnings, be very different; for that one shall be destroyed, while the other is left. The unbelieving Jew shall be destroyed with his unbelieving countrymen, but the Christian, although placed in the same situation with the other, shall be preserved. Since no conclusion, then, could be drawn from external appearances, there was the more ground for watchfulness.' *Expos. in loc.*

Wetstein. Matt. xxiv. 40. 'See Matt. iv. 5, 11, xxvii. 27. John xviii. 8, xix. 16. 1 Sam. xi. 1. One shall be taken and carried away captive by the Roman soldiers, but another shall escape beyond all expectation.' *Com. in loc.*
SECTION XLI.

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing. Verily, I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with hypocrites: there shall be weeping and gnashing of teeth." Matt. xxiv. 45—51.

The parallel place is Luke xii. 42—46. This passage has often been quoted in proof of punishment after death; chiefly, I believe, because it contains the phrase, weeping and gnashing of teeth. For some reason, utterly unaccountable in my mind, this phrase has been supposed much more appropriate to the next life than to this. It truly appears as easy, so far as I can see, for a man to weep and gnash his teeth, while in the fleshly body, as when clothed with a spiritual body. There is sufficient orthodox authority, at all events, for interpreting this passage to relate to the present life.

Pearce. "All which follows to the end of the chapter, contains a warning to the disciples, and to all other believers of those days, that they should be found sincere ones; otherwise they would be punished in the time of the Jewish destruction." Com. in Matt. xxiv. 42.

Whitby. "Who therefore is that faithful and wise servant, &c., i.e., the servant who continues constant in the service of his Lord, under all the persecutions and abounding iniquities of those times, he shall make him ruler over all his goods; i.e., shall greatly reward his faithfulness, as this phrase signifies, chap. xxv. 21, 23; for that this phrase cannot import his advancement to
the highest dignities in the church, is evident from this, that then all that continued faithful to Christ, in those times of trial, must have been made Bishops. The evil servant here mentioned seems to be the apostatizing Jew, who, having deserted the faith himself, was instrumental to smite his fellow-servants, and to betray them to the enemies of Christianity, as our Lord foretold it would be, Matt. x. 21, xxiv. 10. And that which induced them thus to apostatize, was this very imagination, that our Lord delayed his coming, to deliver them, and execute the judgments here foretold, 2 Pet. iii. 4; whence the apostles encourage them to perseverance, by saying, It is but yet a little while, and he that cometh will come, and will not tarry, Heb. x. 27, and that the Judge stands at the door, Jas. ver. 9, and the coming of the Lord draweth nigh, ver. 8.

'And shall cut him asunder: This was the punishment inflicted by Samuel on Agag, the enemy of God's people, 1 Sam. xv. 33, and by David on the Ammonites, 2 Sam. xii. 31, and by Trajan, the Roman Emperor, on the rebellious Jews. It was by Nebuchadnezzar threatened to the blasphemers of the true God, Dan. iii. 29, and by young Daniel, to the false accusers of Susanna, vs. 55, 59. It was used of old, to those who were false to their creditors, saith Tertullian; to rebels, and betrayers of their country, and that not only in the east, but among the Romans, as we learn from Suetonius, in the life of Caius; from Horace, and from Dio; and by the Greeks, as we learn from Homer, from Sophocles, and from Aristophanes; and in Egypt, as we learn from Herodotus. And therefore this punishment, saith Christ, will I inflict on those who are perfidious in their covenant of baptism, and enemies to my government.' Annot. in loc.

HAMMOND. 'Whosoever of you, then, shall be entrusted by God in any office of trust or stewardship, especially in that of getting believers to Christ, and shall discharge that trust faithfully, and discreetly, do that which is his duty in times of trial and persecution, (ver. 11, 12,) thrice happy shall he be, if, when his master comes to visit, he continues to be thus employed, and so
be found about the duties of his trust, constant and persevering, (ver. 13,) his Lord shall enlarge his trust, and make him steward of all, and not only of his household: either preserve him to be a governor in his church, after these sad times are over, or otherwise reward him as he seeth best. But if that servant shall prove dishonest, and say or think, that Christ means not to come and visit, as he said he would, (2 Pet. iii. 4,) and thereupon join in the persecuting of his brethren, (as the Gnostics did with the Jews against the Christians,) and indulge himself presumptuously to licentious living, (see 2 Pet. iii. 3, Jude 18,) the time of visitation shall come on him, when it is least looked for — when he is in the worst posture to be surprised, and shall deal with him as a false debtor, or deceitful steward — hew him asunder, and assign him the same lot which befalls the unbelieving Jews, (Luke xii. 46;) bring the same destruction on the Gnostic Christians, and the Jews together, and that shall be an irreversible, and a most miserable destruction. Par. in loc.

Kenrick. This whole passage is interpreted by Kenrick, as having relation to the different fate of faithful and unfaithful servants, at 'the period of the destruction of Jerusalem, when Christ virtually, though not personally, returned.' On the phrase weeping and gnashing of teeth, he has the following remarks: —

'There he shall experience the greatest anguish, such as is usually expressed by the signs here mentioned. The wicked steward, imagining that his master, who had left him at home with the care of his servants, would never return, began to behave in a riotous, tyrannical manner, wasting the provisions committed to his care in gluttony and drunkenness, and beating his fellow-servants; but his master coming home, when he least expected his return, degrades him from his office, and inflicts upon him the severest punishment, such as is usually inflicted upon those servants who are no longer faithful and sober than when they are under their master's eye.
By this parable, our Lord would represent to his disciples, what they had to expect, if, possessing the Christian religion, and performing the duties of it during his presence with them, they should afterwards, during his absence, abandon themselves to the indulgence of their passions, and throw off all restraint, upon a presumption that he would never return, to inflict those punishments on the Jews, which he had threatened. They would be punished like a wicked steward, i.e., be involved in the same calamities with the unbelieving Jews.” Expos. in loc.

SECTION XLII.

‘Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.’ Matt. xxv. 1—13.

This chapter contains three parables, of which the passage quoted is the first. Some are of opinion, that the whole chapter relates to the day of judgment in the world to come; others, that a part, only, relates to that day, and the remainder, to the subject embraced in the preceding chapter; others, among whom are Universalists, that the
whole of both chapters is to be understood as descriptive of events then near at hand, of which the destruction of Jerusalem, and the calamities attending it, form a very conspicuous part. I shall first offer a few quotations on different parts of this chapter, as on the foregoing, and then mention some circumstances equally applicable to both, and the opinions entertained in relation to them.

PEARSE. Ver. 1. 'Then, i. e., at that time, and under those circumstances. This shows, that Jesus, in this chapter, is speaking on the same subject as in the foregoing one, viz., what was to happen at the destruction of the Jewish state. See Com. on ver. 13.'

Ver. 13. 'Rather, wherein the Son of man is to come. This plainly shows, that what was said before in this chapter relates to the destruction of the Jewish state, expressed by the Son of man's coming, as in chap. xvi. 27, 28.' Com. in loc.

HAMMOND. In his paraphrase on the first verse of this parable, Dr. Hammond writes thus:—'At that point of time last spoken of, the heavy visitation on this people, the condition of Christians will be fitly resembled by this parable of ten virgins, which took hand-lamps,' &c.

He then goes on to explain the several terms used in the parable; and when he comes to the thirteenth verse, instead of giving a paraphrase, he refers to chap xxiv. 36,—'But of that day and hour knoweth no man,' &c., of which he gives the following paraphrase:—

'But of the point of time when this judgment shall come, (see note on Heb. x. 25, and 2 Pet. iii. 10,) none but God the Father knows, and that must oblige you to vigilancy, and may sustain you in your trials, (when you begin to faint by reason of persecutions from the Jews, ver. 12, which this is to set a period to,) by remembering that how far off soever your deliverance seems to be, it may and will come in a moment unexpectedly.' Par. in Matt. xxiv. 36.
There are several other writers, who were anxious to apply this whole chapter to the day of judgment, but yet were constrained to acknowledge the former part of it, at least, to be equally applicable to the time when God executed vengeance on the Jewish nation for their sins.

Clarke. 'Then shall the kingdom of heaven: The state of the Jews and professing Christians, or the state of the visible church at the time of the destruction of Jerusalem, and in the day of judgment; for the parable appears to relate to both these periods.' Com. in loc.

Beausobre and Lenfant. 'This may be understood concerning the judgment which Christ would execute upon the Jewish nation, the hour of death, and the day of final judgment.' Note in ver. 13.

Rosenmuller. 'It may be inquired whether this is spoken concerning the coming of Christ at the destruction of Jerusalem, or that at the last judgment. In my opinion, all which is said from chap. xxiv. 42, to chap. xxv. 30, may be referred to either of these periods.' Scholia in loc.

Kenrick. This author, however much he might have doubted the endless continuance of misery, yet firmly believed that men should be punished in the next life, for the sins committed in this. And, in conformity with this opinion, he interprets the closing section of this chapter, with reference to a future retribution. As he believed in a state of torment after death, I feel justified in quoting him as orthodox authority; for, so far as the question at issue in my present work is concerned, he is orthodox, to all practical purposes. But, firmly as he believed in a judgment and misery after death, he could find no evidence of that doctrine in this parable; and he has accordingly given it the same application which Bishop Pearce and others had given, before him. His remarks follow: —
Ver. 1, 'The word, then, with which this parable begins, shows that our Lord is still speaking upon the same subject about which he had been discoursing in the last chapter, namely, the period of the destruction of Jerusalem; and his design is to show, by the conduct and treatment of the ten virgins, the situation of good and bad Christians at that time.'

Ver. 13, 'These last words, as well as what the parable begins with, show that it refers to the coming of Christ, for the destruction of Jerusalem, and not to his coming at the general judgment; for he concludes with the same exhortation which he had subjoined to the account which he gave in the former chapter, of the signs of his coming in that event; his language there was, ver. 42, "Watch therefore, for ye know not what hour your Lord doth come." The intention of the parable is to enforce the necessity of watchfulness, by showing the distinction which will be made in that day, between those by whom it was practised, and those by whom it was neglected. The wise virgins, who carried oil in their vessels as well as in their lamps, who were prepared for the bridegroom when he came, and were admitted with him to the marriage-feast, are sincere Christians, who, by the constant practice of the duties of piety and virtue, would secure his favor, and, being always prepared for his coming, would escape the judgments that were coming upon the Jewish nation. The foolish virgins, who took no oil in their vessels, whose lamps were going out at the time when the bridegroom appeared, and were obliged to go to buy more; who could not, from this delay, attend the bridegroom, and were therefore excluded from the marriage-feast, are those who profess themselves Christians, but want those substantial virtues which are necessary to recommend them to the the favor of Christ; and when he came, would be disowned and rejected by him, and suffered to perish with others.' Expos. in loc.
SECTION XLIII.

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents, went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliverest unto me five talents: behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came, and said, Lord, thou deliverest unto me two talents: behold, I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came, and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into utter darkness: there shall be weeping and gnashing of teeth." Matt. xxv. 14—30.

The passage, generally considered parallel, is Luke xix. 11—27. As we approach the end of this chapter, we find the commentators looking, earnestly, for proofs of the general judgment. But a larger number of them seem to have had the right view of this parable, than of the preceding. Pearce, Whitby, Clarke, and others, consider the passage in Luke referred to, as parallel with this.
PEARCE. 'The moral of this parable is, that Jesus would reward or punish Christians according to their behavior under the means of grace afforded to them: and that from every one would be required in proportion to what had been given to him. And this distinction, made between them, was to be made at the time when the Jewish state was to be destroyed.' *Com. in loc.*

The same writer says, 'In the following parable there are two distinct morals, intended by it in these two points of light, the behavior of the citizens to the nobleman, and the behavior of his own servants to him: by the behavior of the citizens, and their punishment, (vs. 14, 27,) we are taught, that the Jews, who were the people of Jesus, would reject him, and try to prevent him from reigning over them, in his spiritual kingdom, and would for that crime be severally punished by the destruction of their state. And this moral is all which here answers to the introductory words, (ver. 11,) *because they thought that the kingdom of God should immediately appear.* But then there is another moral in this parable, which extends itself through the whole of it, viz., that, among the disciples of Jesus, who are his servants, such as made a good use of the favors vouchsafed to them by the gospel, should be distinguished and rewarded for it in proportion to the improvement which they made under the means of grace. This latter moral is all that is intended in the parable, as set forth by Matt. ch. xxv. 14, &c., who mentions it as spoken by Jesus, after his triumphant entry into Jerusalem, though Luke has here placed that event after the parables.' *Com. in Luke xix. 12.*

WHITBY. 'Of this parable, as it respects the master travelling into a far country, and the servants to whom the talents were delivered, see note on Luke xix. 22, where it is also proved that it relates to the Jewish nation, and therefore is here mentioned after Christ's prediction of the dreadful judgments which should befall that nation, for murdering their Messiah, and not improving the day of their visitation.' *Annot. in loc.*

The same author says further, 'The parable here, as it respects our Lord Christ *going into a far country to receive a kingdom, and return again*, either respects his
going to heaven to sit down at the right hand of God in
majesty and glory, and so take possession of his medi-
tory kingdom, and the return to punish the unbelieving
and obdurate Jews; or going by his apostles and disci-
plies to erect a kingdom among the Gentiles, and then
coming, as it were, back to punish the Jews, according
to these words of his, the gospel of the kingdom shall be
preached throughout the world for a testimony to all na-
tions, and then shall the end (of the Jewish polity) come.

This parable doth certainly respect the Jewish nation,
as appears, (1,) Because they are here said to reject
Christ’s kingdom, saying, we will not have this man to
reign over us; and upon this account are styled his
enemies, and devoted to destruction by him, which
agrees still only to the Jews, ver. 27. (2,) To them is
threatened the punishment of the unprofitable servants,
to wit, to be cast out into utter darkness, &c., Matt. viii.
12, xxii. 13, Luke xiii. 28, Matt. xxv. 30. In fine, it is
expressly said, he therefore spake this parable to them,
because they thought the kingdom of God should immedi-
ately appear, vs. 11, and 12.” Annot. in Luke, xix. 12.

HAMMOND. The whole passage in Luke is explained
by Dr. Hammond, as relating to the conduct and destruc-
tion of the unbelieving and obdurate Jews. He gives
the following paraphrase of the concluding verse:—

‘But those countrymen of his, (whose king by right
he was,) who, when he was gone to be installed in the
kingdom, sent him that contumacious answer, ver. 14,
(noting the Jews that would not submit to him upon
the apostles preaching the gospel after the resurrection,)
being now installed in his throne, he presently com-
manded to be put to the sword — executed as so many
rebels — the fate that soon befell the Jews, after his in-
auguration in his kingdom, that is, his going to heaven.’
Par. in Luke, xix. 27.

CLARKE. On ver. 31, of this chapter, Dr. Clarke says,
that ‘all the preceding part of the chapter may be ap-
plied to the destruction of Jerusalem.’ Com. in loc.

The passage in Luke, he refers to, as parallel
with that in Matthew; but, in his exposition, he interprets it, not partly, but wholly, in relation to the conduct and destruction of the Jews. On ver. 12, he quotes, with approbation, the note of Bishop Pearce, which I have already quoted. And on the concluding verse, he writes thus:—

'Those — enemies — bring hither; the Jews, whom I shall shortly slay by the sword of the Romans.' Com. in Luke xix. 11—27.

Kenrick. 'This is intended to represent Christ's coming for the destruction of the Jewish state, which was a day of reckoning to Christians as well as to the Jews; those of them who were sincere and diligent, being preserved from the calamities of that people; but those who were only nominal Christians, and negligent of their work, being punished together with them. In this parable it is said, that the master was a long time before he came to reckon with his servants, which corresponds very well with the representations given of this event in the preceding parables, which have already been shown to be applicable to the destruction of Jerusalem; for in one of them, Matt. xxiv. 48, the master is represented as delaying his coming; and in the other, the bridegroom as tarrying, till all the virgins slumbered and slept.' Expos. in loc.

The same author says,—'This verse contains the doom of the Jews, who were condemned to destruction, for refusing to submit to the authority of Christ.' Expos. in Luke xix. 27.

Lightfoot. 'This parable of the pounds hath, for the general, the very same scope with that of the talents, Matt. xxv. That nobleman or king, that went into a far country to receive for himself a kingdom, is Christ in his gospel, going forth to call in the Gentiles to his obedience: returning, he cuts off the nation of the Jews, that would not have him to reign over them, ver. 27; and while they were now in expectation of the immediate revelation of the kingdom of heaven, and were dreaming many vain and senseless things concerning it, our Saviour, by this
parable, warns and admonisheth them, that he must not look for any advantage by that kingdom, who cannot give a good account of those talents which God had committed to his trust and improvement.' Hebrews and Talmud. Exerc. in Luke xix. 13.

SECTION XLIV.

'When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.' Matthew xxv. 31—46.

This passage is quoted, perhaps as frequently as any other, and with as much confidence, in proof of the doctrine of endless misery. I need not state
the views of Universalists in relation to it, as they are doubtless familiar to all my readers. This ground has been gone over, so frequently, and so thoroughly, that the way is perfectly plain. But, although a vast majority of orthodox commentators apply this passage to the general judgment, yet there are a 'few names,' who seem to have had a right view of it.

Hammond. On this passage, Dr. Hammond manifests some confusion of mind. It would seem, that, like most commentators of his creed, he felt perfectly confident that the doctrine of a future judgment and endless misery is taught in the closing part of this chapter, and was at the same time constrained to admit that chapter xxiv., and a large portion of chapter xxv., relates to the calamities about to come on the Jewish nation. But where the one subject ends, and the other commences, he seems to have been wholly at a loss to decide. It will be recollected, that he applies vs. 1—13, of this chapter, to the approaching destruction of Jerusalem. When he comes to ver. 31, (the beginning of the parable of the sheep and goats,) he writes thus, in his paraphrase:

'All this parable (i. e., of the talents,) from ver. 13, to this place being put as in a parenthesis, Christ here proceeds. But when Christ comes to judgment, whether to execute vengeance on this people, or (of which that is an emblem,) to doom every man for his future eternal being, then shall his appearance be glorious and full of majesty.' Par. in loc.

Having thus used this verse as a kind of connecting link, or rather a stepping-stone, having relation both to the destruction of Jerusalem and the general judgment, and by which he might comfortably pass from one to the other, he applies
the remainder of the parable, without hesitation, to the general judgment.

PEARSE: Ver. 31, 'Shall come in his glory; i.e., to destroy the Jewish state. See chap. xvi. 27, 28, and xxiv. 30, and xxvi. 64. Jesus is still giving an account of what distinction will then be made between good and bad christians.'

Ver. 34, 'Then shall the King; the Son of man, then in his kingdom, chap. xvi. 28. 'Come, ye blessed of my Father, inherit the kingdom; i.e., enjoy all the privileges and benefits of the gospel, which God ordained from the beginning of the world, that it should take place in the proper season, See 1 Pet. i. 20, and Rev. xiii. 8.' Com. in loc.

Thus Bishop Pearce applies this parable, giving no intimation that it has any other allusion, until he comes to ver. 41, on which he has simply this remark: — 'Here, and in ver. 46, Jesus seems, at length, to have had the day of general judgment in his thoughts.' What induced him to suppose this to be the fact, he has not informed us. Let it be recollected, that he declares the time, mentioned in the parable, to be when Jesus came to destroy the Jewish state; and the reward, then rendered to the righteous, he explains to be the temporal privileges and benefits of the gospel. (See his remarks on ver. 34.) Under these circumstances, to preserve consistency, he must have supposed the punishment of the wicked, rendered at the same time, to indicate the misery and destruction which fell on the unbelieving Jews, and wicked or apostate christians, when the Jewish state was destroyed by the Romans. And, in fact, this he tacitly admits to be the primary meaning of the parable. He does not say that Jesus intended to describe the misery of men in a future
life, but merely that he 'seems to have had the day of general judgment in his thoughts.'

Cappe. Rev. Newcome Cappe appears, from his writings, to have been a firm believer in a state of retribution after death; of course, he was so far orthodox, as to be entitled to be heard on this question. Yet, confidently as he believed in a state of misery after death for the wicked, he found no proof of such a state in this parable. On the contrary, he interprets this, as he does the former part of the chapter, to relate to the desolation of Judea, and the circumstances attending that desolation. See his Critical Remarks, vol. i. p. 149. His comment on ver. 34 is almost precisely similar to that of Bishop Pearce, before quoted:

'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Being now delivered from your persecutors, ye shall receive the recompense of the kind reception you have given to the propagators of my doctrine, and shall enjoy, without disturbance, in security and comfort, all the blessings of the gospel kingdom, which, as it appears from the prophecies of the ancient dispensation, were from the foundation of the world, destined for such characters as yours.' Crit. Rem. i. 177.

Before dismissing this portion of scripture, it seems proper to state a few circumstances in relation to it, which are perhaps not perfectly well known to the majority of my readers. Most of the commentators, as I have already said, are confident that the latter part of chap. xxv. relates to the general judgment. They all allow that the former part of chap. xxiv. relates to the destruction of Jerusalem, and the circumstances attending it. They also allow that the two chapters em-
brace a single connected discourse; that this discourse was delivered at one time, and without interruption. Entertaining these views, it was necessary for them to fix on the place, where Jesus changed the subject of discourse,—where he ceased to speak of the destruction of Jerusalem, and commenced speaking of the day of judgment. That there is such a place, they are very confident; but where it is, they are by no means agreed. While examining a variety of authors, in the preparation of this work, I noted down, as a matter of curiosity, several of the places, which different writers have assigned as the precise point, where Jesus changed his subject, and commenced describing an event which should not occur for two thousand, and I know not how many more, years, after the events, concerning which he was before speaking. I am by no means certain that I have noticed all the places; but the following are submitted to the reader. Where two or more writers have fixed on the same point of division, one only is named.

Guyse, Poole's Continuators, Wynne, and others, apply the whole of chap. xxiv. and xxv., both to the destruction of Jerusalem, and the day of general judgment, saying it is difficult to separate what is said in relation to the one subject from what is said in relation to the other: Dr. S. Clarke gives this double application as far as chap. xxv. 13, and applies the remainder of chap. xxv. exclusively to the day of judgment: Trapp fixes on chap. xxiv. 23, as the point where Jesus commenced speaking of the general judgment: the authors of the Dutch Annotations, on xxiv. 29: Heylin, on xxiv. 36: Macknight, on xxiv. 44: Dr. Scott, on the latter part of chap. xxiv., but he does not designate the particular point; 'towards the close,' is his ex-
pression: Dr. A. Clarke, on xxv. 1; though, when he comes to verse 31, he admits that the preceding part may refer to the destruction of Jerusalem; the remainder, he imagines, must apply to the general judgment: Bishop Porteus fixes on xxv. 31: Dr. Hammond gives a double application to this verse, and applies all which follows, to the general judgment: while Bishop Pearce admits that Jesus continued to speak of the destruction of Jerusalem as far as ver. 41; but there, he imagines, he 'had the day of general judgment in his thoughts.'

One would suppose, that, if this discourse of Jesus embraced two periods, between which was an interval of two thousand years or more, there would be something in his language, by which it might easily be determined where he passed from one period to the other. But orthodox critics seem to be in utter confusion on this point. If they cannot agree where this transition is, are we not justified in the belief that no transition is made, but that the whole is to be interpreted in reference to the same period?

I cannot better close my remarks on this subject, than by introducing the following extract from a work entitled 'The Plenary Inspiration of the Scriptures asserted,' &c., by Rev. S. Noble.

'It is related, in the first verse, that "Jesus went out, and departed from the temple: and his disciples came to him to show him the buildings of the temple;" and it is added, in the second verse, that "Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another which shall not be thrown down." First, then, let it be admitted, that these words apply, in their immediate reference, to the temple at Jerusalem and its destruction, which, as is known from the history of Josephus, was as total as is here implied. Let also the detailed prediction that fol-
lows, through the whole of this and the next chapters, be understood of the events connected with the destruction of Jerusalem and its temple, as far as they can possibly be adapted to those occurrences. It is allowed, however, on all hands,* that the whole cannot be so adapted: let then the place be pointed out where the new subject commences. But let this be done in such a manner as to be consistent with the fact, that a space of not much less than two thousand years, at least, was to intervene, between the accomplishment of the latter part of the prophecy and that of the former: for the first part of it is considered to have been fully accomplished about A. D. 70, and the remainder not to be accomplished yet: it is also to be recollected, that no events belonging to this intervening period are supposed to be treated of in the prophecy, but that, in whatever place the transition is made, it skips at once from the destruction of Jerusalem to the end of the world. Of course, with these premises assumed, every reader will expect to perceive some well-defined mark of so great an hiatus. How will this expectation be answered? So far from discovering any thing like it, no person can read the two chapters, and draw his inference from their contents alone, without concluding, that the events announced are to follow each other in succession, unbroken by any wide interruption whatever. Accordingly, though commentators are now generally agreed that the hiatus must exist, they are by no means unanimous in fixing its situation.

As before observed, the circumstances foretold, as far as the twenty-eighth verse of the twenty-fourth chapter, may, by having recourse, here and there, to figure, be applied to the calamities which befell the Jewish nation: what follows, respecting the coming of the Son of man in the clouds of heaven, and his sending his angels with a great sound of a trumpet to gather together his elect from the four winds, from one end of heaven to the other, does not, with equal convenience, admit this application: wherefore many eminent writers consider the prophecies relating to the Jews to terminate with the twenty-eighth

* That is, by orthodox commentators. L. R. P.
verse, and all that follows to belong to the greater events commonly designated as the second coming of the Lord, and the general judgment on the world. Unfortunately, however, let both parts of the chapter denote what they may, they are connected together by the binding word "immediately." — "Immediately after the tribulation of those days, shall the sun be darkened," &c., "and then shall appear the sign of the Son of man in heaven." Extreme violence, therefore, is done to the words, by those who thrust in, between the tribulation previously described, and this immediate appearing of the Son of man, an interval of two thousand years! On this account, other eminent writers understand the appearing of the Son of man, and all the rest of the chapter, to be merely added in amplification of the previous subject; affirming however, that "Jesus Christ intended that his disciples should consider the judgment he was going to inflict on the Jewish nation, as a forerunner and emblem of that universal judgment he is to exercise at the last day; wherefore, they add, "he gives in the twenty-fifth chapter a description of the last judgment." * for which reasons, they place the grand hiatus between the two chapters. But, unhappily, a particle, the nature of which is to draw things into such close connexion as admits of nothing being interposed between them, here also occurs. The divine prophet concludes the twenty-fourth chapter with describing the reward which the faithful servant, and the punishment which the unfaithful shall receive at his coming: and he commences the twenty-fifth chapter thus: "Then shall the kingdom of heaven be likened unto ten virgins." Who cannot see that the parable of the ten virgins, "five of whom were wise, and five were foolish," is a continuation and further illustration of the subject introduced by the parable of the faithful and wicked servant—that both relate to the same series of events, and leave no room for supposing an interval of two thousand years between the one and the other? And even if the subjects were not so obviously connected, what propriety would there be in passing from one event

* Beausobre and L'Enfant's Note on Matt. xxv. 1.
to another so distant, by such a copulative as then—a word that always denotes either identity of time, or immediate succession?

'A third modification of the same general plan of interpretation has therefore been proposed by Dr. Doddridge. He adheres to the system of the hiatus, but he seems to have felt more strongly than some, the difficulties with which it is attended: wherefore, in hopes to avoid them, he steers a middle course between the two theories already noticed. Let us see, then, what degree of probability he has been able to give to the scheme.

'He paraphrases the twenty-ninth and thirtieth verses thus: "Immediately after the affliction of those days which I have been describing, the sun shall, as it were, be darkened, and the moon shall not seem to give her usual light; and the stars shall fall from heaven, and the powers of the heavens, all the mighty machines and strong movements above, shall be shaken and broken to pieces; that is, according to the sublimity of that prophetic language to which you have been accustomed, the whole civil and ecclesiastical constitution of the nation shall not only be shocked, but totally dissolved. And then shall there evidently appear such a remarkable hand of providence in avenging my quarrel upon this sinful people, that it shall be like the sign of the Son of man in heaven at the last day; and all the tribes of the land shall then mourn, and they shall see the Son of man coming, as it were, in the clouds of heaven, with power and great glory; for that celestial army which shall appear in the air, marshalled round the city, shall be a sure token to them that the angels of God, and the great Lord of those heavenly hosts, are set as it were in array against them." Upon this paraphrase I shall only observe, that if the fiery appearances in the sky mentioned by Josephus, and which seem to have been similar to those observed during the civil wars in England, and at various other places and times, are really alluded to in the prophecy, it must be in the former part of it. Where Matthew merely says, that there should be "famines, and
pestilences, and earthquakes, in divers places,” * Luke amplies thus: “And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great wonders shall there be from heaven.” † This will agree with Josephus; for that historian describes the celestial phenomena as having been seen before the siege and capture of Jerusalem, and as portending those events; ‡ wherefore it is violating the facts, to represent these as being what are foretold as the appearing of the Son of man, and his coming in the clouds of heaven, “after the tribulation of those days,” beside being a mean application of a most majestic prediction. However, we have only introduced this popular writer’s paraphrase, for the sake of his note upon it. On the words, Immediately after the tribulation of those days, he remarks thus: Archbishop Tillotson, and Brennius, with many other learned interpreters, imagine, that our Lord here makes the transition from the destruction of Jerusalem, which had been the subject of his discourse thus far, to the general judgment; but I think, as it would be very harsh to suppose all the sufferings of the Jewish nation, in all ages, to be called the tribulation of those days” — [what occasion, by the by, for supposing the sufferings of the Jewish nation in all ages to be treated of at all?] — “so it would, on the other hand, be equally so to say, that the general judgment, which probably will not commence till at least a thousand years after their restoration, will happen immediately after their sufferings; nor can I find any one instance in which euthesos (immediately) is used in such a strange latitude. What is said below (in Matt. xxiv. 34, Mark xii. 30, and Luke xxi. 32,) seems also an insuperable objection against such an interpretation. I am obliged, therefore, to explain this section as in the paraphrase; though I acknowledge many of the figures used may with more literal propriety be applied to the last day, to which there may be a remote, though not an immediate, reference.” Moved by these considerations, this worthy divine, though he sees some difficul-

* Chap. xxiv. 7. † Chap. xxi. 11. ‡ Jewish War, B. vi. Ch. 5, § 3.
ties in the way, determines to apply the prophecy, thus far, to the destruction of Jerusalem. But when he comes to the thirty-sixth verse, though the series continues to flow without the least sign of interruption, he paraphrases the words—"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only," in reference to the "final sentence" of all mankind; and adds this note:—"I cannot agree with Dr. Clarke in referring this verse to the destruction of Jerusalem, the particular day of which was not a matter of great importance; and as for the season of it, I see not how it could properly be said to be entirely unknown, after such an express declaration that it should be in that generation. It seems, therefore, much fitter, with Dr. Whitby, (after Grotius,) to explain it of the last day, when heaven and earth shall pass away." Well, then, the Doctor has now taken the leap. The simple connective "but" has carried him over an interval of not less, according to his computation, than three thousand years. No sooner, however, has he taken this leap, than he deems it necessary to jump back again. He seems to apply the very next verses to the subject just dismissed: but in a note on the fortieth and forty-first verses, "Then shall two be in the field," &c., he explicitly says, that though these words "may allusively be accommodated to the day of judgment, yet he doubts not they originally refer to the destruction of Jerusalem, to which alone they are properly applicable." He now, however, determines to fly for the last time across the gulf; so he adds, "I humbly conceive, that the grand transition, about which commentators are so much divided, and so generally mistaken, is made precisely after these two verses." Let the reader then examine whether he can here find the marks of "the grand transition," so conspicuous to Dr. Doddridge; or whether he will not rather find that the discourse proceeds in the same unbroken series, making no transition but from the announcement of awful facts, to the deducing from them of weighty admonitions. Thus Dr. Doddridge's well-meant attempt to relieve the hiatus scheme of its difficulties, only issues in a demonstration, that the difficulties are insuperable.
SECTION XLV.

'The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.' Matt. xxvi. 24.

The parallel places are Mark xiv. 21, and Luke xxii. 22. When other arguments have failed, the case of Judas is frequently alleged, as proof that endless misery shall be the fate of the wicked. This passage, however, does not appear to be perfectly satisfactory to the orthodox; for they seldom (I mean the great body of them,) quote it correctly. The most approved form, in which it is exhibited, is this: — It would have been better for that man if he had never been born. The reader will perceive, however, that this is very different from the passage as it stands. By the following quotations, it appears that there are some orthodox commentators who interpret these words correctly: —

Hammond. 'I am to go out of this world, to be put to death according to prophecies: God hath determined that I should come, and, like the good shepherd, incur any hazard—lay down my life for the sheep; and foreseeing the malice of the Jews, and their bloody designs, and the falseness of Judas, &c., he hath determined to permit me to be slain by them, and accordingly hath foretold it by the prophets, that I should be led as a sheep to the slaughter, &c. But that will contribute little to his advantage that is the actor in it. It is a most unhappy thing to have any hand in putting the Messias, or any other person to death, though their dying may be determined by God to most glorious ends, which the wicked actor or contriver knows nothing of, nor at all designs, but directly the contrary, and therefore any such is a most wretched creature.' Par. in Mark xiv. 21.
Not a hint is given in this paraphrase, that endless misery is indicated in the text. The doctor merely says, and says very truly, that any one, guilty like Judas, 'is a most wretched creature.' On Luke xxii. 22, he says: —

'The Son of man is to be put to death, as God hath decreed it should be; but woe to him that hath any hand in that execution.'

But that he did not consider the persons, thus concerned in crucifying the Prince of life, to be beyond the reach of mercy, is plain from his note on Matt. xiii. 32, (section xxxi.,) to which the reader is referred for a full exposition of Dr. Hammond's views on this subject. It will be seen, that he believed the Jews who crucified Jesus (and of course Judas also, for he here puts them all in the same class,) might repent, and, on repentance, be forgiven.

Clarke. As the reader will perceive, when Dr. Clarke wrote his note on Matt. xxvi. 24, he imagined that it contained proof of the endless damnation of Judas. But at the end of Acts, chap. i., he has a long note, showing, that in his opinion, 'there is no positive evidence of the final damnation of Judas, in the sacred text.' From that note, the following extract is made, which, though somewhat long, I trust the reader will pardon, on account of its importance. It should be remembered, while reading this extract, that the words in question were spoken with direct reference to Judas, and that, as a matter of course, if they do not prove his 'final damnation,' they cannot prove the 'final damnation' of any other person.

'To say the repentance of Judas was merely the effect of his horror — that it did not spring from compunction
of heart — that it was legal and not evangelical, &c. &c., is saying what none can with propriety say, but God himself, who searches the heart. What renders his case most desperate, are the words of our Lord, Matt. xxvi. 24, Woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born! I have considered this saying in a general point of view, in my note on Matt. xxvi. 24, and were it not a proverbial form of speech, among the Jews, to express the state of any flagrant transgressor, I should be led to apply it, in all its literal import, to the case of Judas, as I have done in the above note to the case of any damned soul; but when I find it was a proverbial saying, and that it has been used in many cases where the fixing of the irreversible doom of a sinner is not implied, it may be capable of a more favorable interpretation than what is generally given to it.

After quoting several passages from the Jewish writers, to show the manner in which they were accustomed to use this phrase, Dr. Clarke continues:

'These examples sufficiently prove that this was a common proverb, and is used with a great variety and latitude of meaning, and seems intended to show, that the case of such persons was not only very deplorable, but extremely dangerous; but does not imply the positive impossibility either of their repentance or salvation.

'The utmost that can be said for the case of Judas, is this: he committed a heinous act of sin and ingratitude, but he repented and did what he could to undo his wicked act; he had committed the sin unto death, i. e., a sin that involves the death of the body; but who can say, (if mercy was offered to Christ's murderers, and the gospel was first to be preached at Jerusalem, that these very murderers might have the first offer of salvation through him whom they had pierced,) that the same mercy could not be extended to wretched Judas? I contend that the chief priests, &c., who instigated Judas to deliver up his Master, and who crucified him, and who
crucified him too as a malefactor, having at the same time the most indubitable evidence of his innocence, were worse men than Judas Iscariot himself; and that if mercy was extended to those, the wretched, penitent traitor did not die out of the reach of the yearning of his bowels. And I contend farther, that there is no positive evidence of the final damnation of Judas, in the sacred text. *Note in fin. Acts, chap. i.*

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**SECTION XLVI.**

*Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily, I say unto you, That there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power.* Mark viii. 38, and ix. 1.

The parallel places are Matt. x. 33, and Luke ix. 26, 27. See also Matt. xvi. 27, 28, which contains a phrase very similar to that which occurs here. Some have supposed this passage to imply the endless misery of those whom Jesus should deny, in the manner here indicated. But there is good and sufficient orthodox authority, for understanding the text to relate to temporal affairs, indicating a distinction which should be made between faithful and unfaithful disciples, at a period not long after the words were spoken.

Lightfoot. *The kingdom of God coming in power. In Matthew it is the Son of man coming in his kingdom. The coming of Christ in his vengeance and power to*

* For remarks on Mark iii. 29, see notes on Matt. xii. 32. Mark vi. 11, see Matt. x. 15, and xi. 22—24. Mark viii. 35—37, see Matt. x. 39, and xvi. 25, 26.
destroy the unbelieving and most wicked nation of the Jews, is expressed in these forms of speech. Hence this is the sense of the present place: our Saviour had said, in the last verse of the former chapter, "Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him shall the Son of man be ashamed, when he shall come in the glory of his Father, with his holy angels, to take punishment of that adulterous and sinful generation." And he suggests, with good reason, that his coming in glory should be in the life-time of some that stood there."  

*Heb. and Talm. Exerc. in Mark ix. 1.*

**Hammond.** On this passage, Dr. Hammond merely refers to his note on Matt. xvi. 26, 27, in which I understand him to apply *Christ's coming in his glory*, to the period when he came to execute punishment on the unbelieving Jews, destroying them by the hand of the Romans. On the parallel place, he says:

"Of him shall the Son of man be ashamed, when he comes so illustriously to punish his crucifiers (or, at the last, judge the world). See note on Matt. xvi. 28, which is not now so far off, but that some here present shall live to see it." *Par. in Luke* ix. 26, 27.

**Praed.** That Bishop Pearce understood this passage to relate to events then near at hand, is very certain from his note on ver. 35 of this chapter, in which he refers to the place under consideration: "That this was meant of what was to come to pass in the destruction of the Jewish state. See ver. 38, of this chapter, together with chap. ix. 1." *Com. in ver. 35.*

**Wynne.** "*Kingdom of God come with power*: i. e., till the Messiah comes to visit the Jewish nation in a powerful and most astonishing manner, by the destruction of their city and polity, and to propagate his gospel in a divinely efficacious manner." *Note in loc.*

**Gilpin.** "Those only are my faithful disciples, who, amidst the reproaches and ill usage of the world, dare confess me, and maintain their profession." *Expos. in Matt. x. 33.*
Beausobre and Lenfant. These writers say that by his glory, (ver. 26,) Jesus intended his 'resurrection, and ascension, and the judgments he would execute on the Jewish nation;' and that the kingdom of God (ver. 27,) signifies here, 'the preaching of the gospel through the whole world, and the ruin of Jerusalem, which St. John lived to witness.' Note in Luke ix. 26, 27.

Calmet. Calmet joins chap. ix. 1, to viii. 38, making 39 verses in chap. viii. He remarks, that 'the printed Greek copies have removed this 39th verse to the beginning of the next chapter; but the connexion of the discourse requires that it be left in this place. It very conveniently unites with the preceding remarks: and its explication is to be sought from [Matt.] chap. xvi. 28.' Com. in loc.

In the place to which he refers, Calmet says that most of the ancient critics supposed this coming of Christ to relate to his transfiguration; but some of them applied it to his resurrection; others, to the preaching of the gospel; and others, again, to the last day. He then states another interpretation, which he himself seems to approve, as follows:—

'Most of the recent critics apply this coming of the Son of God to the period when Jerusalem was completely overturned and destroyed by the Romans. Then Jesus Christ came in majesty with his Father, to execute punishment on the rebellious unbelieving Jews. Then the Lord came with his angels,' &c.

Yet, like many other writers, Calmet imagines that Jesus mentioned, in connexion with his prediction of these calamities, some things which may also belong to the last judgment.

Doddridge. 'The Son of man coming in his kingdom.' Raphelius (Annot. ex Polyb. in loc.) and Albert (Observ. p. 113, 114,) have indeed proved that erchomai is sometimes used for aperchomai, and en for eis; (compare John v. 4,) and therefore they, with some other critics,
would render this text, Some here present shall not die till they see the Son of man going into his kingdom, that is, ascending to heaven, which the apostles did. (See Acts i. 9.) But it increases the difficulty to suppose both these uncommon senses of the words in question to occur together; nor will Luke xxiii. 42, be allowed as an exact parallel. I choose therefore to adhere to our received version, which may include a reference to the giving the Spirit, and propagating the gospel, but chiefly refers to that providential appearance of Christ for the destruction of Jerusalem so often called the coming of the Son of man, (Matt. xxiv. 3, 27, 30, 31.) and the day in which he shall be revealed. (Luke xvii. 24, 26, 30.) This sense is the more natural here, especially as our Lord’s manner of speaking intimates that most of the company should be dead before the event referred to; yet his ascension happened in a few months after this. \textit{Note in loc.}

SECTION XLVII.*

‘And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.’ \textit{Mark xvi. 15, 16.}

Here we have a passage, which many feel absolutely certain must relate to endless misery. But, however confident they may feel, some of their own standard writers have given it a different interpretation, explaining it with reference to this world, and not to the next: —

* For remarks on Mark ix. 43—48, see notes on Matt. v. 22, 28, 29, and xviii. 8, 9. Mark ix. 49, 50, see Matt. v. 13. Mark x. 15, see Matt. xviii. 3. Mark x. 24, 25, see Matt. xix. 23, 24. Mark xii. 1—11, see Matt. xxi. 33—44. Mark xii. 40, see Matt. xxiii. 14. Mark xiii. 13, see Matt. x. 22, and xxiv. 13. Mark xiv. 21, see Matt. xxvi. 24.
Campbell. 'This is not a just version of the Greek word. The term damned, with us, relates solely to the doom which shall be pronounced upon the wicked at the last day. This cannot be affirmed with truth of the Greek katakrino, which corresponds exactly to the English word condemn.' *Note in loc.*

Horne. 'The sanctions with which our Lord enforces the precept of faith in him, though generally applied to a future judgment, do not appear to have any relation to it; but only to the admission of christian converts into the christian Church, after Christ's ascension, upon the same terms as he admitted them himself. Jesus here, upon leaving the world, gives his apostles the same power which he himself had exercised, and orders them to use it in the same manner: He that believeth not shall be condemned, or accountable for his sins.'

These texts have no relation to their condemnation or acquittal at the day of judgment; at which time every man will be judged according to his works, and according to what he has received.' *Horne's Intro.* vol. i. p. 446.

Cappe. 'The truth is, that the salvation here spoken of is not the salvation of a future life, the final recompense of virtue, but exemption and preservation from the wrath to come upon a large part of that present generation of the Jewish people, for their unbelief. It has no relation to moral merit, and is addressed to the people of that age, and of that religion only. It was a dispensation of the Mosaic economy. That condemnation to which this salvation has reference, was a temporal and national punishment for the violation of the law of Moses, and of the positive requisitions of God, made by the prophets of that institution. It is to faith that this salvation is promised; on unbelief, that this condemnation is denounced.' *Crit. Rem.* ii. 106.
SECTION XLVIII.*

'I tell you nay; but except ye repent, ye shall all likewise perish.'


When some passages of Scripture are misapplied, there is at least the excuse of ignorance, or misapprehension, to plead in extenuation. But this excuse will not avail in the present case. Some among the laity, who have much less knowledge than faith and zeal, may perhaps honestly mistake the meaning of this text; but I think I hazard nothing in saying, that every clergyman in Christendom, worthy of the name, knows better than to apply it to the concerns of men in the future life. The context is so perfectly plain, that it seems impossible for any careful reader to misapprehend its import. Out of a great variety of orthodox testimonies, I quote a few only, as they are sufficient for my purpose.

Hammond. Ver. 3, 'If you continue in your present wicked practices, raising sedition under pretence of piety, as frequently you are apt to do, then as they perished at the day of Pascha at their sacrifice, so shall a multitude of you, on that very day, in the temple; be slaughtered like sheep, and that for the same cause — a sedition raised in the city.'

Ver. 5, 'Ye shall all perish in the ruins of the whole city, as they in that tower.' Par. in loc.

Dutch Annotations. 'That is, be destroyed by God's righteous judgment, as also afterwards came to pass by the Romans.' Annot. in loc.

Pearce. 'Except ye, the nation of the Jews, repent, your state shall be destroyed.' Com. in loc.

Whitby. 'I tell you nay; but except ye repent, ye shall all likewise perish, for the same cause, and many of you after the same manner.'

'Ye shall likewise perish: That is, says Grotius, among the ruins of the city, of which that tower was a part, they perishing in Jerusalem, ver. 4, or rather among the ruins of the towers of the city, and the temple.' Par. and Note in loc.

Rosenmuller. 'This was fulfilled at the last passover, a most fatal day to the Jews. See Josephus, Bell. Jud. Lib. vi. chap. 5, § 6. In these words are contained both a prophecy and an admonition. It shall come to pass, says Jesus, that ye shall perish in the same manner; yet, by a thorough reformation, ye may escape such a fate.' Scholia in loc.

Calmet. 'Jesus Christ here predicts those calamities which overwhelmed them, when Jerusalem was destroyed by the Romans; for then, very many impenitent and unbelieving Jews were buried together under the ruins of their most miserable nation.' Com. in loc.

Clarke, Scott, Doddridge, and many others, give the same explanation. Even Burkitt is right, for once, and agrees with the others; but he cannot forbear making a spiritual application, as his manner is.
SECTION XLIX. *

'There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores. And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried: And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.' Luke xvi. 19–31.

This parable seems to be the chief corner-stone of modern orthodoxy. In the list of proof-texts, alleged in support of the doctrine of endless misery, this is never omitted. Yet there are some among orthodox commentators, and among the most eminent too, who interpret the text as a parable, not a piece of real history, and who allow it may apply to a state of things in the present world. I do not say that all, who allow this to be a parable, understand it to be descriptive of events in the present

state of existence; but some of them admit it may have this meaning. I shall quote, also, certain declarations of orthodox writers, which seem inconsistent with the application of the passage to the concerns of the future life.

Lightfoot. 'Whoever believes this not to be a parable, but a true story, let him believe also those little friars, whose trade it is to show the monuments at Jerusalem to pilgrims, and point exactly to the place where the house of the “rich glutton” stood. Most accurate keepers of antiquity indeed! who, after so many hundreds of years, such overthrow of Jerusalem, such devastations and changes, can rake out of the rubbish the place of so private a house, and such a one too, that never had any being, but merely in parable. And that it was a parable, not only the consent of all expositors may assure us, but the thing itself speaks it.

'The main scope and design of it seems this—to hint the destruction of the unbelieving Jews, who, though they had Moses and the prophets, did not believe them—nay, would not believe, though one (even Jesus) arose from the dead. For that conclusion of the parable abundantly evidenceth what it aimed at: If they hear not Moses and the prophets, &c.' Heb. and Talm. Exerc. in Luke xvi. 19.

Whitby. 'That this is only a parable, and not a real history of what was actually done, is evident: (1.) Because we find this very parable in the Gemara Babylonicum, whence it is cited by Mr. Sheringham, in the preface to his Joma. (2.) From the circumstances of it, viz., the rich man’s lifting up his eyes in hell, and seeing Lazarus in Abraham’s bosom, his discourse with Abraham, his complaint of being tormented with flames, and his desire that Lazarus might be sent to cool his tongue; and if all this be confessedly parable, why should the rest, which is the very parable in the Gemara, be accounted history?' Annot. in loc.

The reader will recollect, that the word translated hell, in this parable, is hades: with this fact
in his mind, he will the more fully understand the force of the following quotation. He will also recollect, that the principle portion of this parable, which is supposed to signify torment after death, is the phrase, *in hell* [hades] *he lifted up his eyes,* *being in torment.*

Hammond. 'That this is not a story, but a parable, may appear by Gemara Baby. ad Cod. Berachoth, where thus much of it is set down: that "a king made a great feast, and invited all the strangers; and there came one poor man, and stood at his gates, and said unto them, give me one bit or portion; and they considered him not. And he said, my lord, the king of all the great feasts thou hast made, it is hard in thine eyes to give me one bit, or fragment, among them." And the title of this passage there is a parable of a king of flesh and blood.' Annot. in loc.

In his paraphrase, Hammond seems to understand this passage as representing a state of misery in the future life. Yet it should not be forgotten, that, in a note on Matt. xi. 23, he has given his views of the word *hades* — here translated *hell* — where, after noticing its usage in 'profane writers,' and also in the Old Testament, he says: —

'Thus *every where* doth this word signify a *state of death, destruction,* (denotes no place either of souls, heaven or hell, or of bodies, the grave, but) the *aphanismo,* *invisible state.* That the writers of the church had this notion of the phrase in the creed, may be discerned, among many, by this place in Theophylact, in Rom. iv. 25 — *Seeing he died, having no sin, it was reason he should rise again; for how should he that was sinless be detained by hades?* — where being detained by hades is, by the opposition to *rising again,* explained to be no more than continuing in the state of the dead.' Annot. in Matt. xi. 23.

Elsley. *In hell:* 'This is that one passage in scripture, which has induced many to think that *hades* expresses the place of torment; whereas it is certain it is no
more than a place (aoraton aition,) withdrawn from sight; when speaking of the body, the sepulchre; when of the soul, any region that it inhabits without the body. Thus the rich man and Lazarus were equally en hade; i.e., in different regions of it; for both paradise and gehenna, or, as the Greeks express themselves, elysium and tartarus, are en hade; &c. Annot. in loc.

Wakefield. Ver. 23, ‘In the grave; en to hade: and, conformably to this representation, he is spoken of as having a body, ver. 24. It must be remembered, that hades nowhere means hell—gehenna—in any author whatsoever, sacred or profane; and also, that our Lord is giving his hearers a parable, (Matt. xiii. 34,) and not a piece of real history. To them who regard the narration as a reality, it must stand as an unanswerable argument for the purgatory of the papists. The universal meaning of hades is the state of death; because the term sepulchrum, or grave, is not strictly applicable to such as have been consumed by fire, &c. See ver. 30.’ Note in loc.

So much it seems proper to say, in regard to the meaning of hades, here rendered hell. It is sufficiently testified by orthodox writers, that this passage is a parable, not a history, and that the word hades, in the language of Dr. Campbell, quoted in another place, ‘ought never in scripture to be rendered hell, at least in that sense wherein that word is now universally understood by Christians.’ Prel. Diss. vi. P. ii. § 2.

In the quotations which follow, the writers suggest the circumstances to which they suppose Jesus might have had reference. When I first saw Dr. Gill’s remarks, I was utterly astonished, inasmuch as it seemed incredible, that a man, so thoroughly orthodox as he, should have given countenance to the notion, that this parable does not positively teach the doctrine of endless misery.

Gill. Dr. Gill makes a two-fold application of this parable, through the whole of it. He under-
stands by the rich man, 'the Jews in general,' and by the beggar, 'our Lord Jesus Christ himself.' The death and torment of the rich man, he says, may mean either the natural death of the Jews, and their torment after death, or certain temporal calamities which should befall them. I shall quote a few extracts, in regard to the latter meaning which he assigns to this parable:

The rich man died: 'It may also be understood of the political and ecclesiastical death of the Jewish people, which lay in the destruction of the city of Jerusalem, and of the temple, and in the abolition of the temple worship, and of the whole ceremonial law; a Loammi was written upon their church state, and the covenant between God and them was broken; the gospel was removed from them, which was as death, as the return of it, and their call by it, will be as life from the dead; as well as their place and nation, their civil power and authority were taken away from them by the Romans, and a death of afflictions, by captivity and calamities of every kind, have attended them ever since.'

In hell—in torments: 'This may regard the vengeance of God on the Jews, at the destruction of Jerusalem, when a fire was kindled against their land, and burned to the lowest hell, and consumed the earth with her increase, and set on fire the foundations of the mountains; and the whole land became brimstone, salt, and burning; and they were rooted out of it in anger, wrath, and great indignation—see Deut. xxix. 23, 27, 28, xxxii. 22—or rather the dreadful calamities which came upon them in the times of Adrian, at Bithera; when their false messiah, Bar Cochab, was taken and slain, and such multitudes of them were destroyed, in the most miserable manner, when that people, who before had their eyes darkened, and a spirit of slumber and stupidity fallen upon them, in those calamities began to be under some convictions.' Expos. in loc.

Theophylact. This ancient writer first applies the parable to the concerns of the next life; he then says:
But this parable can also be explained in the way of allegory; so that we may say, that by the rich man is signified the Jewish people; for they were formerly rich, abounding in all divine knowledge, wisdom, and instruction, which are more excellent than gold and precious stones. And they were arrayed in purple and fine linen, as they possessed a kingdom and a priesthood, and were themselves a royal priesthood to God. The purple denoted their kingdom, and the fine linen, their priesthood; for the Levites were clothed in sacramental vestments of fine linen, and they fed sumptuously, and lived splendidly, every day. Daily did they offer the morning and the evening sacrifice, which they also called the continual sacrifice. But Lazarus was the Gentile people, poor in divine grace and wisdom, and lying before the gates; for it was not permitted to the Gentiles to enter the house itself, because they were considered a pollution. Thus, in the Acts of the Apostles, we read that it was alleged against Paul, that he had introduced Gentiles into the temple, and made that holy place common or unclean. Moreover, those people were full of fetid sores of sin, on which the impudent dogs, or devils, fed, who delight themselves in our sores. The Gentiles likewise desired even the crumbs which fell from the tables of the rich; for they were wholly destitute of that bread which strengthens the heart of man, and wanted even the smallest morsel of food; so that the Canaanite woman, (Matt. xv. 27,) when she was a heathen, desired to be fed with the crumbs. In short, the Hebrew people were dead unto God, and their bones, which could not be moved to do good, were perished. Lazarus also (I mean the Gentile people,) was dead in sin, and the envious Jews, who were dead in sins, did actually burn in a flame of jealousy, as saith the Apostle, on account of the Gentiles being received into the faith, and because that those who had before been a poor and despised Gentile race, were now in the bosom of Abraham, the father of nations, and justly, indeed, were they thus received. For it was while Abraham was yet a Gentile, that he believed God, and turned from the worship of idols to the knowledge of God. Therefore, it was proper that they
who were partakers of his conversion and faith, should rest in his bosom, sharing the same final lot, the same habitation, and the same blessedness. And the Jewish people longed for one drop of the former legal sprinklings and purifications, to refresh their tongue, that they might confidently say to us, that the law was still efficacious and availing. But it was not; for the law was only until John. And the psalmist says, sacrifice and oblations thou wouldest not, &c.' Annot. in loc.

Theophylact closes by observing, that we ought to make a moral use of this parable, and not despise our servants, who stand at our gates.

I shall quote only one more authority, and that from a work entitled, a 'Rationale of the Literal Doctrine of Original Sin, &c., by James Bate, M. A., Rector of Deptford.' The extract follows:—

BATE. 'We will suppose, then, the rich man, who fared so sumptuously, to be the Jew, so amply enriched with the heavenly treasure of divine revelation. The poor beggar who lay at his gate, in so miserable a plight, was the poor Gentile, now reduced to the last degree of want, in regard to religious knowledge. The crumbs which fell from the rich man's table, and which the beggar was so desirous of picking up, were such fragments of patriarchal and Jewish traditions, as their travelling philosophers were able to pick up with their utmost care and diligence. And those philosophers were also the dogs that licked the sores of heathenism, and endeavored to supply the wants of divine revelation, by such schemes and hypotheses, concerning the nature of the gods, and the obligation of moral duties, as (due allowance for their ignorance and frailties) did no small honor to human nature, and yet thereby plainly showed, how little a way unassisted reason could go, without some supernatural help, as one of the wisest of them frankly confessed. About one and the same time, the beggar dies, and is carried by the angels (i. e., God's spiritual messengers to mankind,) into Abraham's bosom; that is, he is grafted into the church of God. And the rich
man also dies and is buried. He dies what we call a political death. His dispensation ceases. He is rejected from being any longer the peculiar son of God. The people whom he parabolically represents, are miserably destroyed by the Romans, and the wretched remains of them, driven into exile over the face of the earth, were vagabonds, with a kind of mark set upon them, like Cain, their prototype, for a like crime; and which mark may perhaps be their adherence to the law. Whereby it came amazingly to pass, that these people, though dispersed, yet still dwell alone and separate, not being reckoned among the nations, as Balaam foretold. The rich man, being reduced to this state of misery, complains bitterly of his hard fate, but is told by Abraham, that he slipped his opportunity, while Lazarus laid hold on his, and now receives the comfort of it. The Jew complains of the want of more evidence, to convince his countrymen, the five brethren, and would fain have Lazarus sent from the dead to convert them. But Abraham tells him, that if their own scriptures cannot convince them of their error, neither would they be persuaded, though one rose from the dead. And exactly so it proved in the event. For this parable was delivered towards the end of the third year of our Lord's ministry; and in the fourth, or following year of it, the words put into the mouth of Abraham, as the conclusion of the parable, are most literally verified, by our Lord's raising another Lazarus from the dead. And we may presume, that the beggar had the fictitious name of Lazarus given him in the parable, not without some reason, since the supposed request of the rich man was fully answered, by our Lord's raising another, and a real Lazarus, from the dead. But what was the consequence? Did this notorious miracle convince the rich man's brethren? No, truly. His visit to them from the dead was so far from convincing them, that they actually consulted together, that they might put Lazarus also to death; because that, by reason of him, many of the Jews went away and believed on Jesus. So much for the true sense of this parable.
SECTION L.*

'Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.' John iii. 3.

Much use has been made of this, and ver. 5, to prove that some men shall never be saved. And, in order to obtain this proof, it has been said, that the kingdom of God here means that state of happiness to which saints shall be admitted in the future life; in other words, heaven, as that term is most commonly understood. But that Jesus did not use the phrase in this sense, and that the passage has no relation to another life, is manifest from the following quotations:—

Beza. This very orthodox writer says, that the kingdom of heaven, in this place, does not mean that eternal life for which we are laboring, but the church over which God reigns.' Annot. in loc.

Geneva Bible. 'See the kingdom of God: which thing is, to be assembled and incorporate into the church of God.' Note in loc.

Diodati. 'Kingdom: viz., he cannot be ingrafted, nor united to the church of God.' Annot. in loc.

Pearce. 'See the kingdom of God: i. e., be admitted into it, and become one of my disciples.' Com. in loc.

Whitby. 'Christ seems to speak this not primarily of that heavenly kingdom into which the blessed shall enter at the day of judgment, but of that spiritual kingdom which was to be erected by the Messiah,' &c. Annot. in loc.

Lightfoot. 'That the kingdom of God, or of heaven,

are terms convertible in the evangelist, is obvious to every one that will take the pains to compare them; and that by the kingdom of God, or of heaven, is meant the kingdom and times of the Messiah, is so plain, that it needs no argument to prove it. *Heb. and Talm. Exerc. in loc.*

Again: — 'Speech is there had (John iii. 3,) of Christ's kingdom of heaven upon earth, or the state under Christ.' *Sermon on Matt.* xxviii. 19.

Hammond. Ver. 3, 'Jesus, willing to undeceive him, and that he might not flatter himself, that the acknowledging of him to be the Messias, or sent from God, would be sufficient without the undertaking of his service, owning and confessing of him, (in despite of all fear of men,) without being his proselyte, and forsaking his former course, tells him positively, that unless he would be born again, *which is a phrase to denote a proselyte of Christ,* and, when occasion required, forsake all for Christ's sake, even his former course of life and dignity in the Jewish state, (contrary to his coming to him by night and acknowledging him secretly,) he should not see the kingdom of God, be a Christian here, (which is a privilege of a greater height than that of being a Jew, or a member of their Sanhedrim,) or a saint hereafter.'

Ver. 5, 'Jesus answers him, except a man be received as a proselyte, and that not of an ordinary sort, such as are among you Jews, but a Christian proselyte, such as are received by baptism in the Christian church, so as to undertake the law of Christ, and renounce his former (whether heathen, or) Jewish course, the first expressed by being washed in water, the ceremony of the Jews' proselytism, (now also made use of by Christ,) by which a man was said by the Jews to be new born, and accordingly, so here, in a high degree, the second by being born of the spirit, entering on a new, pure, spiritual life, and not only passing under those external washings, (agreeable unto which it was, that Christ's disciples were admitted not only by water, as John's and the Jews' proselytes were, but by the Holy Ghost's descending on them, see note on Acts i. 5,) he cannot enter,' &c. *Par. in loc.*
CAPPÉ. 'Except a man undergo a change as great as might be denominated a new birth, as great as might be conceived to pass upon him if he could be born again, as great as takes place upon the idolater when he becomes a proselyte to Moses, he cannot share in the honors, or be employed in the ministry, of my kingdom.' *Crit. Rem.* i. 216.

In another place, the same writer says, concerning the notion, that to enter the kingdom of God, or of heaven, signifies, 'to obtain the happiness of a future life,' that this is 'a sense which I believe it never bears in scripture.' *Ibid.* i. 226.

GILPIN. 'Jesus told him, that his doctrine lay in a very short compass. A man, said he, must be born again, before he can be a member of my kingdom. Nicodemus not comprehending the expression, Jesus explained himself, by saying, that nobody could be his disciple, who, after professing himself such by baptism, did not change his life, by a thorough repentance, and such holiness of disposition, as should always be assisted by the Spirit of God.' *Expos. in loc.*

I have indulged myself in quoting more authorities than I should otherwise have done, for the reason mentioned in the introduction to the notes; i. e., that this passage has been so much abused in its application, and is, I believe, at the present day, a very favorite one in all meetings intended to produce an excitement, by a passionate appeal to the fears and tender feelings of women and children,—of some children, too, who should be men, but are not.
SECTION LI.

'He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him.' John iii. 36.

Some commentators pass over this verse, without remark; others interpret it to imply the endless misery of unbelievers. I do not now recollect that any one of them has given it what I believe to be its true interpretation. It cannot be supposed, by any man, that Jesus intended to say that all, who did not, at that point of time, believe on him, must suffer endless torment; because this would be fatal to the hopes of all who have lived since that period. It is said, I know, he intended that all, who should not believe during the present life, must suffer such torment; but he did not say this. And I know of no better way to ascertain his meaning, than attentively to consider the import of his words. The most, which can with propriety be said of this passage, is, that so long as men remain in unbelief, they must also remain destitute of the life here mentioned. But whenever they believe on the Son, they will become partakers of everlasting life. If this text be true, and if it be also true, that all shall know the Lord, from the least to the greatest, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father, then it would seem, that all shall be partakers of life, and thus will the purpose of God be accomplished, 'who will have all men to be saved, and to come unto the knowledge of the truth.' Heb. viii. 11, Phil. ii. 11, 1 Tim. ii. 4.
SECTION LIII.

'Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' John v. 28, 29.

Orthodox writers and preachers, in the present day, attach about as much importance to this passage, as to the parable of the rich man and Lazarus. They seem to be positive, that the doctrine of endless misery is taught, here. Although my proof to the contrary, drawn from writers who believed the doctrine of torments in the future life, for sins committed in this, is not so full as on some other texts, yet a few selections will be exhibited.

Lightfoot. 'These words might also be applied to a spiritual resurrection, as were the former, (and so, coming out of graves meaneth, Ezek. xxxvii. 12,) the words of the verse following being only translated and glossed thus: and they shall come forth, they that do good, after they hear his voice in the gospel, to the resurrection of life; and they that do evil, after they hear the gospel, unto the resurrection of damnation. But they are more generally understood of the general resurrection,' &c. Harm. Evang. Part iii. John v. 28.

Hence it appears, that Lightfoot considered this application allowable, though he rather chose to adopt the opinion, which he says was more generally received.

Cappe. Before exhibiting the following testimony, it seems proper to remark, once more, that the Rev. Newcome Cappe believed, most firmly, in a future retribution, or, in other words, misery in the future life. Whether he believed that misery will be endless, or not, is of no consequence, so
far as the present question is concerned. The only question, now under consideration, is, does this text relate to the concerns of the present state of existence, or the next? To show the opinion of Mr. Cappe, I shall quote his paraphrase on verses 25—29.

(25.) 'Verily I say unto you, the period is approaching, and is not far off, when, after my exaltation, they who are now insensible and inattentive to the teachings, and warnings, and ministry, of the Son of man, of me, in my present humble circumstances, will hear my voice, when, being constituted the Son of God, I shall speak from heaven by the Holy Spirit sent to my apostles; and they that hear shall live. Though you now despise me, and misinterpret my deeds and words, and meditate designs against my life, I mean you no ill, and am intended to be a blessing to you. Though you despise the Son of man, the Son of God you will not despise; and hearing him, he will be the means to save your lives, whose life you are seeking to destroy.

(26.) 'For as the Father hath life in himself, and hath the power of giving life unto the dead, so hath he given to the Son the like power. He will enable him, by means of the Holy Spirit, accompanying the witnesses of his resurrection, to quicken, to give apprehension, sensibility, and discernment, to many who seem now to have them not—who are figuratively and spiritually dead. He will enable him to endue the converts to his gospel with the gifts of the Spirit, and thus to raise them from the dead, in imparting to them new principles of life; and besides this, he will enable them to preserve their natural lives in the approaching desolations of their country: thus will the Father honor him whom ye calumniate and reject.

(27.) 'Nevertheless, it is not for such gracious purposes alone that I am ordained unto a kingdom; though I am a Son of man, low as I now am, and undistinguished from among the common of mankind, I am appointed also to judge, and to execute judgment upon this untoward generation.
(28, 29.) 'Let not what I say amaze you; suffer not yourselves to be lost in groundless hesitating and unprofitable wonder: believe me, for it is true, not only that the hour is very near at hand, when some, who are now perfectly inattentive and insensible to my call, shall hear the voice in which I will address them from my approaching state of exaltation, and, being obedient thereto, shall live; but it is alike true, that though yet farther off, yet the time is at no great distance, within the compass of this present generation, when all that are now in the graves, who at present sit in darkness and the shadow of death—the whole body of the Jewish people—shall hear the voice of the Son of God, summoning them to judgment; and being then at length all awakened to perceive who and what he is, shall come forth out of their present state of darkness and ignorance, to a new state of mind—to a resurrection, which, to those who have been obedient to the calls of Providence, shall issue in the preservation of their lives, amidst the calamities which shall overwhelm their country—to those who have refused to hearken to them, shall issue in their condemnation, to fall among them that fall, and to take their share in all the bitterness of the calamities that are hastening to involve this country, Matt. xxv. 10—13, Luke xiii. 25—30.' Crit. Rem. i. 322—325.

In a note, at the close of this passage, he says—'In the graves, among the tombs, sitting in darkness, and in 78, the region and shadow of death, Matt. iv. 16, Luke i. 79. See John iii. 18—21, "He that believeth on him is not condemned," &c. Comp. Eph. ii. 1, "And you hath he quickened, who were dead in trespasses and sins." Isa. xxvi. 19, "Thy dead men shall live, together with my dead body shall they arise," &c. Comp. Deut. xxxii., his doctrine shall enliven men, as the dew the herb. Hosea vi. 2, "After two days will he revive us, in the third day he will raise us up, and we shall live in his sight." Ezek. xxxvii., taken in a spiritual sense by the apostle, Rom. xi. 15, "What shall the receiving of them be, but life from the dead?" Rev. xx. 5, the calling of the Gentiles is the first resurrection. It would, says Lightfoot, vol. i. p. 677, have prevented many errors, if
the phrases, *the last day, the day of the Lord, the end, new heavens and new earth, the dead raised*, had been cautiously understood. In the Jerusalem Gemara, (supplement,) it is said, *viz.*, “The righteous, even in death, are said to live; and the wicked, even in life, are said to be dead.” Lightfoot, vol. ii. p. 131. See Harduin; comp. Eph. v. 14, “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.” Dan. xii. 3.

Doddridge. ‘Some dead bodies raised to life, and many souls made spiritually alive. I express it thus ambiguously, because I am something doubtful whether it may not refer to the conversion of sinners by Christ’s ministry, rather than the resurrection of a few by his miraculous power. It is well known, sinners are often represented in Scripture as dead; (Matt. viii. 22, Eph. ii. 1, v. 14, 1 Tim. v. 6, and Jude, ver. 12.) and if the expression, *oi akousantes*, is to be taken as we render it, with the most literal exactness, for *they that hear*, or they, and they alone, that so attend unto the voice of Christ as to believe in him—it will then limit it to this sense; which seems also favoured by ver. 24, where death plainly signifies a state of sin and condemnation.’ Note in ver. 25.

Whitby. ‘*Oi nekroi, the dead*, in scripture doth often signify, not those who in a natural sense are dead by dissolution of the soul and body, but those who are spiritually so, as being alienated from the life of God, and dead in trespasses and sins; as when the apostle saith, *The widow that liveth in pleasure, is dead while she liveth*, 1 Tim. v. 6. And Christ unto the church of Sardis, *Thou hast a name to live, and art dead*, Rev. iii. 1. And when he speaks to one of his disciples thus, *Follow thou me, and let the dead bury their dead*, Matt. viii. 22. This is a phrase so common among the Jews, that as Maimonides informs us, they proverbially say, *impii etiam viventes vocantur mortui, the wicked are dead, even while they are alive*: for he, saith Philo “who lives a life of sin, *tethneke ton eudaimona*, is dead, as to a life of happiness;” his soul is dead, and even buried in his lusts and passions. And because the whole Gentile world lay more especially
under these most unhappy circumstances, whence the apostle styles them sinners of the Gentiles, Gal. ii. 15; it was proverbially said by the Jewish doctors, populi terrarum, i. e. ethnici, non vivunt, the heathens do not live; and they in scripture are more peculiarly intended by that phrase. Hence the apostle saith to the Ephesians and Colossians, Eph. ii. 1, Col. ii. 13, that they were nekroi tois amartemasi, dead in trespasses and sins, and brings in God thus speaking to the Gentiles, Awake thou that sleepest, arise from the dead, and Christ shall give thee life; [light.] Eph. v. 14. Annot. in 1 Pet. iv. 6.

SECTION LIII.

'Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.' John vii. 34.

See a similar form of speech, in the next passage quoted, John viii. 21. That these words furnish no evidence that some persons shall never go to Christ, is allowed by the following authors:—

Gilpin. 'Some interpreters suppose the expression, where I am, thither ye cannot come, conveys some menace of future judgment. But, as our Saviour uses the same expression to his discipies, (xiii. 33,) it cannot well have that meaning.' Note in loc.

Elsley. 'And ye shall seek me: in your distress, as xvii. 22, and chap. viii. 21, infra. Or, ye cannot find me, because ye are not fitted to go to heaven, where my Father is, Whity. Or, no more than a general declaration, equally spoken to the malicious and well-disposed, as appears by its being repeated to the disciples, chap. xiii. 33, Grofius.' Annot. in loc.

Doddridge. 'Then Jesus said to them, as soon as they appeared, I know the design on which some of you are come, but God will not permit you immediately to
execute it; for yet a little while longer I am to continue with you and (then) I am to go again to him that sent me. And when I am returned to him, I shall be entirely out of your reach; so that you shall seek me, and wish that you had me in your power again, but you shall not find me; and where I am, or where I shall then and always be, you cannot possibly come: which he said, referring to his speedy exaltation to the heavenly world, and to the impotent malice with which they should then oppose his triumphant cause. Par. in loc.

KENrick. 'When I have left the world, and am ascended on high, you will earnestly look for the Messiah, when overtaken with the troubles which are coming upon you; but I shall be removed to a place whither you cannot come to me. These last words were intended to reproach them for their folly, in resolving to put to death one whom they would so soon wish to have among them. This reference to his speedy removal to heaven, the Jews did not understand.' Expos. in loc.

CALMET. This writer first explains the passage to mean, that the Jews could not follow Christ to heaven. But he seems so little satisfied with this interpretation, that he adds the following:—

'Or rather the time shall come, when your afflictions shall so increase, that ye shall desire, though too late, and in vain, that a prophet like me should arise among you, who should relieve you by his counsel and assistance. Then those who believe in me shall desire a day of my presence, as a solace in those severe calamities by which they are overwhelmed. This corresponds with what Jesus elsewhere says, (Luke xvii. 22,) 'The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.' Indeed, he says the same thing to his disciples, chap. xiii. 39, which makes it more certain, that these words are to be understood in this sense: ye shall seek me; ye shall desire to see me, and to hear me. At length it shall come to pass, that even the unbelieving and obdurate Jews, seeing the destruction of their nation, and the ruin of their temple,
shall be constrained to confess, that this is a just punish-
ment of their sins; especially of that unrighteous perse-
cution which caused the death of Jesus Christ and his
apostles. So Chrysostom, Theophylact, Leontius, and
Euthimius.’ *Com. in loc.*

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**SECTION LIV.**

‘Then said Jesus again unto them, I go my way, and ye shall
seek me, and shall die in your sins: whither I go, ye cannot come.’
*John viii. 21.*

See the passage last quoted; see, also, chap. xiii. 33, where the same words are addressed to the
disciples, manifestly showing that they do not imply endless misery. The most fashionable way,
of quoting this text is as follows: — *If ye die in your sins, where I go ye can never come.* The
reader will readily discover the falseness of the quotation. I shall quote a few authorities, for
understanding the words of Jesus to refer to something else, rather than to endless misery.

**Elsley.** ‘*Ye shall die in your sins*: from Ezek. iii.
19, Grotius. *En te amartia* (sing.): in this your sin of
incredulity and unbelief, Beza. ‘The impending judg-
ment of the destruction of Jerusalem shall cut you off in
it, Macknight.’ *Annot. in loc.*

**Grotius.** ‘The destruction of the city and people is
indicated, which was a presage of the general judgment.’
*Annot. in loc.*

**Kenrick.** ‘As the Jews refused to believe in the
divine mission of Jesus, and made light of his pretensions,
he warns them of the evil consequences of their conduct,
telling them, that the time would come when they would
be sensible of the value of the Messiah, and seek him
with the utmost diligence—that is, when the Roman armies began to ravage their country—but that they would not then be able to find him, since he should go to a place where they could not come to him, and would leave them to perish by those calamities which they would bring upon themselves by rejecting him. Expos. in loc.

Campbell. 'Ye shall die in your sins: that is, hardened, impenitent. It may also denote, that they should die, suffering the punishment of their sins. In this explanation, it conveys a prediction of the destruction of their city and state, in which it is not improbable, that some of our Lord's hearers on this occasion afterwards perished.' Note in loc.

SECTION LV.

'He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.' John xii. 48.

So far as I have examined, all the commentators, who have said anything concerning this passage, (one only excepted,) seem to understand, by the last day, a period after death, which they call the day of judgment. For some remarks on this phrase, the reader is referred to the places indicated in the index. The one commentator whom I excepted is Rosenmuller; his remarks follow:—

Rosenmuller. 'The sense is this:—it naturally follows, from the nature of this rejected doctrine, that he who rejects it should receive condemnation, (or judgment,) even as he who derides and slight the truth will at length suffer the natural evil consequences. For he who rejects my doctrine remains in error—is not liber-
ated from evil, but renders himself miserable." Scholia in loc.

Rosenmuller does not state his views as to the precise meaning of the phrase, the last day; but his language, quoted above, manifestly implies, that, in his opinion, the judgment or condemnation, mentioned in the text, belongs to some period of the present life, and needs not go beyond it, for fulfilment.

SECTION LVI.

"If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned." John xv. 6.

See the notes on Matt. v. 13, (section vi.) where, under a different figure, the same sentiment appears to occur.

Rosenmuller. "If any one shall not hold fast my doctrine, he will cease to be my disciple; he will be cast out, even as a branch cut off from a vine is cast out and becomes dry. Such a disciple shall be severely punished by my Father." Scholia in loc.

No intimation is given, in this note, that the severe punishment, to be inflicted on such an unfaithful disciple, must be endured in the future life.

Kenrick. "If a man abide not in me, he is thrown away as a withered branch; that is, he will be treated as men treat withered branches, which they gather together and burn in the fire. This is generally, I believe, understood to refer to the punishment of the wicked in another
life, which is usually represented by fire; but, as the rest of this discourse refers to the present life, perhaps Christ, by this language, only meant to express the useless and contemptible situation to which the apostles would be reduced, in the apprehension of the Divine Being, by deserting their christian profession. This is agreeable to what he says of them under a different figure: ye are the salt of the earth; but if the salt has lost its savor, it is thenceforth good for nothing, but to be cast out and trodden under foot of men, Matt. v. 13. On the authority of this verse, the papists have founded the cruel practice of burning heretics, rather than putting them to death in any other way. Expos. in loc.

SECTION LVII.

' I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.' John xvii. 9.

Whitby. 'These things which follow, respecting only my apostles, which are to preach my gospel to all nations, I request not for that world which hath no knowledge of me. They who hence argue, that Christ did not for the world, nor sought the salvation of it, but of some few persons in it, because he here prays not for it, must be mistaken. For (1,) they plainly contradict both Christ and his apostles; for Christ saith, he came not to condemn the world, but that it might be saved, John xii. 47; that God sent his Son into the world, that the world through him might be saved, chap. iii. 17. Hence, this evanglist assures us, that he was the propitiation for the sins of the whole world, 1 John ii. 2; and others of them, that he came to seek and to save that which was lost, as doubtless all the world was, Matt. xviii. 11.

'(2,) They vainly argue, that Christ never prayed for
the world, because he saith, here I do not do it now, which is arguing against plain matter of fact. For how oft doth he say to the Jews, ye are of the world, John viii. 23, and of his apostles, chosen out of them, that they were called out of the world? as here, vs. 6, 14, 16. And yet he saith to them, Luke xix. 42, How do I wish that thou hadst known, in this thy day, the things that belong to thy peace! And hanging on the cross, he said, Father, forgive them, Luke xxiii. 34, making intercession for those transgressors, Isa. liii. 12.

'(3,) This very prayer for them is made for the sake of the world, and with respect to their saving faith; i. e., for them who should believe through his word, ver. 20, that the world might believe and know that the Father had sent him, ver. 33; so that he prayed for his apostles, for this very end, that the world, by their means, might believe, and believing, might have life through his name. It is therefore plain, he made this prayer, in which he saith, I pray not for the world, out of affection to the world, and with this design, that the preaching of the apostles to them might be more effectual for their conversion and salvation.' Annot. in loc.

Clarke. 'I pray not for the world: I am not yet come to that part of my intercession, see ver. 20. I am now wholly employed for my disciples, that they may be properly qualified to preach my salvation to the ends of the earth. Jesus here imitated the high-priest, the second part of whose prayer, on the day of expiation, was for the priests, the sons of Aaron, see on ver. 1. These words may also be understood as applying to the rebellious Jews; God's wrath was about to descend on them, and Christ prays that his own followers might be kept from the evil, ver. 15. But he does not thus pray for the world, the rebellious Jews, because the cup of their iniquity was full, and their judgment slumbered not.' Com. in loc.

Gilpin. 'The expression in the original, I pray for them, I pray not for the world, seems, I think, to be generally misunderstood. Our Saviour did not mean, I should suppose, to exclude the world from his prayers, but only to pray first for his chosen few. He afterwards
(ver. 20,) prays for the rest of the world. See a similar expression, John x. 16. Expos. Note in loc.

KENRICK. 'In these words, Christ assigns the reasons why he prayed to God for his disciples; it was because, while they were his disciples, they belonged also to God, and were to be employed in executing his purposes in the world; this gave him reason to hope that his prayers for them would be heard. He does not mean to say that the unbelieving part of the world are not to be prayed for, since he prays for them himself, in the twenty-first verse; but that they were not the persons about whom he was concerned at present. Having said that his disciples belonged to the Father, he is led to make a more general declaration, that every thing which he had was his.' Expos. in loc.

CALMET. This author says, that many understand these words of Jesus in an absolute sense, as if he did not pray at all for the world. But he gives his own view of the passage thus:—

'What I have petitioned, O Father, I have petitioned for these; not for the world, not for the unbelieving Jews, nor for the Gentiles, who have not yet believed in me. I shall pray for them hereafter, (ver. 20;) but now I speak of my apostles only, who deserve my first care, because they are thine, and because thou hast given them to me.' Com. in loc.

SECTION LVIII.

'While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.' John xvii. 12.

For further remarks on the case of Judas, see notes on Matt. xxvi. 24, and Acts i. 25, (sections xlv. and lix.)
Whitby. 'And none of them is lost: i. e., either by temporal death, chap. xviii. 9, or by falling off from me, but the son of perdition, i. e., Judas, worthy of perdition. So a son of death is one worthy of it, 2 Sam. xii. 5, and ethnos apoleias is a nation fit to be destroyed. Eccl. xvi. 9, Matt. xxiii. 15, and the note on Eph. ii. 2.' Annot. in loc.

Dr. Whitby does not say what he understands by perdition; but the word apoleias, in the passage he quotes above, is precisely the word rendered perdition in the text. From the manner in which he uses that passage, he seems to have understood the word to imply temporal destruction, and nothing more.*

Rosenmuller. 'No one is ignorant that Judas is here intended, the betrayer of Christ, and who had fallen off from him. Apoleia, (perdition,) therefore, as the preceding words teach, in this place, seems to indicate a defection from Jesus, the teacher; as in 2 Thess. ii. 3, where the phrase o uios apoleias (the son of perdition) differs very little from o uios amartias, (the son of transgression,) and is used concerning a noted impostor, who persuaded many to a defection from the Christian religion.' Scholia in loc.

Wakefield. 'The son of mischief: a Hebrew phrase for a destructive — pernicious — person; upon which mode of speaking, see my commentary on Matt. v. 9.' Note in loc.

Hammond. 'All this while of my continuing among them, I have labored, by revealing thy will to them, to confirm them, and also to preserve them from danger, and it hath succeeded well; of all those whose hearts were, by thy preventing grace, so prepared, as that they came to me, and undertook my service, none have miscarried or fallen off, (see chap. xviii. 9, and here ver. 15,) but only that wicked traitor, prophesied of, Psalm cix.' Par. in loc.

* See notes on 2 Thess. ii. 3, section xcvii.
The verses here referred to, Dr. Hammond paraphrases thus:—

Ver. 15, 'By receiving that doctrine which I have taught them from thee, they are sure to be persecuted by the men of this world; and all I beseech for them is, not that they should be taken hence from preaching it, but preserved constant in all affliction, that they fall not off from thee, nor miscarry in the approaching danger, (see ver. 12, and chap. xviii. 9,) but live to testify thy truth to the world.'

Chap. xviii. 9, 'And by this means that speech of his (see chap. xvii. 12, 15,) had another, beside the ordinary completion, that no one of his disciples was cut off with him.'

SECTION LIX.

'And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen. That he may take part of this ministry and apostleship, from which Judas, by transgression fell, that he might go to his own place.' Acts i. 24, 25.

Some have imagined that this passage affords proof of the final damnation of Judas, and, by implication, that of other wicked men. For some remarks on the contrary part, see the notes on Matt. xxvi. 24, John xvii. 12, (sections xlv. and lviii.,) and the following quotations:—

HAMMOND. 'His own place: What is here meant by ὁ τόπος ὁ ἴδιος, (his own place,) may be best collected from the kleros diakonias kai apostolēs, lot, or portion, of ministry and apostleship, that is, of apostolical ministry, in the beginning of the verse, the taking of which is preparative here to his going to this. That certainly signifies meros, lachmon, merida, in Phavorinus, a part, or
portion, that falls to any, particularly a province that belongs to any governor, and (if that be a bishop or governor of the church, then) such a province (styled, ver. 20, out of the psalmist, episkope, bishoprick,) which he that succeeds in, is said labein, to take there, as here, labein kleron, to take the portion of ministry, &c., and then that which is thus become any man's assigned province, cannot be more fitly expressed than by idios topos, the place or province proper to that man, assigned to him. This, therefore, regularly belonging to Judas, if he had not, by his treason against his Master, forfeited it, (which is here said, as in a parenthesis,) Matthias now succeeds him in it, takes his kleron, lot, or portion, and so is now to go to this, as his own place, or province, which had else belonged to another.

Many prejudices there are against understanding this phrase of hell, as some have understood it, as the place whither Judas was to go. For (1,) that was not idios topos, the proper place or assignation of Judas, but common to all other damned spirits. (2,) It was not St. Luke's office to pass sentence on Judas, any further than by setting down the heinousness of his crime, which he had done, vs. 16—19, and was not to proceed to judge, or affirm, aught of God's secrets, such as his going into hell. And it is St. Chrysostom's observation on ver. 16, behold the wisdom of St. Luke, how he doth not reproach or insult on Judas, but simply sets down the matter of fact, without any descant on it; and what he adds — he discourses of the present vengeance — belongs evidently to what befell him in this present world, and so excludes all enlarging to his future damnation. (3,) There is no propriety in saying of the one, that he sinned to go to hell; but of the other it is most proper to say, that he was elected to such a kleros, or portion, to go, or that he might go to it. To this accords Theophylact; he calls that his own place, which Matthias should obtain. So Oecumenius: it may be interpreted of Matthias, that Judas being fallen, he should have his place for his own, receiving his bishoprick; making place and bishoprick synonymous. So Didymus: the word topos, among many things, signifies, saith he, an order, as the place of
a bishop or an elder. So the ordinary gloss, that he should go to his own place, that is, the apostolical lot, making place and lot all one, just as I have interpreted it. Annot. in loc.

PEARCE. 'That the phrase, to his own place, means the grave, may appear from what is said in Eccl. xlvi. 12, and xlix. 10, where that writer, when pronouncing blessings on the twelve prophets, and upon the judges who governed Israel, says, let their bones flourish (ek tou topos auton,) out of their place; i.e., out of the grave, where their bones had been deposited. Clemens, Epist. i. sect. 5, says of Peter, that after his martyrdom, eporeuethi eis ton opheilomenon ton tes doxes, (he went to his merited place of glory.)' Com. in loc.

CLARKE. 'This verse has been variously expounded:—

1. Some suppose that the words, that he might go to his own place, are spoken of Judas, and his punishment in hell, which they say must be the own place of such a person as Judas.

2. Others refer them to the purchase of the field, made by the thirty pieces of silver, for which he had sold our Lord. So he abandoned the ministry and apostolate, that he might go to his own place, viz., that which he had purchased.

3. Others, with more seeming propriety, state, that his own place means his own house, or former occupation: he left this ministry and apostleship, that he might resume his former employment, in conjunction with his family, &c. This is primarily the meaning of it in Numb. xxiv. 25—And Balaam returned to HIS OWN PLACE, i.e., to his own country, friends, and employment.

4. Others think it simply means the state of the dead in general, independently of either rewards or punishments, and is probably meant by Eccl. iii. 20—All go unto one place; all are of the dust, and all turn to dust again. But—

5. Some of the best critics assert, that the words (as before hinted,) belong to Matthias—his own place being the office to which he was about to be elected.' Com. in loc.
This last seems to have been Dr. Clarke's opinion; for, in another place, he holds this language:—

'Should the 25th verse be urged against this possibility, (i.e., of the salvation of Judas,) because it is there said that Judas fell from his ministry and apostleship, that he might go to his own place, and that this place is hell, I answer, (1,) It remains to be proved, that this place means hell; and (2,) It is not clear that the words are spoken of Judas at all, but of Matthias; his own place meaning that vacancy in the apostolate to which he was then elected. See the note on ver. 25.' Note in fin. Acts, chap. i.

Gilpin. 'The words, that he might go to his own place, have occasioned some difficulty. Many interpreters refer them to Judas, who was to go to the punishment he deserved. I rather, with other interpreters, refer them to the new-elected apostle, who was to take the place assigned him.' Expos. in loc.

Knatchbull. This writer thinks it very probable, that Judas went to hell after death; yet he says—

'I cannot, for all that, think the evangelist had any such meaning in these words; I rather, with Chrysostom, look upon the prudence of the man, how he speaks not contumeliously, nor insults, &c. Which plainly argues, that he thought not that it was the meaning of St. Luke, in these words, to adjudge Judas into hell; for what could he have said of Judas more contumelious, than that he was gone to his own place, meaning hell? Neither was it the business of a historian or evangelist to interpose his own opinion, but rather to leave Judas to the judgment of God, it being enough for him to have related matter of fact, as he had promised and professed to do in the beginning of his gospel: — Even as they had delivered things unto us, who were eye-witnesses from the beginning, &c. But who will you say was an eye-witness of Judas' going to, or being in hell?' Annot. in loc.
SECTION LX.

'Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you.' Acts iii. 19, 20.

This has been supposed to imply, that some will never repent, nor be saved. But however true it may be, that all must repent before they can enjoy salvation, yet, in the opinion of the writers quoted below, this text affords no evidence, that any man shall fail to obtain final salvation. It has special reference to circumstances existing and approaching in the apostolic age, and is not addressed to all men, indiscriminately.

Hammond. 'Do you therefore amend your lives, that this may be pardoned, that so the second coming of Christ, so often spoken of, Matt. xxiv., for the delivery and rescue of all the faithful, (giving them rest from their troubles and persecutions, and a quiet possession of the gospel,) but withal for the destruction of all the obdurate, (which is therefore foreshowed that all may repent,) may, by your repentance, become matter of advantage and comfort to you; to which end it was, that he was at first sent to you Jews peculiarly, or that he is now preached unto you before that time, that if ye repent ye may have the benefit of it, but, if not, be destroyed with the obdurate.' Par. in loc.

Elsley. 'Acts iii. 19, 20, and 2 Tim. i. 18, are quoted here by Whitby against purgatory, as relating to the day of judgment; but the text in Acts, at least, seems to refer to the relief gained by the Christians after the Jews were destroyed. So Grotius and Hammond on that text. But see Whitby on the place.' Annot. in Matt. xii. 32, note.

Kenrick. 'The repentance to which Peter here exhorts the Jews did not relate to their ill conduct in gene-
ral, but only to one particular instance, the rejection of the Messiah. These times of refreshing are supposed to refer to the ease and prosperity which the Jewish converts to Christianity would enjoy, when the persecution of their countrymen ceased, upon the destruction of the Jewish state and government. ’ Expos. in loc.

Georius. ‘Times of refreshing: as calamities are compared to heat, so deliverance from them is compared to refreshing breezes. The sense is this: repent, that ye may be exempted from the impending destruction of this nation.’ Annot. in loc.

Calmet. ‘This may be understood concerning the time of God’s vengeance against the Jews, when the Romans laid waste their city and temple, according to the prediction of Jesus Christ. Then the upright, faithful disciples of Christ enjoyed quiet and refreshment. The persecutions, which the Jews had never ceased to exercise against the rising church, were restrained, and, so far as these were concerned, all things were restored to a state of peace and tranquillity. St. Peter does not here speak of the persecutions which the church endured from the Gentiles, because his discourse had reference to the Jews only, and nothing had then been said respecting the Gentiles.’ Com. in loc.

SECTION LXI.

‘Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.’ Acts iv. 12.

The nature of the salvation, here mentioned, is thus described by the following writers:—

Pearce. ‘Neither is there salvation: rather, neither is there a cure by any other name. So the exorcists seem to have thought in chap. xix. 13. The salvation meant here was a temporal one, ver. 10.’
EMINENT COMMENTATORS.

Act. iv. 12.]

‘Whereby we must be saved: rather, whereby we must be healed, or made whole, as in ver. 10, i. e., by which such as want help for their recovery may obtain it. We: i. e., mankind in general.’ Com. in loc.

Whitby. ‘Nor is there salvation by any other: this some interpret thus: There is no other name under heaven, by which health can be given to the diseased, or feet to the lame, &c. And this interpretation will not be strange, as at first sight it seems to be, if we consider—

‘1. That it is very frequent in the gospels to say of them who were cured, that they were saved. So the woman saith, Matt. ix. 21, If I do but touch the hem of his garment, sothesomai, I shall be saved: and Christ answers, ver. 22, Thy faith, sesoke se, hath saved thee, kai esothe; and the woman was saved from that hour. So the ruler of the synagogue prays Christ to put his hand upon his daughter, opos sothe, that she might be saved, Mark v. 23; and chap. vi. 56, as many as touched the hem of his garment, esozonto, were saved. So, to blind Bartimeus, Christ saith, thy faith, sesoke se, hath saved thee, Matt. x. 52, and so to the Samaritan leper, Luke xvii. 19.

‘2. That this opinion had obtained among the Jews, and other nations, that there were some powerful names that could cure diseases; this seems to be insinuated in the question of the Sanhedrim, ver. 7, en to onomati, in what name have ye done this cure? Josephus speaks of the doing this by mention of the name of Solomon; the Talmud of doing it by mention of the separate name; the christians by the name of the God of Abraham, &c. See note on Matt. xii. 27.

‘3. If we consider St. Peter’s answer, viz., If the question be, en tini outos sesostai, by what name this man is saved, i. e., healed, be it known to you, that he is healed through the name of Jesus Christ, nor is there any other name by which we can be saved.’ Annot. in loc.

Kenrick. ‘To be saved, in the New Testament, frequently signifies the same thing as to be cured. Thus Christ says more than once to persons upon whom he had performed miraculous cures, Thy faith hath saved thee. When Peter, therefore, says here, that there is
salvation in no other name than that of Jesus, he means, that miraculous cures, or deliverance from bodily maladies, can be accomplished by no authority but his. This sense of the passage connects extremely well with the preceding circumstances, which cannot be said of the common interpretation, which supposes an eternal, and not a temporal deliverance to be here spoken of; for Peter, being asked in what name the cure had been performed, replies, In the name of Jesus; and adds, that such cures can be performed in no other name.' Expos. in loc.

If the above-cited authors are right, in the opinion they have expressed, it is very certain that this text has no reference to the endless salvation, or the endless damnation, of men. And it should be observed, that they do not give this as a mere speculation, as too many opinions in theological questions have been given, which have obtained extensive currency; but they appeal, in confirmation of it, to the common usage of the terms in question, in the Scriptures. Moreover, if the apostle did in fact speak of final salvation, the text contains no proof that any portion of mankind shall suffer endless misery. For if there be no other name by which we must be saved, it is equally true, that Jesus 'gave himself a ransom for all,' 1 Tim. ii. 6, and 'tasted death for every man,' Heb. ii. 9, 'and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world,' 1 John ii. 2. 'He shall see of the travail of his soul, and shall be satisfied.' Isa. iii. 11.
SECTION LXII.

' Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.' Acts xiii. 40, 41.

I CANNOT discover what there is in this passage, which can be supposed to imply torment after death, unless, perhaps, the word perish may have led men into the mistake. However, as I have seen the text used, occasionally, in proof that some shall be miserable in the future life, I offer the following quotations:

HAMMOND. 'You are therefore nearly concerned to take heed and beware, that by your obstinate resisting and rejecting this way of salvation, now preached and confirmed from heaven by God's raising Jesus from the dead, when ye had opposed and crucified him, you do not bring a remarkable astonishing destruction upon yourselves, in the same manner (and a heavier degree,) as it fell upon the Jews from the Chaldeans, Hab. i. 5, as a just punishment of their despising the rich mercies of God afforded them, and going on impenitently in their sins, against all the messages sent them by the prophets, and by so doing cause the gospel to be removed to the Gentiles, ver. 46, a thing which will come to pass suddenly, in both parts, (the gospel's being taken from you and preached to the Gentiles, and the Romans coming in and destroying you,) though so incredible to you that you will not believe it, when the news of it shall come unto you by them that see it done.' Par. in loc.

WETSTEIN. 'The calamities which the Jews suffered after the days of Habakkuk were similar to those which were about to come on them from the hand of the Romans, especially on them who lived and rebelled in Palestine, but in a degree on all the Jews in their dispersion.' Com. in loc.
Knatchbull. This author quotes, by way of illustration, 2 Kings xxi. 12, 14, and Hab. i. 5, 6; after which, he remarks,—

'Without question, this denunciation of the prophet was here directed to the Jews, whom he here calls despisers, that they should behold, and with astonishment admire, the work of the Lord, which he was to do in their days; so, as for very amazement and consternation, they should seek to hide themselves, and wish the very hills would come down and cover them from the dreadful wrath which was to come. And, lest this fate should now come again upon the Jews, the apostle bids them, in this place, beware—in the foregoing verse foresignifying the fearful destruction of Jerusalem, then near at hand.' *Annot. in loc.*

Clarke. Beware—lest that come upon you, &c. 'If you reject these benefits, now freely offered to you in this preaching of Christ crucified, you may expect such judgments from the hand of God as your forefathers experienced, when, for their rebellion and their contempt of his benefits, their city was taken, their temple destroyed, and themselves either slain by the sword, or carried into captivity. It is evident that St. Paul refers to Hab. i. 5—10, and in those verses the desolation by the Chaldeans is foretold. Never was there a prophecy more correctly and pointedly applied. Those Jews did continue to slight the benefits offered to them by the Lord, and they persevered. What was the consequence?—The Romans came, took their city, burnt their temple, slew upwards of a million of them, and either carried or sold the rest of them into captivity. How exactly was the prophecy in both cases fulfilled!' *Com. in loc.*

Pyle. 'The apostle seems clearly to intimate their final destruction by the Romans.' *Note in loc.*

Rosenmuller. 'Paul could very properly use these words, because the calamities which the Jews endured, after the days of Habakkuk, were similar to those now threatened them by the Romans—which, indeed, should chiefly affect those living and rebelling in Palestine, but, in some degree, all the Jews in their dispersion.' *Scholia in loc.*
Grotius. "Beware lest that happen to you which your fathers experienced — your city and temple being destroyed, and yourselves carried into captivity, on account of your contemning the blessings of God." Annot. in loc.

SECTION LXIII.

Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles: For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed." Acts xiii. 46—48.

Gilpin. "The apostle, with great plainness, told them, that it was necessary for the gospel first to be preached to them, but, as they hardened themselves against it, it should now, according to the prediction of the prophets, be offered to the Gentiles. When the Gentiles heard this, they glorified God; and as many as were well disposed believed the gospel, which began now to spread through all the country.

The word *tutto*, in the original, may well signify *disposed, or prepared for*; but the translators of our English Testament give many words a predestinarian sense, which there is no reason for." Expos. in loc.

Heylin. Ver. 46, "Judge yourselves unworthy of eternal life: this eternal life consists in the experimental knowledge of God and Christ, as St. John xvii. 3. Those who think themselves not capable of such knowledge in the present state, judge themselves unworthy of it. Ver. 48, in a fit disposition, [common translation, ordained,] literal, in a rank, in a fit temper or disposition, to enter into that spiritual life which is rightly called eternal; for justice is immortal, see, too, ver. 46, they were euthetoi, 17*
well disposed, Luke ix. 62, therefore *tetagmenoi, ranked.*

Lec. in loc.

Knatchbull. After noticing and condemning the common translation of ver. 48, as ‘harsh and unnatural,’ Knatchbull remarks,—‘That, therefore, this place may bring no weight to the establishing of so controverted a sense, of which there will never be an end of disputing *till Elias come,* why may not these words be better distinguished and translated thus—and as many as were met together believed in eternal life. The Jews held themselves unworthy of eternal life, by putting the word of God from them, ver. 46. *But the Gentiles,* when they heard it, *they were glad, and glorified the word of the Lord,* and as many as were met together believed in eternal life." Annot. in loc.

Pyle. ‘The Gentile people received this with the utmost degree of religious joy and gratitude, and all among them that were of a sober disposition, and sincerely desirous to know the true religion, believed, and embraced the gospel.

*Ordained to eternal life:* that this phrase signified no other than what I have paraphrased it, and has not the least relation to any absolute and unconditional divine decree of these persons to eternal life, is so evidently and copiously demonstrated, by all good critics and interpreters upon this place, that I may well venture to tell the English reader, in the words of Grotius—*He that seeth it not is blind.*' Par. in loc.

Clarke. ‘*As many as were ordained to eternal life believed.* This text has been most pitifully misunderstood. Though the word in this place has been variously translated, yet, of all the meanings ever put on it, none agrees worse with its nature and known signification, than that which represents it as intending those who were *predetermined* to eternal life: this is no meaning of the term, and should never be applied to it.’ Com. in loc.

The quotation from Heylin's lectures, I think, gives the true sense of this passage. The others are inserted, to show that they, who suppose the *eternal life,* here mentioned, to mean a state of
endless happiness, disallow the opinion, (which some would support from this text,) that God has elected certain persons to the enjoyment of that life, and reprobated others to endless exclusion from it. Knatchbull's interpretation is certainly an uncommon one, though he defends it at considerable length, and offers several reasons, in proof of its correctness. His arguments need not here be quoted. By the common consent of all the fore-cited authors, the text in question affords no proof that any portion of mankind shall be 'cast off forever;' but, for aught which appears to the contrary, God may 'have compassion according to the multitude of his mercies.' Lam. iii. 32.

SECTION LXIV.

'Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God.' Acts xiv. 22.

That this passage (though sometimes quoted to imply the danger of being finally lost, by reason of the impediments to be encountered) has no relation, whatever, to the future life, may be seen from what follows: —

Hammond. 'And in all those cities gave confirmation to those whom before they had baptized, and exhorted them to persevere, and hold out against all terrors, counting and resolving with themselves, that christianity bringeth many tribulations necessary along with it.' Par. in loc.

Pearce. 'Through much tribulation enter, &c.: i. e., that those, who would at that time embrace the gospel of
Jesus, must expect to meet with great troubles and oppositions. The gospel is called by this title in chap. i. 3, and viii. 12, and elsewhere." \textit{Com. in loc.}

Pyle. 'To confirm and settle the new converts in courage and patience, under those hardships, which he told them, by his own example, and the very nature of the christian religion, (that was leveled against the vices and prejudices of mankind,) they could not but expect to meet withal.' \textit{Par. in loc.}

Rosenmuller. 'The \textit{kingdom of God}, in this place, as very frequently elsewhere, signifies the community of those who worship God in this world—the christian community. He who becomes a christian enters this community. The \textit{tribulations} are to be understood as those which are undergone on account of religion. Hence, the apostles took occasion to admonish the new converts, that these tribulations, on account of religion, should be patiently borne, even as they exhorted them to constancy. Concerning other miseries of life, which are not connected with religion, nothing is said in this place.' \textit{Scholia in loc.}

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\textbf{SECTION LXV.}

'And brought them out, and said, Sirs, what must I do to be saved?' \textit{Acts xvi. 30.}

It is often said, that this jailer here inquired how he should obtain everlasting salvation; and, from this inquiry and the answer of Paul, it is argued, that men will not be saved, under certain circumstances. There are some, however, who believed in punishment in the future life, who have given a different view of the case.

Rosenmuller. 'It is not credible, that this man, a pagan, should have been concerned about eternal salva-
tion. To be saved, therefore, will signify, as in any other language, to consult his safety. The keeper of the prison feared, lest he should be punished by the gods, because he had harshly treated men so venerable, and dear to God. He inquired, therefore, what he should do, that he might not be punished by God. Whether, indeed, the keeper of the prison had obtained any hope of a better life, from ancient tradition, or from the wisdom of the philosophers, or whether he had ever before this heard Paul preaching, is uncertain. Scholia in loc.

Wakefield. The passage is thus translated by Wakefield:—'and led them out, and said, Sirs, what must I do to be safe?' He adds this note:—

'To be safe: viz., to avoid punishment for what has befallen the prisoners and the prison; not doubting but those men, who had occasioned such extraordinary events, could deliver him from the power of his superiors. This is, beyond all doubt, the sense of the passage, though Paul, in his reply, uses the words in a more extensive signification—a practice common in these writings.' Note in loc.

Kenrick. 'In asking this question, "What shall I do to be saved?" or to be safe, the jailer, who had probably never heard of a future life of happiness or misery, as preached by the apostles, referred entirely to his personal security, about which he was naturally alarmed, in consequence of the earthquake which had shaken the house to its foundations, and opened the doors of the prison. The answer of Paul and Silas, therefore, assuring him, that if he would believe in Christ he should be safe, and his house, must refer to the same subject. In the circumstances in which the parties were placed, this was the natural and obvious meaning of the question and reply, and the interpretation is confirmed by the language of the apostles on a variety of occasions. To deliverance from Jewish superstition and heathen idolatry, by embracing christianity, they uniformly apply the term, salvation, or being saved. Thus we are told, that God will have all men to be saved, and brought to the knowledge
of the truth, where the latter expression explains what is meant by the former. The principal idea included in this salvation was evidently a deliverance from ignorance, superstition, and false worship; but it seems, also, to have been connected with a deliverance from temporal calamities; for with such calamities, we know that the Jews were threatened, and actually visited, for their rejection of the gospel, while those who embraced it were preserved safe. On this ground, the apostle Peter, Acts ii. 40, exhorts his countrymen to save themselves from this untoward generation. To similar evils, the heathen world might likewise be exposed, if they acted in like manner; with evils of this nature, the jailer was evidently threatened, when, on account of his severity to the preachers of the gospel, his house was shaken from the foundations. They might, therefore, with propriety, tell him, that if he believed in Christ, both he and his family would escape danger. This, indeed, was not the whole, or principal benefit, which he would derive from his faith, but it was all about which he inquired.

'I have dwelt the longer upon this passage, because the interpretation given is unusual, and may, probably, to some, appear harsh; but I am persuaded, that a proper consideration of the occasion, and of the usual language of the apostles, will reconcile the mind of the attentive inquirer to it.' Expos. in loc.

DODDRIDGE. What must I do that I may be saved? Grotius thinks, that in this inquiry the jailer went upon the natural principles of the immortality of the soul. Dr. Whitby, with much greater propriety, supposes that he spake thus to them, as referring to the testimony of the Pythoness, (ver. 17,) which had been so often and so publicly repeated, that these servants of the most high God taught the way of salvation. I apprehend the sense of what he says to be very extensive, as if he should have asked, 'What methods shall I take for my security?' Probably a vast multitude of ideas rushed into his mind at once. He saw by the earthquake the power and displeasure of God, and together with this, the sweetness and joy of Paul and Silas in their bonds, their willing continuance in prison, when they might so easily have
escaped, and their generous solicitude for the life of one who had used them so ill, were all circumstances fit to strike powerfully on a mind so passionate as his seems to have been and might all do their part toward convincing him that these men were indeed divine messengers, and that the divine displeasure was falling on the city, and particularly on himself, for persecuting them.' *Note in loc.*

He adds, concerning the nature of this salvation, in a note on ver. 31:—

'Thou shalt be saved, and thine house. The meaning cannot be, that the eternal salvation of his family could be secured by his faith, but that his believing in Christ would be the best security of his family from present danger, and that, if they also themselves believed, they would be entitled to the same spiritual and everlasting blessings with himself; which Paul might the rather add, as it is probable that many of them, under this terrible alarm, might have attended the master of the family into the dungeon.'

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**SECTION LXVI.**

'And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in which he will judge the world in righteousness, by that Man whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead.' *Acts xvii. 30, 31.*

**CAPPET.** 'Here the term *judge* signifies *to rule.* The connexion leads to this idea: God overlooking, so as not to punish, by withholding greater advantages from those who had made so little use of less, overlooking the times of ignorance, superstition, and idolatry, (see vs. 23, 25, 27, 29,) now no longer leaves men to seek after him in
his works, (see ver. 27,) but addressing himself to them more directly, and instructing them in a more perfect and efficacious manner, calls not only, as formerly, upon the Jews, when he brought them up out of the land of Egypt, and gave them a peculiar law, but upon all men, every where, to turn themselves from ritual observances, from superstition and idolatry, to serve him, the living and true God, in spirit and in truth, (see vs. 24, 25, 29, and also chap. xiv. 15, and 1 Thess. i. 9, and John iv. 21, &c.) for which purpose he appointed a season, and it is now come, during which he will rule the world in righteousness; he will, according to the truth and mercy which constitute his character, fulfil his promises in the revelation of himself, and of his will unto mankind, by the gospel preached to them, with the Holy Spirit sent down from heaven, presenting unto all men sufficient ground of faith in the Man whom he foreordained to be the light of the world, and whose character was pre-described by him, in as much as, by the Holy Ghost accompanying the witnesses of his doctrine, and of his resurrection, he avows himself to be well pleased in him, and testifies it to be an indubitable fact, that after he had laid down his life, in attestation of his doctrine, he raised him from the dead.' Crit. Rem. vol. i. pp. 207—211.

Macknight. 'In the Hebrew language, to judge signifies to rule, or govern. Thus, Judges, xii. 7, Jepthah judged Israel twelve years; 1 Sam. viii. 5, make us a king to judge us, like all the nations. Wherefore, by the apostles sitting on thrones, judging the tribes, may be understood, their ruling the christian church, of which the Jewish was a type, by the laws of the gospel, which their Master inspired them to preach, and by the infallible decisions, relative to faith and manners, which he enabled them to give in all difficult cases: such seems to have been the dignity which Jesus promised to his apostles.' Harm. Evan. Sec. 104, in Matt. xix. 28.

The quotation from Macknight is offered, merely in confirmation of what is said by Cappe, relative to the signification of the word judge. By the concurring testimony of these writers, it ap-
pears that the text may have legitimate application to the affairs of the present life, and, consequently, that we need not go into the future existence, to find the time of its fulfilment.

SECTION LXVII.

'And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled.' Acts xxiv. 25.

The only direct admission by any orthodox commentator, in relation to this text, which I have found, is the following, from Dr. Haweis. As I have not his commentary at hand, I copy the passage from the 'Trumpet,' where it appeared a few years since. I copy also certain remarks of the editor:

'This passage has been brought forward frequently, to prove the doctrine of a judgment in a future state. It has more especially been a subject of controversy, of late, between Messrs. Balfour and Hudson. The remarks of the latter may be found in his letters, pp. 129—131, and in his reply. Mr. Balfour's views may be found in his essays, pp. 278—286, and in his letters, pp. 123—134. Suffice it to say here, that Mr. Balfour maintained, that the proper translation of the passage was as follows:—'And as he reasoned of righteousness, temperance, and judgment about to come, Felix trembled.' This rendering was supported by the criticisms of Campbell and Parkhurst.

'It is a fact with which we were not, until lately, acquainted, that the celebrated Dr. Haweis, in his translation of the New Testament, has rendered the passage in the same manner. The following is his version of it:

'And as he discoursed of righteousness, and temp-
rance, and the judgment which is ready to be revealed, Felix, being greatly terrified, replied," &c.

'This Dr. Haweis (continues the editor of the "Trumpet,"') was as warmly devoted to orthodox notions as ever man was; and he therefore cannot be accused of translating the above passage through any bias in favor of system. He says, in his preface, "I have endeavored to render every passage with the most literal exactness— to use the most forcible and clear expressions corresponding with the original—not to omit a particle—preserving the participles, and following, as much as the genius of our tongue will permit, the exact order of the Greek words, persuaded that, thus placed, the sense often receives clearness and energy."' Trumpet, vol. iii. p. 79.

SECTION LXVIII.

'Who, knowing the judgment of God, that they which commit such things are worthy of death; not only do the same, but have pleasure in them that do them.' Rom. i. 32.

The death here mentioned is, by some, explained to mean endless punishment in the future life. But there is sufficient orthodox authority for giving it a very different interpretation. The authors, I shall quote, understand death to be the death of the natural body.

Whitby. 'That murder, adultery, and unnatural lusts, deserved death, they knew, not only by the light of nature, and of conscience, but by their own laws condemning them who did them to death. That all these sins, being species of iniquity, condemned by the law of nature, rendered them obnoxious to the displeasure of that God, who is the Governor of the world, and the Avenger of all unrighteousness, and so obnoxious to death for violating the laws he had given them, to govern
themselves by — they might know by the light of nature.' Ann. in loc.

Macknight. 'God hath written on the hearts of men, not only his law, but the sanction of his law; for the fear of punishment is inseparable from the consciousness of guilt. Farther, that the heathens knew that the persons, guilty of the crimes mentioned by the apostle, merited death, is evident from the laws which they enacted for punishing such persons with death.' Note in loc.

Grotius. 'There are certain crimes, which, by common consent, are allowed to deserve death. See Acts xiii. 28, xxiii. 29, xxv. 11, 25, xxvi. 31, xxviii. 18. Such are murder, adultery, and unnatural lusts, to which these words refer.' Ann. in loc.

SECTION LXIX.

'And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and forbearance, and long suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up wrath against the day of wrath, and revelation of the righteous judgment of God.' Rom. ii. 3—5.

This passage is considered, by orthodox commentators generally, to imply punishment after death; yet at least one believer in the doctrine of retribution in the future life, for the deeds performed on earth, gives a different view of it.

Capp. 'Here repentance manifestly signifies that which was to save from the wrath to come, and ought to be compared with the second epistle of Peter, third chapter, which undoubtedly refers to the dissolution of the Jewish state, &c.' Crit. Rom. vol. i. pp. 136, 137.
I add, only, that not a word is found, here, respecting the duration of the punishment which might be adjudged to transgressors; so that, even if the text were allowed to relate to the future life, the doctrine of endless misery could derive no support from it. But then it should be remembered, that there 'is a God that judgeth in the earth,' Ps. lviii. 11. Our Saviour declared, 'for judgment I am come into this world;' John ix. 39, and again, 'now is the judgment of this world,' John xii. 31. Hence it would seem, that the revelation of God's righteous judgment may as rationally be expected in the present life, as in the future.

SECTION LXX.

'But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile: But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile: For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law.' Rom. ii. 8—12.

Most of the orthodox commentators agree, in supposing this passage to indicate punishment after death. The reader will observe, however, that the apostle says nothing here of the endless continuance of punishment, nor even one word denoting the time of its infliction to be in the future life; but the whole passage, to say the least, may just as easily be understood to have relation to the present life, as to the future. If any suppose the word perish must denote misery in the future life, let him consult the notes on 1 Cor. i. 18, and
2 Cor. ii. 15, 16. (Sections lxxvii. and lxxxiv.) I quote the testimony of a standard critic, who allows, that, although this passage may be understood as descriptive of torment after death, yet it may also be fairly interpreted to refer to punishments administered in the present life.

Grotius. 'Although what is here said may properly apply to the punishments of another life, yet God chooses more speedily to manifest, in a signal manner, his severity against the contumacious: against the Romans, by subjecting them to the worst species of tyranny, and to bloody civil wars; and against the Jews, by utterly casting them out from their native land, and abolishing their political and ecclesiastical privileges.' *Annot. in loc.*

SECTION LXXI.

'What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord.' *Rom. vi. 21.—23.*

Many have insisted, that the death, here mentioned, is eternal death, or endless misery, not considering the contradiction, thus involved, inasmuch as the same persons both endured the death, and enjoyed the life. Of the writers quoted below, the two first understand, by death, the unhappy consequences of sin in the present life, as is evident from their representing the persons, of whom the apostle speaks, as having already endured the evil; the last seems to understand the word to mean an utter extinction of being,—annihilation,—from
which men are to be saved by the grace of God, through Jesus Christ. But neither of them appear to have had the least idea, that the apostle was speaking of torment after death.

Gilpin. 'Take then a review of your lives, and consider whether any advantages accrued from sin, which were equivalent to its consequences — whether any of its enjoyments could counterbalance misery and death. — Consider, also, whether you have any reason to repent of these new engagements, which lead you, through a life of holiness, to everlasting happiness.' Expos. in loc.

Diodati. 'Consider what was the reward you had of your bondage then; it was nothing but death: therefore, by the lamentable and horrible state that you were in then, you may judge what a happy state you are now brought into, to cleave unto the one, and altogether fly the other.' Annot. in ver. 21.

Hallet. 'The wages of sin is death — eternal death in the grave, without hope of a resurrection; but the gift of God is eternal life, through Jesus Christ our Lord.' Notes, &c., vol. i. p. 325.

SECTION LXXII.

'As it is written, Jacob have I loved, but Esau have I hated.' Rom. ix. 13.

The time has been, when these words were quoted, as affording incontrovertible proof, that some men are elected to endless happiness, and others reprobated to endless misery. I might quote orthodox testimonies to the contrary, almost indefinitely; the following, however, may suffice:—

Hammond. 'According to the prediction of the elder's serving the younger, Mal. i. 2, 3, which, though
it had been true in their persons—Jacob getting away the birthright first, then the prime blessing from Esau—yet it had not its primary completion in their persons, (it no way appearing probable, that Esau did, in his person, forsake the true God, and fall off to idols,) but had its principal and full accomplishment in their posterities, of whom Malachi hath delivered it from God, long after the death of both their persons, that God preferred the Israelites before the Edomites,' &c. *Par. in loc.*

*Gilpin.* 'It is plain, the everlasting state of Jacob and Esau, as individuals, is not here even hinted at.' *Note in loc.*

*Doddridge.* 'It is certain the apostle does not here speak of the eternal state of Jacob and Esau, (whatever some may suppose deducible from what he says, nor does he indeed so much speak of their persons as of their posterity; since it is plainly to that posterity that both the prophecies which he quotes in support of his argument refer. Gen. xxv. 23, Mal. i. 2, 3. *His laying waste the heritage of the Edomites for the dragons of the wilderness,* is so different a thing from his appointing the person of Esau to eternal misery by a mere act of sovereignty, without regard to any thing done or to be done by him to deserve it, that I will rather submit to any censure from my fellow-servants than to deal so freely with my Maker as to conclude the one from the other.' *Note in loc.*

*Whitby.* 'It is evident that the apostle speaks not here of the persons, but of the nations and posterity, of Jacob and Esau; or, not of them personally, but nationally considered.' *Annot. in loc.*

*Locke.* 'These words——are to be taken in a national sense, for the preference God gave to the posterity of one of them, to be his people, and possess the promised land before the other.' *Note in loc.*

*Clarke.* 'It incontestibly appears, from these passages, that the prophet does not speak at all of the person of Jacob or Esau, but of their respective posterities. Now, if the prophet speaks neither of the person of the one, nor of the person of the other, but of their posterity only, then it is evident that the apostle speaks of them in the same way.' *Com. in loc.*
SECTION LXXIII.

'What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction.' Rom. ix. 22.

When the doctrine of election and reprobation was in its glory, this was a very popular proof-text. And now that that doctrine is, as much as possible, kept out of sight, by those in whose creeds it exists, yet the text is often alleged, in proof of endless misery in the future life. The following named writers, however, assert, that the apostle had no special reference to individuals, but was speaking of the national rejection of the Jews: —

Macknight. 'The apostle, by giving the Jews the appellation of vessels of wrath, fitted for destruction, carries on the similitude of the potter, by which he had illustrated God’s sovereignty in his dealings with nations, ver. 21. For as a potter, when he finds that a vessel which he hath made does not answer the use he intended it for, casts it from him in anger, and breaks it, and hath a just title so to do — God, in like manner, was about to cast the Jewish nation away, and to destroy it in his displeasure; and he had a right so to do, on account of its idolatries and rebellions, and more especially for their crucifying Christ.' Note in loc.

Locke. 'The apostle, by the instance of a potter’s power over his clay, having demonstrated, that God, by his dominion and sovereignty, had a right to set up or pull down what nation he pleased, and might, without any injustice, take one race into his particular favor, to be his peculiar people, or reject them, as he thought fit — does, in this verse, apply it to the subject in hand, viz., the casting off the Jewish nation, whereof he speaks here, in terms that plainly make a parallel between this and his dealing with the Egyptians mentioned, ver. 17,' &c. Note in loc.
Gilpin. 'Suppose God, to make his indignation against sin the more exemplary, hath reserved the impetent Jews, to be punished in one general or national rejection,' &c. Expos. in loc.

Clarke. 'As the Jews of the apostle's time had sinned, after the similitude of the Egyptians, hardening their hearts, and abusing his goodness, after every display of his long-suffering kindness—being now fitted for destruction, they were now ripe for punishment; and that power which God was making known for their salvation, having been so long, and so much, abused and provoked, was now about to show itself in their destruction as a nation. But, even in this case, there is not a word of their final damnation; much less, that either they, or any others, were, by a sovereign decree, reproved from all eternity, and that their very sins, the proximate cause of their punishment, were the necessary effect of that decree which had, from all eternity, doomed them to endless torments. As such a doctrine could never come from God, so it never can be found in the words of his apostle.' Com. in loc.

Whitby. 'What injustice, therefore, is it, in God, to deal with you as he dealt with an hardened Pharaoh, you having as oft refused to hearken to his voice, as Pharaoh did? Or, what if he long hath, and still at present bears with, such vessels of wrath, fitted for destruction, till in a more illustrious manner, and with more signal marks of his displeasure, for thus rejecting the gospel and the promised Messiah, he swallow up their nation, their people, their temple, and their holy city, in one general destruction? Is it not for the glory of the divine power and wisdom, to reserve the rejectors of the Messiah sent to bless them, and the persecutors of the Christian faith, to be at last cut off with such a remarkable destruction, as shall render it visible to the world, that God's indignation is incensed against them for this sin, and so shall give to Jew and Gentile a farther motive to believe in Jesus?' Annot. in loc.

Brownell. 'Vessels of wrath; viz. the unbelieving Jews, who for their wickedness and unbelief were the objects of God's wrath, and fitted for destruction; meaning,
as is most probable, for their destruction as a nation.'

Expos. in loc.

Grotius. 'Willing to show his severity and power against the impious Jews, in the judgments executed by the Romans; for the apostle here intends the desolation predicted by Daniel and by Christ.' Annot. in loc.

SECTION LXXIV.

'Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.' Rom. xiii. 2.

It seems to be a strange fancy, that a man should incur endless damnation, by resisting the authority of the civil government; yet several of the old commentators, and some among the more recent, have attempted to prove that such is the fact, by the text. Whether any among the orthodox hold this opinion, now; or whether they admit, that, in this case, damnation does not imply misery after death; as this word is so often alleged, as proof of endless misery, it may be well to quote the opinion of a few commentators, in regard to its import.

Whitby. 'They shall be sentenced, punished, and condemned for it, by the magistrate, who is a terror to all evil works. So the word krima signifies in these words, fearest not thou God, seeing thou art, en auto krimati, under the same sentence of condemnation by the magistrates, Luke xxiii. 40. See note on chap. v. 16. And to this sense the connexion inclines—he shall receive sentence or punishment (from the rulers,) for rulers are a terror to evil works; if, therefore, thou doest evil, be afraid, for he beareth not the sword in vain,
but is an avenger of wrath. Or, if he escape the hands of the magistrate, he shall be punished by that God, whose minister and ordinance the power he resisteth is; this follows from the obligation to be subject, not only out of wrath, but also from conscience towards God. But hence it does not follow that he must be damned, as that imports his being sentenced by God to eternal torments; it follows not from the word *krima*, (in the text translated *damnation,* ) seeing that, in its literal import, signifies judgment, and no more, and sometimes is applied to human judgments,’ &c. *Annot. in loc.*

*Locke.* ‘So that he who resisteth the power resisteth the ordinance of God: and they that resist will be punished by those powers that they resist.’ *Par. in loc.*

*Clarke.* ‘*Shall receive to themselves damnation; kríma, condemnation;* shall be condemned both by the spirit and letter of that constitution, which, under pretence of defending or improving, they are indirectly laboring to subvert.’ *Com. in loc.*

*Wakefield.* ‘Whosoever, therefore, setteth himself against the power, he opposeth the appointment of God; and such opposers will bring punishment upon themselves.’ *Trans. in loc.*

*Brownell.* ‘Damnation; rather judgment or condemnation; i. e., they shall be punished for it.’ *Expos. in loc.*

*Grotius.* ‘*Shall receive to themselves damnation:* not less than those who opposed themselves to the Sanhedrim, Deut. xvii. 12, or to the king, 1 Kings ii. 42, or to their parents, Deut. xxi. 18.’ *Annot. in loc.*

By referring to the places, here cited, the reader will perceive, that the damnation, or punishment inflicted, was the death of the body. Hence it appears to have been the opinion of Grotius, that such is the nature of the damnation, or punishment, mentioned by the apostle in this place.
SECTION LXXV.

'But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.' Rom. xiv. 10.

As far as my examination has extended, all the orthodox critics suppose the judgment, here indicated, shall be in the future life. There are one or two circumstances, however, to which I ask the reader's attention. (1,) It is not said, here, that a single soul shall be punished at the judgment; perhaps, however, this may be implied, inasmuch as punishment seems to be indicated in a similar passage, 2 Cor. v. 10. But, (2,) in those passages, where Jesus plainly asserts he will reward and punish men according to their deeds, some of the orthodox critics allow that the judgment was in this world. See notes on Matt. xvi. 27, 28, xxv. 31—46, &c. See also Clarke's note on Matt. x. 15, Whitby on Rom. xiii. 2, and Cappe on Acts xvii. 31. (Sections xxviii, xlv, xvi, lxxiv, and lxvi.)

Under such circumstances, I see nothing which necessarily requires this text to be interpreted with reference to another life. It is admitted that Jesus does judge and punish men in this life; what necessity is there, then, for understanding this text to relate to the future existence?
SECTION LXXVI.

"Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith, is sin." Rom. xiv. 22, 23.

The phrase, to be damned, is considered by many as uniformly implying the idea of endless misery. Hence, some have thought this text afforded proof, that a portion of mankind shall be miserable in the future life. But, from the following quotations, it will be seen, that others interpret it differently.

Gilpin. 'Be satisfied, then, with the liberty you allow yourselves; only be careful, that religion and conscience allow it likewise; for, in all cases of this kind, doubt is guilt.

'Our translation expresses the original too strongly. He that doubteth is damned if he eat. The apostle only means to express the wrongness of any action about which we doubt. Damned should be translated condemned; or, in his own conscience, convicted.' Expos. Note in loc.

Wynne. 'He that maketh a difference [doubteth] between clean and unclean food, is condemned by his conscience, if he eat,' &c. Note in loc.

Gill. 'Damned: not with everlasting damnation, which is not the consequent of, nor connected with, such an action, as eating of a thing indifferent, with a scrupulous conscience; but such a one is condemned in his own conscience.' Expos. in loc.

Clarke. 'He that doubteth: this verse is a necessary part of the preceding, and should be read thus: but he that doubteth is condemned, if he eat, because he eateth not of faith. The meaning is sufficiently plain. He that feeds on any kind of meats prohibited by the Mosaic
law, with the persuasion in his mind, that he may be wrong in so doing, is condemned by his conscience for doing that which he has reason to think God has forbidden.  

Grotius.  "Is damned: that is, by himself."  Annot. in loc.

In this short note, Grotius has sufficiently expressed his opinion concerning the damnation, or condemnation, mentioned in the text, and he fully agrees with the other writers quoted, in supposing it to be merely the condemnation of one's self by his own conscience.

SECTION LXXVII.

"For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." 1 Cor. i. 18.

The word perish, which here occurs, has been supposed, by some, to indicate misery in the future existence. But, from the quotations which follow, it will appear to be admitted, that saved and perish, in this place, merely indicate the different situations of believers and unbelievers in this life. Those who are saved are 'saved from their sins and prejudices;' while those who are not thus saved are said to be perishing. But all this was experienced in the present life.

Hammond. "For the preaching a crucified Saviour, requiring belief in him, obedience to him, who was shamefully put to death, and believing on whom may probably bring the same on us, may seem a ridiculous thing to impenitent unbelievers; but to us, who have come into Christ by repentance and faith, it is the
most glorious evidence of the power of God.' Par. in loc.

See also Hammond’s note on Luke xiii. 23, quoted in section xiii.

Gilpin. ‘The simplicity of the cross, indeed, which hath ever been my subject, though it is the great foundation of all our hopes, is little understood by worldly men.’ Expos. in loc.

Pearce. ‘The account and doctrine of the cross is looked upon by unbelievers, who are in a perishing condition, as a foolish doctrine; human eloquence cannot move and convince them to it: but they who are saved, i.e., the Christian converts—those who profess Christianity—know and see, that our preaching, both by reason of the wide-spreading of it, and because of the miracles which accompany it, is no less than the power of God.’ Par. in loc.

Pyle. ‘This plain and clear article of a crucified Saviour looks, indeed, to obstinate unbelievers, men conceited of their philosophical speculations, and proud of their own learning, like a ridiculous and mean method of salvation and happiness. But to all Christians, who have duly considered and embraced it, it appears the most effectual that can be for the honor of God, and the benefit of sinful mankind.’ Par. in loc.

Horne. On the subject of election, and ‘indeflectibility from grace,’ Horne remarks, that certain passages have no relation whatever to the doctrine of election; and that if the translators of our authorized version had rendered the original of Acts ii. 47, literally, as they have done in other parts of the New Testament, it would have run thus: the Lord added daily to the church tous sozomenous, the saved; that is, those who were saved from their sins and prejudices; and so the passage is rendered by Drs. Whitby and Doddridge, and other eminent critics and divines.’ In a note, he adds:
It is worthy of remark, that the participle soxomenous occurs in four other places of the New Testament, in all which, our translators give the true meaning. These are Luke xiii. 23, are there few that be saved?—1 Cor. i. 18, but unto us which are saved.—2 Cor. ii. 15, in them that are saved.—Rev. xxi. 24, the nations of them which are saved. In none of these instances have the translators given the forced and arbitrary meaning above noticed, and no reason can be assigned why they should have so rendered Acts ii. 47. Intro. &c. vol. ii. 684.

The obvious import of Horne's note is, that, in the passage under consideration, (for he quotes this, among others,) those who are saved are the persons, who, when the apostles wrote, 'were saved from their sins and prejudices;' and consequently, those that perish are those who then remained in 'their sins and prejudices.' Thus he, like the other authors quoted, explains the whole text with reference to a state of things existing on the earth, and not to a state which shall exist in the future life.

SECTION LXXVIII.

Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 1 Cor. vi. 9—11.

This passage has been triumphantly quoted, as affording proof, that such persons, as are here described, shall never be saved. But it should be
remembered, (1,) That the kingdom of God frequently indicates the privileges of the gospel in this life, rather than endless happiness in the next; and this may be its signification here. See notes on Matt. iii. 2, John iii. 3, 5, (sections i. and l.) and other passages where this phrase occurs. (2,) That the text itself contains proof, that those who have sustained this character may, nevertheless, on repentance, enter the kingdom, as the persons addressed already had done; so that, whatever this kingdom may indicate, before it can be shown from the text, that some shall never enter it, it must first be proved, that they shall never repent. The quotations, below, plainly recognize the fact, that persons of such vile characters are excluded from the kingdom, no longer than until they repent.

Dutch Annotations. 'Namely, except they repent, and leave off to be such any more, as the following verse imports.' Annot. in ver. 10.

Gilpin. 'But I fear there is great wrongness of practice among you; and, together with the impurities of which I have just been speaking, there are excesses of another kind—covetousness, extortion, and dishonesty—which equally exclude you from all hopes of inheriting the blessings of the gospel. Once, no doubt, many of you were deeply immersed in all these vices; but you should consider, that you have been called to a state of holiness, and that you have been baptized and sanctified through the Holy Spirit.' Expos. in loc.

Calmet. 'The kingdom of heaven is not to be hoped for by those who have been guilty of such sins, unless they shall expiate them by true repentance.' Com. in loc.

Clarke. 'There are here ten classes of transgressors, which the apostle excludes from the kingdom of God; and any man, who is guilty of any one of the evils mentioned above, is thereby excluded from this kingdom, whether it imply the church of Christ here below, or the state of glory hereafter.' Com. in loc.
Thus does Dr. Clarke allow, that the *kingdom* may probably mean 'the church of Christ here below.' And, in his notes on the subsequent verse, (11th,) he allows, that those who are thus guilty shall, on repentance, be admitted into the kingdom, whatever that kingdom may be.

**SECTION LXXIX.**

...And through thy knowledge shall the weak brother perish, for whom Christ died? 1 Cor. viii. 11.

Here, again, we have the word *perish*, which has been supposed to indicate misery after death. See the notes on chap. i. 18, and 2 Cor. ii. 15, 16. (Sections lxxvii. and lxxxiv.) The writers quoted below understand this word to denote a state of inconvenience and affliction in this life, and not a state of torment in the next.

Gilpin. 'Is there no offence, in contradicting the whole scheme of your redemption, by leading your brother into sin, from which Christ died to redeem him?' Expos. in loc.

Gill. 'The *perishing* of this weak brother is to be understood of his peace and comfort, and is explained by *defiling* his conscience, ver. 7, by *wounding* it, ver. 12, and making him to *offend*, ver. 13, through an imprudent use of christian liberty in those who had the greater knowledge, and by a participation of things offered unto idols in an idol's temple, and not of his eternal damnation in hell, which could never enter into the apostle's thought, as to be brought about hereby, as appears from ver. 8,' &c. Expos. in loc.

Grotius. 'Perish: i. e., by degrees renounce christianity, inquiring with himself, why he should incur per-
section on account of things indifferent.' *Annot. in loc.*

Gr. and Eng. Test. 1729. 'So that your notions may endanger the life of thy weak brother, for whom Christ died.' *Trans. in loc.*

Beausobre and Lefranc. 'The sense is, thy weak brother will be thus induced to do that which is contrary to his own conscience, and possibly will relapse into idolatry, from which he has been converted.' *Note in loc.*

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**SECTION LXXX.**

'But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway.' 1 Cor. ix. 27.

Some have supposed the apostle to express a fear, in this place, that he should fail of obtaining final salvation. And hence it is argued, that others are in the same danger, and that some will doubtless be cast off forever. But there are several orthodox writers who explain the passage differently.

Assembly's Annotations. 'The word signifieth not a *reprobate*, as if he were uncertain of his election, or of obtaining the prize—for the contrary appears, Rom. viii. 38, and 2 Tim. iv. 7, 8—but *reprovable* or *faulty*, &c. *Annot. in loc.*

Gill. 'I myself should be a castaway, or rejected, or *disapproved of*: that is, by men. The apostle's concern is, lest he should do any thing which might bring a reproach on the gospel, lest some corruption of his nature or other should break out, and thereby his ministry be justly blamed, and be brought under contempt, and so he be rejected and disapproved of by men, and become useless as a preacher; not that he feared he should become a *reprobate*, as the word is opposed to an elect.
person, or that he should be a castaway eternally, or be everlastingly damned; for he knew in whom he had believed,' &c. Expos. in loc.

Geneva Bible. 'Lest he should be reproved of men, when they should see him do contrary, or contemn that thing which he taught others to do.' Note in loc.

Tomson's Beza. 'This word (reproved,) is not set as contrary to the word elect, but as contrary to the word approved, when we see one by experience not to be such an one as he ought to be.' Note in loc.

SECTION LXXXI.

'For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.' 1 Cor. xi. 29.

Many timid persons have been prevented from celebrating the dying love of our Saviour, in the manner prescribed by him, through the fear, that, on account of some unworthiness in them, they might thus incur endless damnation, of which they suppose the apostle here speaks. It will be seen, however, by the following quotations, that many orthodox writers allow, that, by damnation, the apostle intended only temporal judgment or punishment:—

Whitby. 'Damnation: the word imports temporal judgments; as when St. Peter saith, the time is come, arxasthai to krima, that judgment must begin at the house of God, 1 Pet. iv. 17, not damnation, surely. And this is certainly the import of the word here, (1,) Because the Corinthians did thus eat unworthily, and yet the judgments inflicted on them for so doing were only temporal, viz., weakness, sickness, and death, ver. 30. (2,) Because the reason assigned for those judgments is, that they
might not be condemned in the other world, or that they might not be obnoxious to damnation.' Annot. in loc.

Locke. 'Damnation, by which our translation renders *krima*, is vulgarly taken for eternal damnation in the other world; whereas *krima* here signifies punishment of another nature, as appears by vs. 30—32.' Note in loc.

Macknight. 'Drinketh punishment. That this is the signification of *krima* here, is plain from the following verse, where the Corinthians are said to be punished with sickness, debility, and death, for eating unworthily. Besides, *krima* is often used in the New Testament to denote punishment. See Matt. xxiii. 14, Rom. xiii. 2, James iii. 1, and 1 Pet. iv. 17.' Note in loc.

Pearce. 'Krina (damnation,) signifies here, temporal punishment, viz., weakness, sickness, and death, as is plain from ver. 30.' Note in loc.

Clarke. 'Krina—judgment, punishment: and yet this is not unto damnation; for the judgment, or punishment, inflicted upon the disorderly and the profane, was intended for their emendation; for in ver. 32, it is said, when we are judged, *krinomenoi*, we are chastened, *paideuometha*, corrected as a father does his children, that we should not be condemned with the world.' Note in loc.

Gilpin. 'For you may be assured, that this unworthy manner of receiving it will, in some shape or other, provoke God's indignation against you.' Expos. in loc.

Peirce. This standard critic unquestionably understands by damnation, in this place, temporal judgment. 'What this judgment was,' says he, 'appears from the next verse: for this cause many are sickly and weak among you, and many sleep.' Note in Heb. vi. 2.

Wynne. 'Damnation is a very harsh expression, and wide of the apostle's meaning, who tells the Corinthians, in the next verse, that many of them were weak and sick. He afterwards says, (ver. 32,) we are judged, i. e., corrected, as the apostle explains it in the same verse, that we may not be condemned. Hence it plainly appears, that judgment here implies paternal chastisements.' Note in loc.
SECTION LXXXII.

‘If in this life only we have hope in Christ, we are of all men most miserable.’ 1 Cor. xv. 19.

Some have used this passage, when speaking of what they call a ‘false hope,’ to show, that, if men indulge such a hope as will only endure through life, they must suffer endless misery, and are therefore of all men most miserable. Others have said, that Christians are far less happy in this world than the openly profane, and that they are, therefore, more miserable than others, unless there be a future retribution, when they shall be rewarded, and sinners punished; and they have quoted this text in proof of their assertion. Against both these opinions, I offer the following quotations:—

Hammond. ‘And indeed if Christ were not risen, if all our hope in Christ hath been terminated with this life of his on earth, (or if all the advantages which we reap by Christ are those which we enjoy here, who are worse used than any other men, persecuted continually for our profession of Christ,) it would then follow, that (as once the apostles deemed themselves upon his death, not knowing he was to rise again, so) we christians should be the most unhappy persons, the most proper objects of compassion, that are in the world.’ Par. in loc.

Pearce. ‘If in this life we have no other hope and confidence but in Christ, (and if he be still dead, and not risen,) we are more to be pitied than any other men; we are sadly deceived; we have denied ourselves, and been denied by others; have mortified ourselves, and been persecuted by our fellow-creatures, upon the account of our belief and hope in one who is not existing, and therefore can neither succor us here, nor reward us hereafter.’ Par. in loc.

Wynne. ‘We, i. e., the apostles and preachers of
christianity, amidst our persecutions and distresses, without the comfortable hopes of immortality.' Note in loc.

Macknight. 'Here the apostle answers an objection, which, according to his manner, he does not mention, but supposes the reader to have made it in his own mind. The objection is this: "the apostles know that Christ hath not risen, and that there will be no resurrection of the dead; but they preach these things for the sake of some present advantage." To this, St. Paul replies, "If in this life only we have hope by Christ, we are of all men most miserable;" because, by preaching the resurrection, we expose ourselves to every possible present evil, and if there is to be no resurrection of the dead, there is no future state in which we can enjoy any thing.' Note in loc.

Scott. 'If the consolations, derived from the hopes andearnests of another life, were to be thus torn from christians, and they had no other benefit from Christ than what related to this present life, they would be of all men most miserable. Some explain this wholly of the apostles, as exposed to peculiar hardships and sufferings, and as peculiarly guilty in propagating an impos- ture, if, indeed, Christ was not risen: but there seems no proof that this restriction was intended. It does not follow, that christians would, in fact, be more unhappy than other men, if there should be no future reward; for even then, their hopes of it, and that consolation which is thence derived, would counterbalance their peculiar trials, self-denials, and hardships; but if this hope and consola- tion were taken from them, they would, indeed, be more miserable than other men, having lost their relish for those vain pleasures which alone could be hoped for; experiencing earnests desires, which must certainly be disappointed, and enduring many peculiar evils, without any peculiar support and consolation. The fact, how- ever, is, that christians have not only the hope of a future felicity, (which, even if groundless, must afford great consolation while it prevails,) but also the earnests, the beginnings, and first-fruits of it, in those holy affections towards God, and that joy in him, which a stranger intermeddleth not with; and therefore they are so far from
being of all men most miserable, that they of all men enjoy the most solid comfort, amidst their difficulties and trials, and even in the seasons of the sharpest persecutions.' Note in loc.

Doddridge. 'It is quite foreign to the purpose to argue from this text, as some have done, that "if there were no future state, virtue would make men more miserable than they would otherwise be." It is evident St. Paul here speaks, not of the case of good men in general, if their hopes of future happiness should after all be disappointed, but of the case of the apostles and other preachers of Christianity, if amidst all their hardships and persecutions they were not supported by this hope. Destitute of this amidst the extremest sufferings, they must have been perpetually subjected to the upbraidings of their own minds for sacrificing every view of happiness in this world or another, to advance what they knew to be a pernicious falsehood. Perhaps there never were men on earth so criminal and so wretched as they must, on this supposition, have been.' Note in loc.

SECTION LXXXIII.

'If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha.' 1 Cor. xvi. 22.

This has been quoted as a denunciation of torment in the future life. But that this was not the meaning of the apostle, is admitted by many orthodox critics.

Hammond. 'If any man love not Christ so well as to confess him, but renounceth him in time of temptation, as the Gnostics affirm it lawful to do, let him fall under the heaviest censures of the church.' Par. in loc.

Geneva Bible. 'If any man love not the Lord Jesus
Christ, let him be had in execration, yea, excommunicate to death.' Trans. in loc.

PYLE. 'Whoever among you maliciously and obstinately breaks the peace and credit of the christian church, by wicked factions, or scandalous vices, let him be excommunicated, and left to the terrible judgment of God, till he repents and reforms.' Par. in loc.

WAKEFIELD. 'If any love not the Lord Jesus Christ, let him be separated from you. Our Lord is coming.' Trans. in loc.

CLARKE. 'Does not the apostle refer to the last verse in the Bible? Lest I come and smite the land with a curse. And does he not intimate that the Lord was coming to smite the Jewish land with that curse, which took place a very few years after, and continues on that gain-saying and rebellious people to the present day? What the apostle has said was prophetic, and indicative of what was about to happen to that people. God was then coming to inflict punishment upon them. He came, and they were broken and dispersed.' Note in loc.

ROSENMULLER. 'If any man love not Jesus Christ: i.e., so that he shall lightly regard his doctrine, or cast impediments in the way of this saving doctrine, for the sake of his own advantage, let him be separated from our society. I have no communion with such a one.' Scholia in loc.

SECTION LXXXIV.

'For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?' 2 Cor. ii. 15, 16.

Certain of the clergy are fond of quoting these words, in application to themselves and their hearers. They attempt to frighten the timid, by as-
suring them, that every sermon they hear will aggravate their final damnation, unless they shall seasonably repent. And this, they represent the apostle to have intended, in the text. But, in the following quotations, it is admitted, that, by them who perish, the apostle meant those who are subject to the unhappy consequences of unbelief in this life, and not those, (if there be any,) who shall endure endless misery.

Hammond. 'For, by our preaching the gospel, we perform a very acceptable service to God, and bring in glory to his name, offer up a sweet-smelling sacrifice unto him, among all sorts of people, both among the penitent believers, which receive the faith, and live according to it, and the impenitent unbelievers, that receive it not. For though this sweet perfume, to the obstinate impenitent, hath been the most perfect poison, (as high perfumes sometimes are,) they have grown the worse for the gospel's coming among them; yet, to all that have forsaken their old courses of sin, and obeyed this call to a new life, it hath been the most comfortable vital savour that ever came to them. This is a weighty employment, and, unless God did particularly enable us, we could never be fit for it.' Par. in loc.

Gilpin. 'But, still, great is the difficulty of our ministry. To some we are the means of life, while we increase the guilt of others, who continue incorrigible under our reproof.' Expos. in loc.

Horne. See a note from Horne, relative to this text, quoted in 1 Cor. i. 18. (Section lxxvii.)

For further remarks on this subject, see the notes on the next passage quoted, where the same word occurs, with a different translation.
SECTION LXXXV.

‘But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.’ 2 Cor. iv. 3, 4.

The word, here rendered lost, is the same, (ap-pollumenos,) which occurs in the passage last noticed, and is there translated perish. This term, Hammond, as the reader will perceive, understands to mean, not a damned spirit in the future life, but an obdurate, obstinate unbeliever; yet this is the principal word, which has induced any one to suppose that the doctrine of endless misery is taught in this passage. That the whole has its application to the affairs of this life, is allowed by the writers here quoted:—

Hammond. ‘Which we have done so plainly, that if the gospel of Christ, preached by us, be yet obscure, it is so only among obdurate, obstinate unbelievers, ver. 4; see chap. ii. 15. Such as have their eyes so blinded by Satan, or their own worldly advantages, that the gospel of Christ, most powerfully and plainly revealed by him, and shining forth in our preaching, since his departure from the earth, (and this most certainly the revelation of the immutable will of God, whom Christ represents to us, not as an ordinary picture doth the body, but as a real substantial image of him,) is not permitted to have any impression or influence on their hearts; they will not see, be it never so illustriously visible.’ Par. in loc.

Gilpin. ‘It is impossible, indeed, that any one should resist the force of this pure and rational belief, unless his understanding were first disturbed by the wickedness of the world.’ Expos. in loc.

Pyle. ‘Nor can what I have preached and written to you be denied to be the sincere gospel truth, unless by such sensual and profligate men, whose affections are so
wedded to their temporal ends and advantages, that they have no relish of the wise and glorious purposes of the religion of Jesus Christ, the Son of God, the image of the Father, and the revealer of his true and last will to mankind.’ *Par. in loc.*

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**SECTION LXXXVI.**

For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.’ 2 Cor. v. 10.

This passage, like Rom. xiv. 10, all the orthodox commentators, so far as my examination has extended, agree in referring to a judgment, which, they say, shall be rendered in the future life. A few remarks concerning the judgment, here indicated, may be found at Rom. xiv. 10. (Section lxxv.) In this place, I shall quote the passage, omitting the words in italics, which our translators added, to complete what they supposed to be the sense: — ‘For we must all appear before the judgment-seat of Christ, that every one may receive the things in body, according to that he hath done, whether good or bad.’ The reader will observe, (1,) That the text, in this form, gives no intimation that the judgment is to be rendered after death; but, on the contrary, its most obvious import is, that men shall be rewarded or punished on the earth, in as much as they shall receive in body according to their deeds, whether good or bad. (2,) This exposition is confirmed by the words of Jesus, John ix. 39—‘For judgment am I come into this world;’ and xii. 31, ‘Now is the judgment of this world.’ It is written, also, ‘Behold,
the righteous shall be recompensed in the earth: much more the wicked and the sinner.' Prov. xi. 31. (3,) If it still be insisted, that the text has relation to a judgment after death, let it be remembered, that it contains not a single syllable relative to the duration of the punishment which may then be rendered.

In a word, the text appears to relate to the concerns of the present life, both from the language it contains, and from corresponding scriptures; but, if it relate to the the next life, it says nothing of the duration of punishment. In either case, it can afford no proof, that any shall be endlessly miserable.

SECTION LXXXVII.

'Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? But I trust ye shall know that we are not reprobates. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.' 2 Cor. xiii. 5—7.

The word reprobate has become associated, in the minds of men, with the idea of endless misery; and hence this passage has sometimes been explained as alluding to such misery. But there is sufficient testimony, that such is not its meaning in the present case.

Whitby. 'If ye be not reprobates: i. e., christians in name only, and not in deeds, so Grotius; stupid and hardened, Dr. Hammond; wicked, and unfit for the faith, Vorstius; unworthy of the name of christians, Dickson; deprived of faith, light, grace, and knowledge,' 29*
Menochius; unless you, by your crimes, have cast off Christ, Calvin.

'it is to be observed, that the word adokimos, which we render reprobate, hath no relation in scripture to any decree of God, either absolutely excluding men from a capacity of salvation, or doing it conditionally, on the account of the sin of Adam; but only doth denote such men as have made themselves unworthy, by the corruption of their faith or manners, to be approved and owned by God.' Annot. in loc.

Locke. 'AdokimoI, translated here reprobates, it is plain, in these three verses, has no such signification, reprobation being very remote from the argument the apostle is here upon; but the word adokimos is here used for one that cannot give proof of Christ being in him; one that is destitute of a supernatural power; for thus stands St. Paul's discourse, since you seek a proof, you shall know that I am not destitute of a proof.' Note in loc.

Wakefield. 'Try yourselves, whether ye be in the faith; examine yourselves. Do ye not perceive in yourselves, that Jesus Christ is in you? unless ye are without discernment. But I pray unto God, that he would do unto you no evil at all; not that our discernment might appear, but that ye may do what is right, even though we should appear without discernment.' Trans. in loc.

Macknight. 'The word adokimoI, which our translators have rendered reprobates, does not admit of that meaning in this passage, as is plain, from the scope of the discourse, and from the apostle's applying that word to himself, ver. 7, which he could not do in its common signification.

'Without proof: without that proof of our apostleship, which would be given to you, were we miraculously to punish the obstinate offenders among you. That in this passage the word adokimoI signifies persons without proof, and not reprobates, every reader must see, when he considers, that the Corinthians doing that which was good, could not have any influence to render the apostle a reprobate, in the modern sense of the word. And, even though it could have had that influence, is it to be sup-
posed, that the apostle would have consented to be made a reprobate, in order that the Corinthians might do that which was good? In the language of modern times, a reprobate is one who is excluded from the possibility of salvation, by an absolute decree of God; one who is delivered over to perdition. But nowhere in scripture is the word adokimos used in that sense.' Note in loc.

Calmet: 'Reprobus, (reprobate,) in these three or four verses, is by no means to be understood concerning reprobation from eternal salvation, or deprivation of glory.' Com. in loc.

The careful reader will notice, that the authors, I have quoted, disagree somewhat in relation to the true import of the word here rendered reprobates; yet they all agree in asserting, that it does not mean what is now generally understood by the word reprobate; that it does not indicate an absolute exclusion from salvation: and this is all which is necessary for me to show, in regard to it.

SECTION LXXXVIII.

'But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed.' Gal. i. 8, 9.

The reader need not be informed, that the words damned and cursed are frequently quoted, by certain of our brethren, as importing the endless misery of those to whom they are applied in scripture. On the strength of the word accursed, this passage has been alleged in opposition to the final salvation of all men. But that it furnishes no
proof, that any shall suffer misery in the future life, may sufficiently appear from the following quotations:

HAMMOND. 'And if any attempt to do that, though it were I myself, or even an angel from heaven, I proclaim unto you mine opinion and apostolical sentence, that you are to disclaim and renounce all communion with him, to look on him as an excommunicated person, under the second degree of excommunication, that none is to have any commerce with in sacred matters. And that ye may take more heed to what I say, I repeat it again, Whosoever teaches you any new doctrine, contrary to what I at first preached unto you, let him be cast out of the church by you.' Par. in loc.

DIODATI. 'Accursed: viz., execrable and abominable.' Annot. in loc.

WAKEFIELD. 'But, if even we, or an angel from heaven, should preach the gospel differently from what we did preach it unto you, let him be rejected. As we told you before, so now I tell you again, if any one preach a different gospel to you from what ye received from us, let him be rejected.' Trans. in loc.

CLARKE. 'Perhaps this is not designed as an imprecation, but as a simple direction; for the word here may be understood as implying, that such a person should have no countenance in his bad work, but let him, as Theodoret expresses it, be separated from the communion of the church. This, however, would also imply that, unless the person repented, the divine judgments would soon follow.' Com. in loc.

CALMET. 'The apostle, in this place, says, If an angel, or if he himself, should so far swerve from the true faith, as to preach another gospel, different from that which he had preached, Anathema, let him be cut off from the communion of the faithful, so that he shall not in any manner be a partaker of the benefits of the church.' Com. in loc.
SECTION LXXXIX.

'For as many as are of the works of the law, are under the curse: for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them.' Gal. iii. 10.

The curse of the law is supposed, by many, to be endless misery. I may be indulged the remark, that it is now generally admitted, by critics, that in the law there are no distinct proofs to be found of the doctrine of a future life; and it would surely be strange, that punishment in a future life should be denounced, when even the fact, that there shall be such a life, is not disclosed. I need not pursue this thought; the result will be readily discovered by the reader. The following quotations may suffice to show, that the text has no relation to the future life:

Whitby. This learned writer has no note on this verse; but on ver. 13, of the same chapter, he gives his views concerning the curse of the law here mentioned.

'The sins to which the curse is threatened, Deut. xxvii. were either such to which God elsewhere threatened death, or cutting off, or such as he required them to abstain from, that they might live and not die. Now, seeing the Socinians so stiffly do contend, that the life promised to the observers of the law was only temporal, why should they say, that the death threatened to the violation of it is eternal death? It is true, all death must be eternal to them that cannot raise themselves, and have no promise of a resurrection; upon which two accounts, our Saviour's death was not eternal, because he had power to revive himself, and had a promise that he should not see corruption; but the death threatened by the law, in its own nature, being only the separation of the soul
from the body, this our Lord did as truly suffer, as they
could do, who should never live again.' Annot. in
ver. 13.

Locke. 'Blessed and under the curse: here, again,
there is another division, viz., into the blessed, and those
under the curse, whereby is meant, such as are in a state
of life, or acceptance with God; or such as are exposed
to his wrath, and to death. See Deut. xxx. 19.' Note
in loc.

Pyle. 'For indeed that law is of quite a different
nature from one that is to justify and save mankind. It
is a most severe dispensation, abounding in duties and
injunctions, and laying all under guilt that break any one
of them, but provides no sufficient atonement to clear
their consciences of that guilt.' Par. in loc.

Rosenmüller. 'No Jew is able to yield perfect
obedience to all the precepts of the Mosaic law; he is
always in danger, lest he should offend: all the Jews,
therefore, being aliens from faith in Christ, are obnoxious
to punishment. It is written, &c. Deut. xxvii. 26, Cursed,
unhappy, miserable. Who remaineth not, &c.; who
shall not be continually perfect. The law here, and in
what follows, signifies the Mosaic law. By the curse is
to be understood, those punishments which are denounced
in the book of Moses—corporeal, civil, public, private,
&c. Nothing is here said of damnation, i.e., eternal
punishment.' Scholia in loc.

Calmet. The curse of the law is understood by
Calmet to be temporal death. Hence he says, that such
as become obnoxious to that curse, are 'to be extermin-
nated from among the people.' Com. in loc.

Doddridge. Christ hath redeemed us from the curse
of the law. 'The curse of the law from which Christ
hath redeemed us, was that which doomed us to eternal
misery; from whence it hath been very plausibly in-
ferred, that the law of Moses was established on the
sanction of future punishments. But perhaps it may be
solidly answered, that the apostle arguing concerning the
law of God in general, the breach of which did certainly
render obnoxious to future punishments, may mention
the circumstance of the Mosaic law leaving every pre-
sumptuous offender to die under a curse, as an intimation of those melancholy prospects with respect to futurity which we must grant it certainly gave, even though we should not suppose that it contained an express threatening of such punishments: which I do not see that it any where does, and which I think the learned Mr. Warburton has fully proved that it doth not. And it is evident that the course of the apostle's argument here implies that all true believers are redeemed from the curse, and, consequently, that he speaks of a curse to which all, as sinners, were liable: whereas the Gentiles, being under no obligation to the Mosaic law at all, could not possibly be directly affected by its curse, nor could indeed be at all affected by it, otherwise than in the latitude in which we have explained this passage.' Note in ver. 13.

SECTION XC.

'Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envying, murders, drunkenness, revellings, and such like: of the which I told you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.' Gal. v. 19—21.

This passage is very similar to 1 Cor. vi. 9, 10, and Eph. v. 5, and is often quoted to prove that some shall never enjoy happiness in the future life. It should be remembered, that the phrase, kingdom of God, very frequently, in the scriptures, signifies the privileges of the gospel dispensation, to be enjoyed in the present life. See notes on Matt. iii. 2, John iii. 3, 5, (sections i. and l.) and other passages in which this phrase occurs. Before this text can be urged, with effect, in proof of endless misery,
it must be shown, clearly, that the phrase in question cannot here refer to a state of things on the earth, and that it must have reference to the affairs of the future life. In opposition to the common opinion, I offer the following quotations:

**Doddridge.** ‘These, and such like, are the works of the flesh; concerning which I now solemnly forewarn you as I have also formerly declared for your security when I was present with you, that they who practise such things, whatever zeal they may pretend for the externals of religion in any of the forms of it, shall not inherit the kingdom of God, or be admitted to the possession of it; and are indeed so far from having any title to be numbered among christians, that they shall soon be disowned, and turned out of that place which they have no right to hold in the church, with just infamy and detestation.’ *Par. in loc.*

**Cappe.** In his dissertation on the terms, kingdom of Heaven, &c., Cappe quotes this passage in connexion with 1 Cor. vi. 9, 10, with the following remarks:

‘In these passages, kingdom of God seems to signify heavenly happiness—the felicities of a future life; but though this should be doubted—though it should be thought, that this phrase may here signify, shall not be acknowledged for the genuine subjects of the kingdom of truth and righteousness, for Christians, yet, of its meaning in the passage next to be adduced, there seems to be less doubts; 1 Cor. xv. 58. “Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God,” &c.’ *Crit. Rem. vol. i. pp. 188, 189.*

Hence it seems Cappe was himself doubtful in regard to these texts. He does not attempt to defend what he thinks may be their meaning, but passes directly to another text, of which he thinks there can be less doubt. Thus he apparently yields the point, that these two quite as probably (if not
more,) mean, that the characters here described are not fit subjects of the gospel kingdom on earth, as that they shall never enjoy the 'heavenly felicities of a future life.'

For further remarks on this subject, see notes on 1 Cor. vi. 9, 10, and Eph. v. 5, (sections lxxviii. and xcii.)

SECTION XCI.

'For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.' Gal. vi. 8.

The writers, quoted below, admit that this text has relation to the affairs of this present life:—

Locke. 'He that lays out the stock of good things he has, only for the satisfaction of his own bodily necessities, conveniences, or pleasures, shall, at the harvest, find the fruit and product of such husbandry to be corruption and perishing. But he that lays out his worldly substance according to the rules dictated by the Spirit of God in the gospel, shall of the Spirit reap life everlasting.' Par. in loc.

Tomson's Beza. 'To his flesh: to the commodities of this present life.

'Vs. 7, 8, He commendeth liberality towards the poor, and, first of all, chideth them which were not ashamed to pretend this and that, and all because they would not help their neighbors, as though they could deceive God, and afterwards compareth alms to a spiritual sowing, which shall have a most plentiful harvest, so that it shall be very profitable, and compareth covetous niggardliness to a carnal sowing, whereof nothing can be gathered but such things as fade away and perish by and by.' Annot. in loc.
It will be recollected, that Jesus testifies, John v. 24, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Those, therefore, who sow to the Spirit, or who believe and obey the instructions of Jesus, enjoy, on the earth, a state of happiness which is denominated everlasting life. On the contrary, those who sow to the flesh, regarding chiefly the animal nature, and neglecting to obey the requirements of God, reap corruption; or they endure that state of degradation and death, from which others are delivered through faith and obedience. Hence it appears, that both members of the text may have relation to the consequences of virtue and vice, while men live in the flesh.

SECTION XCII.

"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. v. 5.

For similar forms of speech, and for remarks on their meaning, the reader is referred to 1 Cor. vi. 9, 10, and Gal. v. 19—21, and to the notes on those passages. It must be obvious, that the same rule of interpretation will apply to all these texts, inasmuch as they are perfectly similar in character, and, in an important sense, may be considered parallel to each other. The notes on either will apply with equal force to both the others.

Of the writers quoted below, one plainly admits, that this text may relate to a gospel or church-state
on earth; the other, though he retains the phrase, kingdom of Christ, yet appears to convey the same meaning: I am the more confident this was his intention, since he has so plainly expressed his views of a similar phraseology, in his notes on Mark x. 24, 25, Luke xviii. 24, 25, and John iii. 3, 5, to which the reader is referred, (sections xxxii. and 1.)

Gill. 'Kingdom of Christ and of God: meaning either a gospel church state, in which persons of such characters, and living in such sins, ought not to be, or else the kingdom of heaven and of glory,' &c. Expos. in loc.

Gilpin. 'Let all impurity likewise be avoided, as well as sins against your neighbor. The philosopher of this world may excuse impure practices under the name of natural inclinations; but assure yourselves they are utterly inconsistent with the kingdom of Christ.' Expos. in vs. 1—5.

SECTION XCIII.

'And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.' Phil. i. 28.

This passage has been thought to furnish proof that some shall not be saved. But the orthodox writers, quoted below, do not so understand it.

Gilpin. 'Not let any worldly fears, nor worldly adversaries, discompose you. The opposition of your enemies marks their hard and impenitent hearts, but brightens your hope in the mercies of God—purifying your religious principles, as I hope in God it hath done mine, by adding suffering to faith.' Expos. in vs. 28—30.
Macknight. This writer has a different view of the apostle's meaning. He thinks *perdition* signifies damnation, in the popular sense of the word. But the reader will observe he says their opposers thought the Christians would be damned; but in thus judging, they erred, inasmuch as those persons should assuredly be saved. Hence, in his opinion, this text affords no support to the doctrine of endless misery, since, as he asserts, those persons shall be saved, who were thought to be in danger of endless damnation.

'The firmness with which the Philippians refused to obey the law of Moses, was considered, not only by the unbelieving Jews, but by the Judaizing Christians, as a proof of their damnation. In like manner, the resolution with which the Christians refused to join the heathens, in their worship, was considered by the heathens as an obstinacy in atheism, which would bring on them eternal punishment in Tartarus.'

In accordance with this view of the subject, Macknight gives the following paraphrase of the verse:

'And show that ye are not terrified, in any shape, by the unbelieving Jews and Gentiles, your adversaries, though numerous and powerful; which fortitude, to them indeed, is a demonstration of your damnation, because they consider it as obstinacy in error, but to you it is a clear proof of your salvation, and that from God himself.'

*Com. and Note in loc.*

Whitby. 'And (being) in nothing terrified by (the threats and persecutions of) your adversaries: which is to them an evident token of (your) perdition, (viz. that you are an obstinate people, bent on your own ruin,) but to you (it is a token) of salvation, and that of God, (it being righteous with God to recompense tribulation to them that trouble you, but to you rest, 2 Thess. i. 5.)'

*Par. in loc.*
SECTION XCIV.

'Whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things.'  

As destruction is said to be the end of these persons, some have supposed they must be endlessly miserable in the future life. This surely is not the most obvious meaning of the word destruction, nor of the Greek word, thus rendered. And that such is not its import in this place, but that it indicates a destruction of natural life; in other words, that it indicates that these persons should be punished with death, is the opinion of the writers quoted below: —

Hammond. 'But shall, in fine, gain little by it, but be destroyed with the Jews in their approaching ruin, 2 Pet. ii. 1, the Gnostics, I mean, who mind nothing but their sensual appetites, boast of all those things which they ought to be ashamed of — their base lusts, &c., and so can never look up towards heaven.' Annot. in loc.

Pyle. 'Their notions and views of religion are all temporal, and their chief aim is at the gratification of their sensual appetites and pleasures; they boast in what they ought to be ashamed of; and, for such irreclaimable prejudices and practices, God will destroy their whole nation with a most exemplary destruction.' Par. in loc.

Whitby. This passage is applied to the temporal destruction of the Jewish nation in particular, by Dr. Whitby, in his annotation on 2 Thess. ii. 3, quoted in its proper place. (Section xcvi.)

21*
SECTION XCV.

'Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost.' 1 Thess. ii. 16.

That the wrath, here mentioned, indicates merely temporal punishment, and has no reference to torments after death, is admitted in the following quotations: —

Whitby. 'Our Lord had said to them, fill ye up the measure of your fathers, by adding to the murder of the prophets, the murder of me, and of those prophets and wise men I shall send to you, Matt. xxiii. 32—35, that upon you of this generation may come all the blood shed from Abel to this present time, Luke xi. 49, 51. This prediction, saith the apostle, is now fulfilled; and they, by fulfilling it, have filled up the measure of their sins; and God's wrath is so incensed against them, that it will now destroy their church and nation to the uttermost; so that it shall not be now as formerly, when they were sometimes in bondage, and again in freedom from their enemies — sometimes were captives, and then returned again, after seventy years, to their own land, found God for a while angry, and anon, reconciled to them. But this wrath shall now remain upon them to the uttermost, till the times of the Gentiles are come in, Luke xxi. 24. See note on Rom. xi. 25. Or, till they be consumed: — so the phrase is used often in the Old Testament, as Num. xvii. 13, Josh. viii. 24, x. 20 — i. e., God's wrath hath begun to fall upon them, and they will still continue under it, till they be consumed by it.' Annot. in loc.

Macknight. 'The past time is here put for the present, and is plain, from this, that the wrath of God had not yet fallen on the Jewish nation. The apostle speaks of their punishment as at hand, being taught it, either by Christ's prediction, or by a particular revelation made to himself. The version which our translators have given
of this phrase, namely, *to the utmost*, is improper. For, though the calamities brought on the Jews, by the Romans, were very great, they did not utterly destroy them. According to God's promise, that he never would make a full end of the Jews, a remnant of them was left; and in the posterity of that remnant, now multiplied to a great number, the promises, concerning the conversion and restoration of Israel, will be fulfilled.' *Note in loc.*

**Hамmond.** 'And this, generally, is the ground of their quarrel with us, that, in spite of their prohibition, we preach to the Gentiles, use means that they might repent of their idolatries, &c., by which, and the former things, the Jews do so fill up the measure of their sins, that the wrath of God, to the utter destruction of them, is now come upon them, already denounced, and, within a very little while, most certain to overtake them.' *Par. in loc.*

**Dutch Annotations.** 'This is by some understood of the heaviness of the judgment, or wrath of God, which God is wont to send down upon the heads of such men, both here and hereafter; by others, as fitly, of the continuance of the judgment or wrath of God, which came upon this stiff-necked generation of the Jews, shortly after that time, when God exemplarily punished them, with the greater part of the rest, assembled out of all quarters at Jerusalem, by the Romans, and so destroyed them, that they are yet no more a people, but remain scattered amongst all nations, and are generally hardened in unbelief.' *Annot. in loc.*

**Knatchbull.** 'The wrath of God is come upon them in the end. They have killed Jesus and their own prophets, and they have persecuted us, neither care they for God, but are contrary to all, forbidding us to preach unto you, that ye might be saved; but the vengeance of God is come upon them in the end. Their measure was full, and the destruction of Jerusalem was at hand.' *Annot. in loc.*

**Calmet.** 'God was to visit them immediately in vengeance, to scatter them among all nations, to destroy the largest portion of them, and to cause the remnant of this miserable race to bear the most manifest marks of his
indignation. This came to pass about seventeen years after Paul wrote this epistle, to wit, in the year of Jesus Christ, seventy.' Com. in loc.

Doddridge. 'But divine wrath is speedily coming upon them, and will be carried to the greatest extremity, not at Jerusalem only, but everywhere else in their various settlements in heathen countries.

'Though the remarkable circumstances which attended the destruction of Jerusalem, so particularly represented by Josephus, who was an eye-witness of them and so exactly corresponding to our Lord's prediction (see § 161, p. 281, et seq.) have fixed the attention of Christians chiefly on that catastrophe; yet it is well known that vast numbers of the Jewish nation were soon after destroyed in other provinces of the Roman Empire, particularly under Trajan and Adrian: under the former 460,000 men in Egypt and Cyprus and under the latter above 580,000 as Xiphilinus informs us from Dio, and the learned Mr. Lowsman supposes these events to be referred to in the second apocalyptic seal. Rev. vi. 4.' Par. and Note in loc.

SECTION XCVI.

'Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.' 2 Thess. i. 6—10.

This passage has been alleged, as containing positive proof of torments after death. But there is orthodox authority for understanding it to relate to temporal destruction:
HAMNOND. — The revelation of Christ, as the coming of Christ, is a phrase of doubtful signification, sometimes signifying the coming to the final doom; but sometimes, also, that coming that was described, Matt. xxiv., and was to be within that generation. And so sure it signifies in several places of St. Peter, 1 Pet. i. 7, 13, and iv. 13; and the deliverance ready to be revealed, 1 Pet. i. 5, the destruction of the Jews being the time of deliverance and escaping to the Christians that were persecuted by them, (see Rom. xiii. 11;) so again, 1 Pet. v. 1, where St. Peter, saying of himself, that he was a witness of the sufferings of Christ, addeth, he was also partaker of the glory that should be revealed, that is, present at the transfiguration, whereby Moses and Elias were represented, and declared the glorious consequents of his crucifixion, that is, the destruction of his crucifiers, and deliverance of his faithful disciples. And so here it most probably signifies, where the vengeance on the oppressors, that is, the crucifiers of Christ, and persecutors of Christians, is described, and an appendix of that rest and release to the oppressed, which is that deliverance or (salvation) so oft promised to them that persevere and endure, and outlast those persecutions, and that, in that day, ver. 10, which is the notation of that time of vengeance upon the Jews.

As for the mentions, first, of the angels, secondly, of the flame of fire, thirdly, of the everlasting destruction, which may here seem to interpret this revelation of Christ, so as to signify the day of the general doom — it is evident, first, that the angels being ministers of God, in executing his judgments on nations, this remarkable vengeance on the Jews may well here, and is elsewhere fitly expressed, by his coming or revealing himself with, or by, his angels, so Matt. xvi. 27, and elsewhere often. Then, secondly, for the flame of fire, or flaming fire: that is ordinarily the expression of the appearance of angels, (he maketh his ministers a flaming fire, saith the psalmist,) and so adds little to the former. And, besides, God's judgments, if they be destructive, are ordinarily, in prophetic phrase, expressed by flaming fire; see Matt. iii. 12. Thirdly, for the everlasting destruction; that signifies an utter destruction, as of Sodom, it is said, Jude 7,
that it endured the vengeance of eternal fire, which, in all reason, belonging to the fire and brimstone that destroyed Sodom, must signify, not the eternal burning of that fire, but the utter consumption of the city, by that fire, or the fire's never ceasing to burn, till it had utterly consumed the city; and so, when of the chaff it is said, Matt. iii. 12, that it shall be burned with unquenchable fire, it refers to the custom of winnowing, where the fire, being set to the chaff, and assisted with the wind, never goes out till it have burned up all; meanwhile, not excluding the eternal torments of hell fire, which expect all impenitent sinners, that thus fall, but looking particularly on the visible destruction and vengeance which seizeth on whole nations or multitudes at once in this life. And that this is the meaning of everlasting destruction here, appears, by all that here follows in this chapter, the time assigned for it, when Christ shall come, (the ordinary expression of this, his vengeance on his crucifiers,) to be glorified in his saints, and to be admired among all believers in that day, which that it belongs to somewhat then approaching, and wherein the Thessalonians were then concerned, (not to the general judgment, yet future,) is evident by his prayer for them, that they may have their part in that great favor of God, ver. 11, and that the name of the Lord Jesus may be glorified among them to whom he writes, and that they may be glorified in, or through him, by this remarkable deliverance, which should befall them which were now persecuted.' Annot. in loc.

Three things are especially observable in this note; (1,) Dr. Hammond is careful to mention, more than once, his belief in a day of general judgment, and the endless misery of the wicked. (2,) He distinctly asserts, that this passage does not indicate that day or misery, but that it has special reference to a day then approaching, or near at hand, viz., that day when the nation of unbelieving Jews suffered that temporal destruction, which Jesus and the prophets had foretold, and the believing Christians had rest, being preserved from
destruction, and delivered from persecution. (3,) He declares that all the terms used in this description are proper, and applicable to the subject of which, he says, the apostle was particularly speaking.

Cappé. By examining Cappé's remarks, quoted among the notes on Heb. x. 39, (section cx.,) the reader will perceive that he explains the commencement of this epistle, (of course embracing the passage now under consideration,) as having reference 'solely to the visitation of the Jews, foretold in Matt. xxiv. Or, however, if not solely, yet to that catastrophe in conjunction with other events that were conceived to be contiguous to it in point of time. However, beyond that time, these passages do not look.' See the end of his note, where he declares, that what he had thus said of certain passages in Hebrews is equally true of the 'second of Thessalonians, at the beginning.'

Gill. 'And to you who are troubled, rest with us: this is another branch of the justice of God, in rendering to them who are afflicted and persecuted for righteousness' sake, rest; a relaxation or rest from persecutions, for a while, at least, as the churches of Judea, Galilee, and Samaria, had, from that persecution, raised at the death of Stephen, Acts ix. 31, and as the christians had, at the destruction of Jerusalem; which, though it was a day of vengeance to the unbelieving Jews, were times of refreshing to the saints, who were now delivered from their persecutors.' Expos. in loc.

The doctor seems, thus, for a moment, to have seen the true application of this portion of the text. But, as if frightened at the light, he suddenly and resolutely closed his eyes, and felt his way by the marks which others had left behind them, through the remainder of the passage. And even the portion, here noticed, he explains in another manner
also, and thus manages to carry the whole into the future life. Whether he has contradicted himself, or not, is no concern of mine. And, therefore, whatever might have been his real opinion of the text, as he allows that a part of it (and an important part, too,) may have the application given in his note, I feel justified in quoting him as authority on this point. This he does allow, and so far agrees with Hammond and Cappe, before quoted.

SECTION XCVII.

'Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed the son of perdition.' 2 Thess. ii. 3.

One principal object in noticing this text is, that some further light may be had on the meaning of the phrase, son of perdition, which, in John xvii. 12, is applied to Judas Iscariot. It will be seen, that the application of this epithet to a man, or to a nation, does not necessarily import the endless misery of such man or nation.

Whitby. The text and context are explained by Dr. Whitby as having relation to the apostasy of the Jews as a nation. He remarks:—

'The son of perdition: this also perfectly agrees to the Jews, not only because Christ was to smile them with the breath of his mouth, see note on ver. 8, and to smile the land with a curse, Mal. iv. 6, but because they are set forth as vessels of wrath, fitted for destruction, Rom. ix. 22, as men appointed to wrath, 1 Thess. v. 9, to sudden destruction, ver. 4, as men whose end is destruction, Phil. iii. 19. Note also that this agrees exactly to
the great whore, who is to go into destruction, Rev. xvii. 8, 11. Annot. in loc.

Clarke. 'Son of perdition: the son of destruction: the same epithet that is given to Judas Iscariot, John xvii. 12, where see the note. The son of perdition and the man of sin, or as some excellent MSS. and versions, with several of the fathers, read, the lawless man, see ver. 8, must mean the same person or thing. It is also remarkable, that the wicked Jews are styled by Isaiah, chap. i. 4, "children of perdition;" persons who destroy themselves, and destroy others.' Com. in loc.

Although there is nothing very definite in this note, relative to the true import of the passage, yet its general appearance is somewhat similar to that of Dr. Whitby, quoted above.

Macknight. Dr. Macknight, instead of agreeing with Whitby and others, that the apostasy of the Jewish nation is here indicated, inclines to the opinion, that the apostle intends an apostasy, or defection from the true faith in the Christian church. He illustrates his view of the subject by a comparison of several passages, in the prophecy of Daniel, with the language of St. Paul, to which the curious reader is referred. He holds the following language:

'That man of sin—that son of perdition. The article joined to these appellations is emphatical, as in the former clause, importing that the ancient prophets had spoken of these persons, though under different names—particularly the prophet Daniel, whose description of the little horn and blasphemous king agree so exactly in meaning with Paul's descriptions of the man of sin, and son of perdition, and lawless one, that there can be little doubt of their being the same persons.—Now, as in the prophecies of Daniel, empires governed by a succession of kings are denoted by a single emblem; such as by a part of an image, a single heart, a horn, &c., of a beast; so, in Paul's prophecy, the man of sin, and son of
perdition, and the lawless one, may denote an impious tyranny, exercised by a succession of men who cause great misery and ruin to others, and who, at length, shall be destroyed themselves. ’ Note in loc.

Lightfoot. The remarks of Lightfoot on this passage are so intimately connected with those on ver. 8, that they cannot conveniently be exhibited separately. They will be found among the notes on ver. 8, of this chapter, to which the reader is referred. (Section xcviii.) It will be seen, that, in his general view of the subject, he does not differ essentially from the writers quoted above.

Grotius. ‘The apostle means that Caius, as he was exceedingly wicked, was destined by the Lord to a signal destruction, than which nothing could be more true.’ Annot. in loc.

Although Grotius differs from the other writers, here cited, as to the person indicated by the ‘son of perdition,’ yet he agrees with them, in representing the apostle to mean a temporal destruction, and says nothing concerning endless misery being implied in the passage.

SECTION XC VIII.

‘And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.’ 2 Thess. ii. 8.

It is generally agreed, by expositors, that the apostle is here speaking on the same subject which is embraced in ver. 3, the notes on which may be consulted in connexion with those which follow: ---
HAMMOND. 'Then immediately shall this sect of Gnostics show itself—join with and stir up the Jews, and bring heavy persecutions upon the christians, and (having this opportunity to calumniate them to the Jews,) behave themselves as their professed opposers. And Simon Magus shall set himself forth in the head of them—whom, as a professed enemy of Christ, Christ shall destroy by extraordinary means—by the preaching and miracles of St. Peter; and for all the apostatizing Gnostics that adhered to him, they shall be involved in the destruction of the unbelieving Jews, with whom they have joined against the christians. And two means are here mentioned, by which this should be done; first, by the breath of Christ's mouth; secondly, by the brightness of his coming; the former noting the power of the gospel in the mouth of the apostles, Peter and Paul, who contended with him [Simon Magus,] personally, at Rome, and brought ruin and shame upon him; and the second noting the vengeance that befell the Jews by the Roman armies, at which time the Gnostics, that sided with them, were destroyed also.' Par. and Annot. in loc.

GILPIN. 'At length the wicked opposers of the truth shall be finally beaten down.' Expos. in loc.

CLARKE. 'Whom the Lord shall consume: he shall blast him so, that he shall wither and die away; and this shall be done by the spirit of his mouth—the words of eternal life, the true doctrine of the gospel of Jesus: this shall be the instrument used to destroy this man of sin; therefore, it is evident his death will not be a sudden, but a gradual one; because it is by the preaching of the truth, that he is to be exposed, overthrown, and finally destroyed.' Com. in loc.

MACKNIGHT. 'Will consume: this word, Chandler observes, is used to denote a lingering, gradual consumption; being applied to the waste of time, to the dissipation of an estate, and to the slow death of being eaten up by worms. He supposes it has the same meaning here, importing that the man of sin is to be gradually destroyed by the breath of Christ's mouth.' Note in loc.

LIGHTFOOT. 'The phrase, the man of sin and child of perdition, is plainly taken from that place, Isa. xi. 4—
"With the breath of his lips he shall slay the wicked one;" and the apostle makes it clear that he referreth to that place, by using the very words of the prophet at ver. 8—"Whom the Lord shall consume with the breath of his mouth." The Jews put an emphasis upon that word in the prophet, the wicked one, as it appeareth by the Chaldee paraphrast, who hath uttered it, "He shall destroy the wicked Romans," and so the apostle puts an emphasis upon it, and translates it "the man of sin;" and in that Christ is introduced in the prophet, as having a special quarrel and vengeance against him; he is called the "son of perdition," or he that is so certainly and remarkably to be destroyed. It is true this meaneth the Roman, as the Chaldee, and our protestant divines, by the warrant of John, in the Revelation, do interpret it: but, in the first place and sense, it meaneth the Jewish nation, which proved antichrist, as well as Rome ever did, and as far as Rome ever did, and before Rome ever did, and as long and longer than Rome hath yet done. As Jews and Rome joined in the murder of Christ, so are they joined in this character of antichrist; but the Jews to be understood first, see ver. 7—The mystery of iniquity was already working, when the apostle wrote this epistle, which cannot possibly be understood but of the Jewish nation; and so it is explained again and again. Harm. New Test. in 2 Thess.

In all these notes, let it be observed, the writers say nothing of endless misery being indicated by perdition and destruction, but they agree that the apostle intended temporal calamities, and overthrow, and destruction.
SECTION XCIX.

'And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.' 2 Thess. ii. 10—12.

The same subject is here continued, which is embraced in vs. 3 and 8, the notes on which will assist in illustrating the meaning of this passage. Some have been the more confident that endless misery is here intended, because the word damned occurs. But that the whole passage indicates no misery except what belongs to the present existence, and no destruction beyond the death of the body, is allowed by the orthodox writers quoted below:

Hammond. 'And by baits of lusts, &c., they work upon the generality of wicked, carnal Christians, and this as a punishment for their not being brought to sincere repentance and true faith, by the gospel, but preferring the satisfaction of their own humors, and passions, and prejudices, before the doctrine of Christ, when it came with the greatest conviction, and evidence, and authority, among them. And this is the cause why God suffers mere magicians to deceive them by false miracles, and by that means to bring them to believe all kind of false-ness, false gods, false ways of worship, deceitful cheating, false miracles, to get authority to those and all manner of heathen, licentious, vicious practices, the consequents of those errors, and the most contrary to evangelical truth; that so filling up the measure of their obdurations, they may fall under condemnation, or be judged and discerned to be what they are—impenitent infidels, and accordingly remarkably punished.' Par. in loc.
It need only be added, that, in his paraphrase and note on ver. 8, Dr. H. explains this remarkable punishment to be ‘the vengeance that befell the Jews by the Roman armies, at which time the Gnostics that sided with them were destroyed also.’ See the passage quoted in section xcviii.

Gilpin. ‘At length the wicked opposers of the truth shall be finally beaten down, who, with all the arts and deceptions of Satan, beguiled others, after having rejected the truth themselves. As they have pleasure in wickedness, they will be, for that reason, deserted by God, and left a prey to their own delusions.’ Expos. in loc.

Pyle. ‘Most exquisite and terrible will be the divine vengeance upon these people, that will give themselves up to diabolical arts, forged miracles, and lying prophecies—abandoned to the pernicious methods of fraud, violence, and injustice, and averse to all the clearest evidences of true and saving religion. For which irreclaimable corruptions, God, in just judgment, will let them loose to the prevalent delusions of false prophets and pretenders, so that they will embrace the most absurd and foolish things, and run headlong into such desperate courses, as must naturally end in the utter condemnation and destruction of a people lost to all sense of truth and goodness, and devoted to falsehood and impiety. See all these predictions exactly fulfilled, with respect to the Jews, in Josephus, of the Jewish wars.’ Par. and Note in loc.

SECTION C.

‘Not a novice, lest being lifted up by pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.’ 1 Tim. iii. 6, 7.

Many are perfectly confident, that, by the word devil, in this place, the apostle intended a great
apostate spirit, who, for his pride and disobedience, was cast out of heaven, and doomed to endless torments. They are confident, too, that he intended, by those who should fall into the snare and condemnation of the devil, to represent the wretched souls who shall be cast into the same torments. But the orthodox writers, quoted below, give a different view concerning both the devil here named, and his condemnation:

Dutch Annotations. 'Into the judgment of the devil: that is, into such judgment as the devil fell into, when, being newly created, he would lift himself up against God, for his own wisdom. Others here take the Greek work, diabolos, for a slanderer, as it properly signifies, and is taken in this same chapter, ver. 11, and 2 Tim. iii. 3, and expound it thus: lest lifting up himself he fall into the judgment or accusation of the slanderer, to the reproach and scandal of the church of Christ, as is also spoken in the following verse. Snare of the devil: or snare of the slanderer, as ver. 6, whereby some understand some dejection of spirit which might come upon him, for it is as a snare upon his soul; others, such reproach, whereby, as with a snare, he might be hindered by the devil from duly edifying the church in this his calling.' Annot. in loc.

Assembly's Annotations. 'Lest, by reason of his sudden advancement to that degree, he take occasion to be proud, which will undo him, and so he fall into the same condemnation that the devil himself is fallen into. Or lest he be subject to the censure of calumniating persons.' Annot. in loc.

Benson. 'In ver. 7, tou diabolou seems to signify of the accuser; and so would I render it here, (ver. 6,) and not understand it of the devil, but of any man, or woman, that watched for the faults of christians, and was ready to accuse them. So the word evidently signifies, ver. 11, and is very properly rendered slanderers, in our common English translation. So it signifies (as I apprehend,) John vi. 70.' Par. in loc.
SELECTION CI.

'Having damnation, because they have cast off their first faith.'
1 Tim. v. 12.

That the word damnation, in this place, does not import any punishment to be endured in the future life, is admitted in the following quotations:

Dutch Annotations. 'Having guilt: i.e., having done a thing which is blameworthy, and for which they are to be dispraised and blamed. Others take the word, judgment, for condemnation or damnation, and the first faith for the christian faith, which they had professed before in baptism. But seeing Paul here speaks of marriage, which no man denies or abjures in baptism, therefore it is here fitly taken somewhat more mildly, for dispraising or blaming; as is also to be gathered from verse 14.' Annot. in loc.

Assembly's Annotations. 'Or, being liable to just censure.' Annot. in loc.

Clarke. 'Having damnation: in the sense in which we use this word, I am satisfied, the apostle never intended it. It is likely that he refers here to some promise or engagement which they made when taken on the list already mentioned; and now they have the guilt of having violated that promise; this is the krima, or condemnation, of which the apostle speaks.' Com. in loc.

Wakefield. They 'are blamable for laying aside their first resolution.' Trans. in loc.

Rosenmuller. 'Krima, in this place, does not imply endless damnation, but is used in a more broad sense, for a crime, or a fault obnoxious to reprehension.' Scholia in loc.
SECTION CII.

'But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' 1 Tim. vi. 9.

Some of the commentators make no remark whatever on this verse; others explain the destruction and perdition to mean torment in the future life. I do not recollect that any one of them has distinctly explained the verse as having relation wholly to the present existence; yet, for some reason, it is seldom, if ever, quoted in the present day, in proof of misery after death. For the meaning of the word perdition, see sections lvi. xciii. xcvi. cx. and cxxxiv.

SECTION CIII.

'If we suffer, we shall also reign with him; if we deny him, he also will deny us.' 2 Tim. ii. 12.

I know not what should induce so many commentators to refer this verse to the concerns of the next life; yet several have done it. The reader will discover, however, by referring to the notes on Mark viii. 38, (Section xlvi.) and the parallel places, that Lightfoot, Pearce, Wynne, Hammond, Gilpin, and Beausobre and Lenfant, explain a similar passage solely with relation to the concerns of the present life. Why they have not explained this in the same manner, I am unable to see. Some of them, it is true, have said nothing on this place;
and it is, perhaps, fair to conclude, that they understood it as they explained the other. But others of them, for some reason, have interpreted this in the manner already mentioned; yet it is no part of my present labor to discuss the question, whether, in so doing, they have contradicted themselves or not.

From what follows, the reader will perceive, that at least one commentator, of acknowledged skill and sagacity, did not consider this passage to afford proof, that those who thus denied Christ should unavoidably suffer endless misery.

Grotius. 'If we deny—that is, him, which is manifestly to be understood, from the opposite member of the sentence, and from Matt. x. 33—he will deny us; he will not acknowledge us for his own, nor receive us to a participation of his blessings.' See what is said on Matt. x. 33. Annot. in loc.

In the place to which he here refers, Grotius very plainly declares his opinion, that a denial of Christ does not necessarily involve endless torment; but on repentance, this sin, like others, may be forgiven.

'Christ requires not only belief in the heart, but confession with the lips, Rom. x. 10. But as the preceding promise includes the condition of perseverance, so this is to be understood as involving the condition that he will deny us unless there be a subsequent repentance, as in the case of Peter,' &c. Annot. in Matt. x. 33.
SECTION CIV.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. ii. 2, 3.

These words are frequently quoted, to prove that those who neglect the great salvation shall be endlessly miserable. But the standard writer, quoted below, gives them a very different interpretation:—

Hammond. "For if the law were given only by the mediation, or ministry of angels, and yet the threats on breaking of that did come to pass, and all the sins committed by the Israelites against that were severely punished in the wilderness, and they that had provoked were not permitted to enter into the promised land of Canaan—how shall we avoid that punishment, or the like, being involved with the crucifiers in their destruction, if we do not now, by constancy and perseverance, make ourselves capable of that deliverance, which Christ first at his being on earth, and the apostles that heard it of him, have assured us of." Par. in loc.

It need scarcely be observed, again, that, by the destruction of the crucifiers, Dr. Hammond almost invariably means the overthrow of the Jewish nation by the Romans. He has effectually guarded against any mistake, in the present instance, by adding a note, in which he interprets the punishment in his usual manner; and, in conformity with this interpretation of the punishment, he says the great salvation, here mentioned, was the signal deliverance of the faithful, long promised, and which, at the writing of this epistle, was approaching, or near at hand. See, also, his note on Matt. x. 22, quoted in section xvii.
SECTION CV.

'So I swaré in my wrath, they shall not enter into my rest.—And to whom swaré he that they should not enter into his rest, but to them that believe not? So we see that they could not enter in because of unbelief.—Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.' **Heb. iii. 11, 18, 19, and iv. 1.**

It has been supposed, that, by not entering into rest, is here meant exclusion from final salvation. But a different view is given below:—

HAMMOND. A long note is given, by this writer, on chap. iii. 11, in which, after defining the *rest* to have denoted, at first, the peaceable possession of the land of Canaan, and the enjoyment of God's presence and worship, and observing, that, as the Israelites originally obtained rest by the expulsion of the Canaanites, so the believing christians should obtain rest, and quietness, and peace, by the destruction of the persecuting Jews, he proceeds thus:—

'The only thing farther to be observed, (and wherein the parallel was to hold most remarkably, and which is the special thing that is pressed in this place,) is the fate of the disobedient, murmuring Israelites, who were so impatient of the hardships that befell them in their passage towards this rest, that they frequently, and foully fell off from God, and returned to the sins, and idolatries, and villanies of heathen Egypt, from whence they were rescued by God; all these were excluded from this *rest* of God's giving, their *carcasses fell in the wilderness*, and of that generation, only Caleb and Joshua, which were not of the number of these provokers, attained to that *rest*, were allowed entrance into Canaan. And just so the Gnostic christians, those that in the time of persecution forsook Christ, and returned to the heathenish, horrid villainies, from which christianity was designed to rescue them, were never to enter into this rest of God's, were certainly
to be destroyed with the Jews, with whom they struck in
and complied, and desiring to save their lives should lose
them, using their own ways to attain their rest or quiet,
should miscarry, and never have part in God's rest; whereas all that have believed, that is, that have or shall
adhere and cleave fast to Christ in the present persecu-
tions, and never murmur, nor provoke, do certainly enter
into this rest; (as many as survive these persecutions;)
happy halcyonian days of a peaceable, prosperous pro-
fession of christianity were very shortly to attend them.
And this is a sufficient means of explaining that whole
fourth chapter of the rest, and the sabbatism, (as that is
distinctly severed from the seventh day's sabbath, ver. 4,)
which remaineth, (and is now shortly to be had,) to the
people of God, the faithful, sincere, constant christians,
the true Israelites, ver. 9; and so vs. 10, 11, where also
the parallel is observed betwixt this rest of God's giving,
and that sabbatic rest, which God is said to have rested,
on the seventh day. For as that was a cessation from
all the works of the six days' creation, ver. 19, so is this
rest, that is now to befall the christians, a remarkable,
discernible cessation from all the toils and labors, that
their persecutions under the Jewish unbelievers had
brought upon them, and it is accordingly styled rest or
release to the persecuted, 2 Thess. i. 7, and days of re-
freshment, or breathing from these toils, Acts iii. 19, ac-
cording as it fell out in Vespasian's time, immediately
after the destruction of the Jews.

As the Jewish Sabbath, in some things, resembled the
rest after the creation, (in being a cessation from works
of weight and difficulty, with which, formerly, the per-
son was exercised, and so also in respect of the time of
observing it, the seventh day,) but, in other things, is the
representation and commemoration of the deliverance out
of Egypt, in respect of the tasks and stripes from which
they were freed, and of the plentiful condition to which
they were brought, so may the word rest, prophesied of
by the psalmist, as still future, both after the creation,
and after the entering into Canaan, so many years, be
fitly interpreted rest from persecutions, and have one
eminent completion to this, the Christian's peaceable en-

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joyment of Christian assemblies, which was now, through the conduct of God, approaching them." Annot. in loc.

In accordance with the foregoing exposition, Hammond gives the following paraphrase of chap. iv. 1:—

"Upon those words of God, chap. iii. 15, (an ominous admonition, if it be not heeded,) we have great reason to fear, lest that promise of coming to God's rest, (as for those others to Canaan,) being made to us, a promise of deliverance from our persecutors, and peaceable days of professing the gospel attending it, (see chap. iii. 11,) we may yet, by our disobedience, miss of attaining to it." Par. in loc.

SECTION CVI.

"Of the doctrines of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Heb. vi. 2.

This eternal judgment is generally supposed to mean a day of judgment in the future life, to be succeeded by the endless happiness of some men, and the endless misery of others. But a different interpretation is given by the eminent writer quoted below.

Perice. In order to give a full view of this author's opinion concerning this text, the reader will pardon me for introducing his note entire, which, though somewhat long, will repay an attentive perusal:—

"And of the resurrection of the dead; this, together with the next or last article mentioned, [eternal judgment,] has, I doubt not, inclined many to suppose, that the principles of proper christianity are here spoken of.
But if it should be granted, that their interpretation of these two is every way just, it may yet be doubted whether these be principles peculiarly and properly of christianity; they may rather seem in common to belong to that and Judaism, it being plain, that the best and most numerous sect of the Jews, the Pharisees, believed both these principles; and, therefore, as Judaism was prior to christianity, they might well be mentioned as the foundation of that. But, to say the truth, the meaning of these two seem to me to have been mistaken, and that in both of them our author aims at the confirmation which was given to Judaism. Particularly, by the resurrection of the dead, he seems not to intend the final resurrection, but rather the raising of some dead persons, as the widow's son of Zarephath, raised by the prophet Elijah, 1 Kings xvii. 20—23, and the Shunamite's son, raised by Elisha, 2 Kings iv. 32—36. To which instances our author seems to refer very briefly, chap. xi. 35, where he is setting forth the great virtue and excellency of faith in God, and consequently such examples must have a great tendency to confirm the Jews in their faith in God. And this effect we find it had upon the mother of the child whom Elijah raised from the dead, who thereupon said unto him, 1 Kings xvii. 24—"Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." And whatever tends to promote men's faith toward God may very well promote their repentance from dead works.

'There is yet another interpretation, which may be given of this expression, and may, perhaps, please some better than that already mentioned, and, therefore, may deserve to have some brief notice taken of it. By the dead, then, sometimes, we are to understand those who, though they are not actually dead, yet are, as it were, under the sentence of death, and whose danger of it seems such as cannot be avoided. Thus God says to Abimelech, Gen. xx. 3—"Behold, thou art a dead man." 2 Sam. xix. 28—"All my father's house were but dead men before my lord the king." And remarkable is the passage of St. Paul, 2 Cor. i. 8—10 —"We would not, brethren, have you ignorant of our trouble which came
to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us.” Again, Rom. xi. 15—“If the casting away of them [the Jews,] be the reconciling of the [Gentile] world, what shall the receiving of them be but life from the dead?”

‘If such a death and resurrection may be here understood, there can be nothing more pertinent than the great miracle which God wrought for the deliverance of the Jews, when he first set up the Mosaic institution. The people, being hemmed in between the sea on the one side, and Pharaoh and his army on the other, could look upon themselves as no other than dead men, and therefore, Ex. xiv. 11—“They said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?” And if the restoration of Israel is described as a raising dead and dry bones to life, Ezek. xxxvii. 1—14, why may not such an eminent deliverance as God then gave them from Pharaoh and his army, be spoken of in like manner? This had the effect which might well be expected to promote their repentance and faith towards God, as we read, Ex. xiv. 31—“And Israel saw that great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed in the Lord, and in his servant Moses.”

‘And of eternal judgment: the common interpretation makes this to refer to the final judgment. And, were this granted, what was said in the preceding note might easily be here applied to show that this principle was held by the Jews, as well as it is by christians. But, farther, is it likely that our author would pretend to waive this, when he really, in the progress of his epistle, insists considerably upon it, chap. ix. 27, 28, x. 27—37? Besides, I do not find that ever the final judgment has this epithet given to it. The life the righteous shall go into is said to be aionios, everlasting, as is also the punishment of the wicked, Matt. xxv. 46, and the fire where-
with they shall be tormented, ver. 41. There is no difficulty, therefore, about the words being applied to the effects and consequences of the sentences that will then be passed; but the time in which the trial is made and the sentences passed is always supposed to be limited and have an end, and that after this follows the actual retribution, according to the sentences respectively passed upon those who are judged; nor is that judgment ever, that I remember, said to be eternal.

'I think, therefore, that the words are to be understood in a very different manner, and *krima* here seems to me to be put for temporal judgments. Thus the word is used, 1 Pet. iv. 17, *the time is come that judgment must begin at the house of God,* where the context will not suffer us to take it in any other sense; Comp. vs. 16, 18, 19. So again, 1 Cor. xi. 29—*He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body.* What this judgment was, appears by the next verse—for this cause many are weak and sickly among you, and many sleep. See also ver. 34. The word *aionios,* which we have rendered eternal, I take to respect not the time to come, but the time past, and to signify ancient, or past long ago. That the word is thus used without any respect to eternity, we may see, Rom. xvi. 25, 2 Tim. i. 9, Tit. i. 2. See also these places in the LXX., Ps. lxvii. 5, Prov. xxi. 28, Jer. xviii. 15, Ezek. xxxvi. 2. According to this account of the words, we may consider the Jewish religion as established by the ancient and tremendous judgments, of the execution of which, the books of Moses give an account; such as the deluge, the destruction of *Sodom and Gomorrah,* and more especially the drowning of *Pharaoh* and his host in the Red Sea, and perhaps the judgments of God upon the *Israelites* in the wilderness for their impenitence and unbelief. Of this last he had, indeed, treated before, but not as a foundation of the Jewish religion, but as an example by which Christians might be warned.'  

*Note in loc.*
SECTION CVII.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." **Heb. vi. 4—8.**

This impossibility of renewal to repentance is supposed, by some, to imply the endless sin and misery of such apostates, as are here described; yet some of the orthodox commentators think differently:

**Macknight.** "The apostle does not mean that it is impossible for God to renew a second time, by repentance, an apostate; but that it is impossible for the ministers of Christ to convert a second time, to the faith of the gospel, one who, after being made acquainted with all the proofs by which God hath thought fit to establish Christ’s mission, shall allow himself to think him an impostor, and renounce his gospel. The apostle, knowing this, was anxious to give the Hebrews just views of the ancient oracles, in the hope that it would prevent them from apostatizing." *Note in loc.*

**Rosenmuller.** "Adunaton, in this place, does not mean absolutely impossible, but rather a thing so difficult, that it may be nearly impossible; thus we are accustomed to say of very many things, in common conversation." *Scholia in loc.*

**Clarke.** "Is nigh to cursing: it is acknowledged, almost on all hands, that this epistle was written before the destruction of Jerusalem by the Romans. This verse is, in my opinion, a proof of it; and here I suppose the apostle refers to that approaching destruction, and per-
haps he has this all along in view, but speaks of it covertly, that he might not give offence.'

Dr. Clarke then goes on to say, that 'there is a good sense in which all these things may be applied to the Jews at large;' and after making this application, and showing in what manner all the apostle says was true of them, he closes by saying that this nation 'was nigh unto cursing—about to be cast off from the divine protection, and their city and temple were shortly to be burnt up by the Roman armies. Thus the apostle, under the case of individuals, points out the destruction that was to come upon this people in general, and which actually took place about seven years after the writing of this epistle. And this appears to be the very subject which the apostle has in view in the parallel solemn passages, chap. x. 26—31, and viewed in this light, much of their obscurity and difficulty vanishes away.' Com. in loc.

Calmet. 'Many believe that impossible is here used simply for difficult. St. Gregory Nazianzen, Orat. 36, has noticed five senses in which a thing is ordinarily said to be impossible. — One thing is impossible from its nature, another from custom, a third from equity and justice, a fourth from the state of the will, a fifth is absolutely and really impossible. We say, for example, that an infant is not able to wrestle, nor a puppy to see; but the one may be able to wrestle, when he shall have increased in strength, and the other to see after certain days. Secondly, it is said that a city placed on the top of a mountain cannot be concealed, which, in a certain sense, is true; yet the thing is not absolutely impossible, because it may be hid behind a still higher mountain. Thirdly, it is said, the children of the bridechamber cannot fast while the bridegroom remains with them; that is, that this would be neither just nor becoming. Fourthly, it is said, Matt. xiii. 38, that Jesus Christ could not perform many miracles in Nazareth, on account of the incredulity of the inhabitants; that is, he did not choose to manifest his power to them, in which they had so little faith. Lastly, it is utterly impossible that the whole should be greater than all its parts, or that God should be unjust.'

To show that he did not consider the reformation of
such a backslider, as the text describes, to be utterly impossible, Calmet says, that 'St. Paul by no means intended to exclude the baptism of tears and of repentance, for the expiation of those sins which we commit after regeneration, forasmuch as he often commends this; and he received again into the church the incestuous Corinthian, after that sin, on account of which he had before anathematized him. Our Saviour, also, when conferring on Peter and the other apostles the power of binding and loosing, did not except a single sin:—

"Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." Matt. xiv. 19.' Com. in loc.

Townsend. 'The apostle is supposed in this analogy, to refer to the great spiritual advantages enjoyed by the Jews, and to foretell as a punishment of their abuse of them, and their apostasy, the approaching destruction of their city and temple, which took place about seven years after;—they were therefore "nigh unto cursing."' Note in loc.

SECTION CVIII.

'And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.' Heb. ix. 27, 28.

The orthodox commentators agree in supposing the natural death of man, and a judgment in the future life, to be here intended. One of them, however, seems to have had a right view of the passage in part, although, like the others, he refers the death to the death of the body, and the judgment to a period in the future life. I shall quote that portion of his remarks, which seems correct:
CAPPÉ. 'In allusion, therefore, to the high priest's offering on the day of annual atonement, it may be said of him, [Christ,] in one view, that he has offered his own blood to God in the holy of holies, for the sanctification of his people, and since this sacrifice is not to be repeated, and he is no more to be subject to the infirmities of this mortal state, in another view it may be said of him, with respect to what is to be seen of him in this world, hereafter, that he will come forth like the high priest from the presence of God, to those who are waiting for him in the courts of God's house, to show himself unto them as accepted of God, and to pronounce a blessing on them in his name: so after his ascension he came to his disciples in the gift of the Holy Spirit, and so he will come to those of his faithful followers that shall endure unto the end, to preserve them from the calamities with which, before this generation passes away, he is to visit the hypocrite and the unbeliever.' Crit. Rem. vol. ii. pp. 317, 318.

If Cappe had not said previously, that he understood the apostle to speak of man's natural death, and a judgment in the future life, we might have supposed his views did not differ materially from those of a majority of Universalists. As it is, indeed, he seems to have had a correct understanding of a part of the subject, as may appear by the foregoing quotation.

I need not give an extended account of the views entertained of this passage by Universalists; I merely observe, that the majority of them, I think, understand it as it is interpreted in a sermon on this text, by Rev. H. Ballou, (which is the first in the recent edition of his select sermons,) and in the 'Trumpet,' vol. iii. p. 17.
SECTION CIX.

'Let us consider one another, to provoke unto love, and to good works. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.' *Heb. x. 24—31.*

This passage is often alleged, to prove the misery of sinners after death. The last clause is a choice one, for those public speakers who are fond of strongly exciting the fears of an audience. But that there is no necessity for going into another state of existence, to find the true application of the apostle's language, is admitted in the following quotations. The first, it will be noticed, is not a regular commentary on the text, but it is an incidental remark, occurring in the illustration of another passage. Yet it is not the less valuable on that account; for the writer distinctly asserts, that this text ought to be interpreted according to the principles he had laid down.

LIGHTFOOT. 'Now what is meant by cutting off? If you ask some, they will put a sense of their own upon the phrase, and tell you it means a cutting off or separating a person from the congregation and public assemblies, by excommunication. But ask the Jews, to and among whom the thing was spoken, what it means in their common speech and acceptation, and they will tell you, cut-
ting off means, death by the hands of heaven, death or destruction by the hand of God; interpreting the matter to this purpose, that, if a person sinned wilfully and presumptuously, there was no sin-offering allowed in that case; but the party, so offending, fell immediately under liableness to divine vengeance, to be destroyed, or cut off, by the hand of heaven.

And this interpretation of the phrase of cutting off, the apostle Paul doth justify in that passage, (Heb. x. 26,) If we sin wilfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment, &c. Sermon on 1 John v. 16.

HAMMOND. 'The day approaching, (ver. 25:) the notion of the day of Christ, and day and coming of Christ, and kingdom of God, and many the like, signifying that famous destruction of the Jews, hath been often mentioned. The other phrases have been gathered together from their dispersions through this book. Note on Matt. iii. 2, xxiv. 3, &c. Now for this phrase, day, or day of Christ, although somewhat hath been said on Rom. xiii. 12, yet now more fully it must be explained. The force of the phrase may appear, Zech. xiv. 1, Behold the day of the Lord cometh, and I will gather all nations against Jerusalem to battle, and the city shall be taken, &c. And so in many places in the Old Testament: and accordingly in the new, Luke xvii. 24, the Son of man in his day, that is, when he comes to destroy Jerusalem; and so Matt. xxiv. 36, of that day and hour, that is, the punctual time of this destruction, (not of the day of the last judgment, but of somewhat that was to come in that age, ver. 34,) knows no man. So Luke xvii. 30, the day wherein the Son of man shall be revealed: and ver. 31, in that day, and xix. 40, the days shall come in which thy enemies shall cast a trench. So Acts ii. 20, the great and conspicuous day of the Lord, from which none of the Jews should escape, but only the believers. In which place, as it is cited out of Joel, it is observable that there is first mention of the last days, ver. 17, (which as the Jews render the days of the Messiah, so Peter interprets the time after the resurrection of Christ,
in which the spirit was poured out,) then of this great day, ver. 20, which is, as it were, the last of the last, forty years after his resurrection, in which Judea was to be laid waste. So 1 Cor. i. 8, the day of the Lord Jesus, agreeable to the revelation of the Lord Jesus, ver. 12, both of them denoting this time of judgment on unbelievers, and deliverance of the faithful. See also chap. iii. 13. So 1 Thess. v., as times and seasons, ver. 1, refer to this matter, (as, the time is come, Ezek. ii. 7,) so the day of the Lord cometh as a thief, ver. 2, (the same that is said of it, 2 Pet. iii. 10,) belongs to this matter also. So 2 Thess. i. 10, in that day. So here, the day approaching, as Luke xxi. 8, the season approacheth, or as Joel ii. 1, the day of the Lord is come, it is nigh at hand. So the day dawning, 2 Pet. i. 19, is that day of judgment to the Jews, and deliverance to the believers among them.

And that this phrase should thus signify, will not be strange, when it is considered, that, in all languages and idioms, the word day signifies judgment here on earth. So 1 Cor. iii. 13, the day shall declare, that is, the judgment or trial; and man's day, 1 Cor. iv. 2, that is, the judgment of men. So dies in Latin, diem dicere, to implead, and in English, a day's man, an umpire, or judge. (See note on Matt. iii. 2, and xxiv. 3.) That this is the meaning of this place, will appear by the scope of the place, which is to comfort them which were ready to fall off from christianity, upon the continued persecutions of the christians by the Jews, among whom these Hebrew christians lived, as will appear in the story, Acts xi. 19, and 1 Thess. ii. 14, the approach of whose destruction must consequently be matter of comfort to them that had suffered long, and so of keeping them from falling away. And secondly, it will appear, by the plain words that follow to this very purpose, to sustain their patience, ver. 37, yet a little while, and he that cometh, that is, Christ, who hath promised to come to their punishment, and your relief, will come, (and that notes this particular, the destruction of the Jews, which is called his coming, Matt. xxiv:;) and he will not tarry, that notes the approach of that day. And to this purpose, to confirm men in patient
expectation of this, without all disheartening by the delay, follow all those examples of faith, chap. xi., in which it appears that many depended by faith on performances of promises to their posterity, which were never performed to themselves personally, and so might very well fortify the Hebrews for an expectation of a far shorter time, it being now very near at hand. The same is expressed, when it draws nigher at hand, by the last hour, 1 John ii. 18.' Annot. in loc.

In conformity with this exposition of the time to which the apostle refers, Dr. Hammond, in his paraphrase of the whole passage, interprets it concerning the fearful and overwhelming destruction which should come upon the unbelieving Jews, and Gnostic christians, and the consequent deliverance of the faithful from persecution. On verse 27, he refers to his note, 2 Pet. iii. 10, some extracts of which will be found in section cxxii. He closes thus: —

'For we know it is the Lord that said, Vengeance is mine, &c., and again, Psalm cxxxv. 14, that God will avenge his people, (his church,) and consequently will avenge the cause of those which now suffer among you, against their persecutors, in his time, if you can patiently wait for it. To which purpose you can be armed with this consideration, that it is not near so formidable a thing to be persecuted and punished by mortal men, as by him that lives forever.' Par. in loc.

Cappe. This writer understands the whole chapter to be descriptive of events which should occur at the close of the Jewish age. See his remarks, quoted at length, among the notes on Heb. x. 39.

'Whitby. 'The day approaching, (ver. 25;) i. e., the day of the Lord's coming to destroy the unbelieving Jews, and to execute his vengeance on them, for rejecting and crucifying their Messiah, styled by St. Luke, the
days of vengeance, chap. xxi. 22. The day of the Lord’s coming which who can bear? saith the prophet, Mal. iii. 2; the day burning like an oven; the day coming that shall so burn up them that do wickedly, as not to leave them root or branch, Mal. iv. 1; the day of the Lord drawing near, when all the inhabitants of the land shall tremble, Joel ii. 1; the great and terrible day of the Lord, vs. 11, 31, the day of the Son of Man. That this is the meaning of the place, will appear from the scope of the apostle, which is to terrify them he writes to, by the consideration of that dreadful day of vengeance threatened to the unbelieving Jews, not only by our Lord, but their own prophets, and now near at hand; as it follows from ver. 26, to ver. 31. ’Annot. in loc.

Townsend. ‘The circumstance, that several, who still continued Christians, forsook the places of public worship, (x. 25,) does not occur in any other epistle, and implies a general and continued persecution, which deterred the Christians from an open confession of their faith. Under these sufferings the Hebrews are comforted by the promised coming of Christ, which they are to await with patience, as being not far distant, (x. 25—38.) This can be no other than the promised destruction of Jerusalem (Matt. xxiv.) of which Christ himself said, (Luke xxi. 28,) “When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.” ’ Intro. Epist. to the Heb.

SECTION CX.

‘But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.’ Heb. x. 39.

Many understand the saving of the soul, in this place, to mean the obtaining of endless happiness in the future life; and, by contrast, perdition is supposed to mean endless misery. But there is good
and sufficient orthodox authority for interpreting the whole verse to relate only to the concerns of the present state of existence, except that *perdition* may indicate natural death.

**Lightfoot.** 'As Christ's pouring down his vengeance, in the destruction of that city and people, is called his "coming in his glory," and his "coming in judgment," and as the destruction of that city and nation is characterized, in scripture, as the destruction of the whole world — so there are several passages that speak of the nearness of that destruction, that are suited according to such characters. Such is that in 1 Cor. x. 11, "Upon us the ends of the world are come;" 1 Pet. iv. 7, "The end of all things is at hand;" Heb. x. 37, "Yet a little while, and he that shall come, will come, and will not tarry."' *Sermon on James v. 9.*

The verse, here quoted by Lightfoot, is in the immediate context of the passage under consideration; and no one pretends that the two verses relate to different periods of time; his testimony, therefore, is as valuable, and, in fact, as direct, as it would be, had he referred to the text itself.

**Rosenmuller.** 'We do not abandon our religion, moved by fear of calamities, but constantly profess it. *Peripoiesis psuches,* [the saving of the soul,] is the possession of life, happiness, safety; for to possess life often indicates the enjoyment of happiness.' *Scholia in loc.*

**Wakefield.** 'But we are not they who withdraw unto destruction, but who faithfully persevere, to the deliverance of our lives.' *Trans. in loc.*

**Clarke.** 'We are not cowards who slink away, and, notwithstanding, meet *destruction*; but we are *faithful,* and have our souls saved alive. The words *peripoiesis psuches* signify the preservation of the life, see the note Eph. i. 14. He intimates, that, notwithstanding the persecution was hot, yet they should escape with their *lives.*' *Com. in loc.*

'**Cappe.** 'Many passages in this epistle to the He-
brews relate solely, as I think, to the visitation of the Jews, foretold in Matt. xxiv. Or, however, if not solely, yet to that catastrophe in conjunction with other events that were conceived to be contiguous to it in point of time. However, beyond that time, these passages do not look; neither those in St. Paul’s undoubted epistles, nor those in this epistle to the Hebrews. In chap. ix. ver. 26, which we have been considering, the author evidently speaks of that age, the sunteleia ton aionon, (conclusion of the age, or ages.) In chap. x. ver. 25, he speaks of the day approaching, that great and terrible day of the Lord, when he was to fulfill his promises of deliverance to his faithful servants from their persecutors, (comp. ver. 23,) and to take vengeance on their enemies, ver. 27, and 30; when he was to judge his people, i. e., the Jews, at the time near approaching, (ver. 37,) when this epistle was composed. The whole of chap. x., to me, manifestly speaks of that visitation, and in terms which, though they are different from those in which St. Paul speaks of that event in the 2d of Thessalonians, at the beginning, have yet a considerable resemblance thereto.’


SECTION CXI.

‘Follow peace with all men, and holiness, without which no man shall see the Lord.’ Heb. xii. 14.

It is supposed, by some, that to see the Lord implies a state of happiness after death; and hence they conclude, that this verse indicates that some shall never be saved. But, however true it is, that all must be holy before they can enjoy happiness after death, it is certainly as true, that no man can enjoy that state of happiness in the present life, which is indicated by seeing the Lord, except in
the same degree that he is purified from sin, and made holy. In the following quotation, it is admitted that, in the sense in which the apostle speaks, men may see the Lord in the present life, if duly qualified; hence this text may have its application to the concerns of this life, without special reference to the future.

Lawson. 'To see God, as many understand it, is immediately and clearly to behold God's glory, which is a privilege reserved for heaven. Thus to see him, is that which they call intuitive knowledge, and beatific vision, from which, unspeakable joys, and eternal delights, do ever issue. Yet it is an Hebrew expression, and signifies to enjoy; therefore, to see God is to enjoy him, and to have some special union and communion with him, and derive some happiness from him, either by grace in this life, and glory in the life to come. By holiness we may see and enjoy him; and according to the measure of our holiness, is the measure of our enjoyments. The more holy we are, the nearer fellowship we have with him, and derive more joy and comfort from him.' Expos. in loc.

This text can afford no proof that any man shall be endlessly miserable, until it be first proved that such a one shall never become holy. If all become holy, all will see or enjoy the Lord; their enjoyment will be in proportion to their holiness, whether in this life or the next. It is for the present advantage of men to follow holiness, as thereby they have communion with God, and enjoy him, while they yet tabernacle in the flesh.
SECTION CXII.

'For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.' Heb. xii. 17.

It has been the fancy of some, that Esau must be excluded from the enjoyment of happiness in the future life: and in support of their opinion they have adduced this text, saying, no one can be saved without repentance; but Esau found no place for repentance; therefore he cannot be saved. That this is a very wrong view of the text, is asserted in the following quotations:—

Clarke. 'Repentance: here metanoia is not to be taken in a theological sense, as implying contrition for sin, but merely change of mind or purpose; nor does the word here refer to Esau at all, but to his father, whom Esau could not, with all his tears and entreaties, persuade to reverse what he had done. I have blessed him, said he, yea, and he must be blessed; I cannot reverse it now. Nothing spoken here by the apostle, nor in the history in Genesis, to which he refers, concerns the eternal state of either of the two brothers.' Com. in loc.

Rosenmuller. 'Eulogia (the blessing,) signifies the paternal benediction—the invocation especially of the blessings of the land of Canaan, and generally the blessings which were connected with the right of primogeniture. Esau, indeed, received a blessing, but not that which belonged to the first-born; Gen. xxvii. 32—40, He was not able to persuade his father to change his mind; for metanoia (repentance,) is mentioned in relation not to Esau, but to his father Isaac. Metanoia signifies retraction, a change of mind, or of the invocations to which Esau desired to persuade Isaac, so that he might revoke the blessing bestowed upon Jacob.' Scholia in loc.

Macknight. 'He was reprobated: not by God, but
by his father, who, when he knew that he had given the blessing to Jacob, refused to retract it, being sensible, from his inward feelings, that he had spoken prophetically, and that God willed him to give the blessing to Jacob."

Note in loc.

Calmet. "Reprobated: (rejected:) this is not to be understood of endless reprobation, which closes up the way of celestial happiness, but of temporal reprobation, by reason of which, he could not prevail on his father to revoke the blessing which he had bestowed on Jacob, although he sought it with tears." Com. in loc.

SECTION CXIII.

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear: For our God is a consuming fire." Heb. xii. 25—29.

This passage is interpreted by several orthodox commentators, as having especial reference to events which were to occur, soon after the writing of this epistle. They do not, like some in our day, go into another state of existence, to find the true application of the text, nor do they quote it with the very popular gloss, i.e., God out of Christ is a consuming fire. But they quote it according to the record, and explain it as follows: —

Lightfoot. "The following figures are in the same style; 2 Pet. iii. 10 — "The heavens shall pass away
with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up." How many have no doubt that this passage is descriptive of the conflagration of the world at the day of judgment. But compare Deut. xxxii. 22—"A fire is kindled in mine anger, and it shall burn unto the lowest hell; and shall consume the earth with her increase, and set on fire the foundations of the mountains." Hag. ii. 6—"Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land." Heb. xii. 26—"I shake not the earth only, but also heaven." Observe, by the elements, the Mosaic institutions are to be understood, Gal. iv. 9, Col. ii. 20, as also the apostle has spoken at sundry times; and then you will not doubt that he has here spoken of the conflagration of Jerusalem, the subversion of the nation, and of the Mosaic economy. Tract. de Spir. Proph. § v.

Whitby. 'This shaking of heaven and earth being to be accomplished at the coming of the Messiah, or the desire of all nations, cannot signify the removal and subversion of the material heavens and earth, they being not thus shaken at Christ's coming, but this is a metaphor frequently used in the prophets, to signify the subversion of a state and kingdom, and of the government which obtains amongst them, Isa. xiii. 13, xxiv. 19, 20, Joel ii. 10, Judges v. 4, Psalm lxxxvii. 18.

'Consuming fire: to consume thine enemies if thou obey him, and to bring them down before thy face, Deut. ix. 3, but to consume thee, if thou forget the covenant thou hast made with him, Deut. iv. 24. This hath relation to the Shekinah, or glorious presence of God, the sight of which was like devouring fire, Exod. xxiv. 17, and from which went out fire to consume Nadab and Abihu, Lev. x. 2, and those two hundred and fifty persons which burned incense, Num. xvi. 35, and of which the psalmist speaketh in these words: A fire burned in their congregation, the flame burnt up the wicked, Psalm cvi. 18.' Annot. in loc.

Clarke. 'Not the earth only, but also heaven: probably referring to the approaching destruction of Jerusa-
lem, and the total abolition of the political and ecclesiastic
cal constitution of the Jews, the one being signified by
the earth, the other by heaven; for the Jewish state and
worship are frequently thus termed in the prophetic
writings.

*For our God is a consuming fire:* the apostle quotes
Deut. iv. 24, and by doing so he teaches us this great
truth—that sin under the gospel is as abominable in
God’s sight, as it was under the law, and that the man who
does not labor to serve God with the principle, and in the
way already prescribed, will find that fire to consume
him which would otherwise have consumed his sins.’
_C. in loc._

_Hammond._ ‘And, therefore, be sure ye despise not
Christ, who is come to deliver God’s will unto you; for
if they were destroyed, that contemned Moses that de-
ivered the law from Mount Sinai, then much severer
destruction is to be expected for them that despise the
commandments of Christ, who delivers them immediately
from heaven. In giving the law, there was an earth-
quake when God spake, and that was somewhat terrible;
but now is the time of fulfilling that prophecy, Hag. ii.
7, where God professes to make great changes, greater
than ever were among them before, even to the destroy-
ing the whole state of the Jews. For this is the notation
of the phrase which is rendered _yet once_, which signifies
some final ruin, and that very remarkable, as here the
total subversion of the Jews, of all their law and policy,
as of things that were made on purpose to be destroyed,
designed by God only for a time, for that imperfect state,
as a forerunner and preparative to the gospel, which,
therefore, is a state of which there is no mention of the
shaking it, nor, consequently, of any future state that
shall succeed it, which signifies that that is most certainly
to endure forever, till the end of the world. We, there-
fore, that are vouchsafed our part in this immutable king-
dom, or state under Christ, a condition that no persecu-
cions, nor even the gates of hell shall prevail against, but
it shall be sure, finally, to overcome and survive all op-
position—let us take care to hold fast, and not forsake
the gospel, through which we may serve God so as he
will now accept of with reverence of so glorious a Master, and with fear of his wrath if we do provoke him by abusing his mercies. For this gracious God, which is our God, will show himself to the provoking christian, as (or more severely than) he threatened to the Israelites, Deut. iv. 24, an emblem of which we have, Exod. xxiv. 17, where the sight of the glory of the Lord — that is, of his presentiating himself— was like devouring fire on the top of the mountain." Par. in loc.

SECTION CXIV.

'Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.' James i. 15.

This passage is somewhat similar to Rom. vi. 21, 23, to the notes on which the reader is referred, for some remarks on the meaning of the word *death*. Some have supposed that this word, used as in the text, must signify endless misery; but I know not why it may not as properly signify misery in the present life; and so Rosenmuller seems to have viewed the subject. On the words, *sin, when it is finished, bringeth forth death*, he has only this remark: —

'Punishment or misery follows sin, when committed.' Scholia in loc.

He gives no intimation that this must necessarily belong to the future life, but seems to consider it a declaration of the general fact, that sin will certainly be followed by an adequate punishment, but without specially designating the time when that punishment shall be administered.
SECTION CXV.

'For he shall have judgment without mercy that hath showed no mercy; and mercy rejoiceth against judgment.' James ii. 13.

The apostle is supposed, by some, to indicate, in this verse, that endless misery awaits those, who, in this life, are unmerciful. But the very popular writers, quoted below, do not seem to have found any proof in the text, that the judgment, here mentioned, should be rendered in the future life; but merely to have considered it a declaration, that the merciful man should be treated mercifully, while the unmerciful should be judged more severely: —

Whitby. 'For he shall have judgment without mercy, who hath showed no mercy, and so hath highly thwarted the great law of love; and mercy rejoiceth against, or triumpheth over judgment, i. e., enables the man to rejoice, as being free from the judgment of condemnation from that God, who, to the merciful, will show himself merciful, Psalm xviii. 27.

'Of this mercy, the Jews were so unmindful, that Josephus having said, they violated the laws of nature, and polluted the divinity with their injustice towards men, he adds, that no good affection was so entirely lost among them, as that of mercy.' Par. and Annot. in loc.

Grotrius. 'Mercy signifies, in our writers, not only lenity in administering punishment, but also every kind of benevolence, answering to the Hebrew chen, as may be seen, Gen. xix. 19, Num. xi. 15, and elsewhere. So, also, Matt. ix. 13, xii. 7, xxiii. 23. The law of the gospel is, that we do good to all; and whosoever doth not obey this law shall be severely dealt with, Matt. vii. 1, 2, xxv. 42.' Annot. in loc.
SECTION CXVI.

"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. By which also he went and preached unto the spirits in prison: Which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject unto him." 1 Pet. iii. 18—23.

By the spirits in prison, many have understood the spirits of the damned, now confined in the prison of hell. And this, they imagine, furnishes conclusive evidence, that some shall endure misery in the future life. But several orthodox commentators explain the text with reference to a subject altogether different from torment after death.

Clarke. "To 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 this 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, for as much 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 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, Num. xvi. 22, and xxvii. 16, means men not in a disembodied state." Com. in loc.

Dr. Clarke, as the reader will perceive, understands the spirits in prison to mean the disobedient antediluvians; but it should be observed, he represents them as having been in prison while they lived, and not after they were destroyed by the flood. And, however firmly he might have believed that these, or any other men, should be punished in the future life, he does not pretend that proof of such punishment is furnished in the text. The next quotation is from a writer who once, as he informs us, entertained the same views which are expressed in the foregoing note; but, on more mature consideration, he was led to interpret the text more nearly in conformity to the views of the majority of Universalists in the present day.

Leighton. Archbishop Leighton, in the text of his commentary on this passage, interprets it to mean, 'that Jesus Christ did, before his appearing in the flesh, speak by his spirit in his servants to those of the foregoing ages,' &c. But in a note he holds the following language: —

'Thus I then thought, but do now apprehend another sense as probable, if not more, even that so much re-
jected by most interpreters—the mission of the Spirit, and preaching of the gospel by it, after his resurrection—preaching to sinners and converting them, according to the prophecy which he first fulfilled in person, and, after, more amply in his apostles. That prophecy I mean, Isa. lx. 1, The Spirit upon him, and it was sent from him on his apostles, to preach to spirits in prison, to preach liberty to those captives, captive spirits; and therefore called spirits in prison, to illustrate the thing the more, by opposition to that spirit of Christ, the spirit of liberty, setting them free; and this to show the greater efficacy of Christ’s preaching than of Noah’s, though he a signal preacher of righteousness, yet only himself and his family, eight persons saved by him, but multitudes of all nations by the spirit and preaching of Christ in the gospel; and that by the seal of baptism, and the resurrection of Christ, represented in the return from the water, and our dying with him by immersion, and that figure of baptism like their ark. Expository works in loc.

GROTIUS. ‘He went, after he ascended into heaven, as in ver. 22, John xiv. 2, 3, 12, 28, xvi. 7, 28. Christ is said to have preached to the Gentiles, because the apostles did it, in his name, and by his authority, 2 Cor. v. 20, Acts xiii. 47, Rom. xv. 16, Gal. ii. 8, Eph. ii. 17. But because Peter would add a reference to the times of Noah, in order to show how much more successful was the ministry of Christ than that of Noah; he therefore takes the words from that history. For God says, Gen. vi. 3,’ &c. Annot. in loc.

CALMET. ‘Some suppose that, in this place, St. Peter speaks of the preaching of the gospel to the Gentiles, which work Jesus Christ commenced, and which the apostles, in his name, and by his spirit, carried forward. They interpret the word prison to signify, allegorically, the shades of ignorance, with which the Gentiles were enveloped, before they were called to faith in the gospel. Jesus Christ says, John v. 25—“The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live;” which is interpreted to mean the calling of the Gentiles to faith.
And, Luke iv. 18, our Saviour applies to himself these words of Isaiah: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted [to preach deliverance to the captives]." And Isaiah himself, speaking of the Messiah, says, xlii. 6, 7, "I will give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house;" which is generally understood to mean the preaching of the gospel to the Gentiles. St. Paul frequently (Eph. ii. 17, iv. 8, v. 8, Col. i. 13, 1 Thess. v. 4,) alludes to this prison, this captivity, and these shades of darkness, in which the Gentiles were, before they received the gospel.

"Others, again, understand the body as the prison of the soul; they say that Jesus Christ, by his spirit, wherein he inspired Noah, preached to the unbelievers in that age, that they should repent, and thus avert the wrath of God, who was about to bring a deluge of water upon the whole earth, &c.

"These two last explanations are sanctioned by the most learned interpreters; nor can they be easily rejected, in as much, as they remove all difficulties from the text, which appears to assert, that Jesus Christ descended into hell, to preach to those men who lived before Noah, who, having passed through life in unbelief and impenitence, were therefore damned. But how can it be supposed that Jesus Christ should preach to those who had been dead for so many ages, as if they might be converted, and might repent of their transgressions?

"The opinion which states that Jesus Christ descended into hell, to announce his advent to the ancient patriarchs, and to deliver them from that species of prison where they had so long waited for him, is doubtless true; and we (Catholics) respect it, as an article of our faith; yet it may be doubted whether this be the meaning of St. Peter in this place." Com. in loc.

HAMMOND. "Thirdly, by his spirit is evidently here meant, that divine power by which he was raised from the dead after his crucifixion, and by which he means
now to act revenge on his crucifiers, after a while, if they repent not, but in the mean time to preach repentance unto them. And that makes the parallel exact between the matter here in hand and the story of the old world. Here men are divided into two sorts, ver. 17, those that suffer for well doing—the pious, constant, yet persecuted christians, and those that shall suffer for evil doing—the contumacious, obdurate, persecuting Jews and Gnostics; as there the violent and corrupt on one side, which were, after the hundred and twenty years, swept away with the deluge, and Noah (and his family) on the other side, who, by being set forth as an example of the godly, delivered out of temptations, 2 Pet. ii. 5, 9, appear to have been opposed and wronged by them. And therefore to prove (what was undertaken, ver. 17,) that, even in respect of this world, it is far better to be of the number of the persecuted, who shall be delivered, than of the most prosperous persecutors, which shall after a time be destroyed, as the example of Christ was very pertinent, ver. 18, who having suffered awhile, was raised in power to destroy the crucifiers; so the example of the old world is fitly made use of also, &c. Annot. in loc.

SECTION CXVII.

‘For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?’ 1 Pet. iv. 17, 18.

This text is frequently quoted, to alarm the unconverted, and is represented to have reference to final salvation on the one hand, and endless misery on the other. A different view is given below:
Whitby. 'For the time is come, that judgment must, according to our Lord’s prediction — Matt. xxiv. 21, 22; Mark xiii. 13, Luke xxi. 16, 17 — begin at the house of God; and if it first begin at us — believing Jews, what will be the end of them that obey not the gospel of God? And if some of the righteous scarcely be saved, i. e., preserved from this burning, ver. 12, being saved, yet so as by fire, 1 Cor. iii. 15 — where shall the ungodly and the sinner appear in safety from these dreadful judgments which are coming on the Jewish nation? Prov. xi. 31.' Annot. in loc.

Lightfoot. 'Then they shall deliver you up to be afflicted. To this relate those words of Peter, 1. Eph. iv. 17, "The time is come that judgment must begin at the house of God;" that is, the time foretold by our Saviour is now at hand, in which we are to be delivered up to persecution, &c. These words denote that persecution which the Jews, now near their ruin, stirred up, almost every where, against the professors of the gospel.' Heb. and Talm. Exerc. on Matt. xxiv. 9:

Gilpin. 'Thus, amidst the general ruin which is coming upon these wicked times, the christian shall have his share. But his afflictions will be light, in comparison of that great overthrow which shall destroy the Jewish nation.' Expos. in loc.

Macknight. 'That the apostle is not speaking here of the difficulty of the salvation of the righteous at the day of judgment, will be evident to any one who considers, 2 Pet. i. 11 — "Thus there shall be richly ministered to you an entrance into the everlasting kingdom." What he speaks of, is the difficulty of the preservation of the christians, at the time of the destruction of Jerusalem. Yet they were preserved; for so Christ promised, Matt. xxiv. 13. But the ungodly and wicked Jews were saved neither in Judea, nor any where else.' Note in loc.

Calmes. 'If the righteous be scarcely able to escape, in these days of wrath, what shall be the fate of the ungodly? When God began to exercise vengeance upon the Jews, he first permitted the christians to suffer many afflictions and persecutions; but after he had purified his church, and proved the virtue of his elect, he admonished
them to depart from Jerusalem, and its borders, and to remove beyond Jordan. Ecclesiastical historians relate that they retired to Pella, under the protection of King Agrippa, a friend and ally of the Romans, to which place the violence of the war did not extend. But the remaining Jews experienced the fury and the power of their conquerors, who levelled the temple, and Jerusalem itself, with the ground, even ploughing the earth on which it stood, and slew eleven hundred thousand of the Jews. St. Peter alludes to Prov. xi. 31, “If the righteous shall be recompensed in the earth, how much more the wicked and the sinner?” The apostle follows the version of the LXX. *Com. in loc.*

**SECTION CXVIII.**

‘But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.’ 2 Pet. ii. 1–3.

**That** this passage should be interpreted with reference to this life, and not to the next, is admitted in the following quotations:—

**Gilpin.** ‘But as there were false prophets under the law, so shall there be false teachers under the gospel, who shall introduce vile heresies, denying even the Lord who bought them, and shall draw upon themselves a sudden ruin. They shall influence many, and deceive them through interested views, and bring great slander on the truth, till their destruction, which is advancing apace, shall suddenly overwhelm them.—The swift
destruction seems to correspond with the destruction of Jerusalem. Expos. and Note in loc.

PYLE. 'Thus, I say, the prophecies of the Old Testament prove the truth of our religion. But as, in those former ages of the Jewish church, there were some false, as well as true prophets, so you know Christ and his apostles have foretold there would be the same mixture in the christian church, which predictions of theirs are now verified in those raging zealots of the Judaizing faction—a set of men that are broaching the most pernicious doctrines, by practising upon which, while they boast themselves as the peculiar and purchased people of God, they really renounce him that is indeed their Lord and Redeemer, and shall, in due time, feel the fatal effects of such obstinate malice and ingratitude. These people, by their violent zeal and plausible pretences, are like to seduce many converts to their party, to the great scandal of the christian name. They insinuate themselves into your affections, and strive to gain proselytes for temporal ends, and the gratification of their own impure passions. But that divine judgment, long since pronounced against the authors of such wickedness, is drawing on, and will soon overtake them.' Par. in loc.

SECTION CXIX.

'For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.' 2 Pet. ii. 4—9.
In the following quotations, it seems to be admitted, that the *day of judgment* indicates a time of trial and discrimination on earth, thus allowing it to be similar to the other severe *judgments*, of which the apostle speaks; and although it is supposed that apostate angels are here mentioned, and that this misery shall be endless, yet this furnishes no proof that any portion of *mankind* shall fail of obtaining salvation.

**Gilpin.** 'Nor is this destruction, which is coming upon the Jews, an extraordinary instance of God's justice. Against enormous wickedness, he hath often executed severe judgments. The angels that sinned were driven from the presence of God. The old world was destroyed by a flood, and Sodom and Gomorrah by fire. But from the former of these calamities, Noah, who had endeavored to convert his unrighteous neighbors, was exempted; and from the latter Lot was delivered, who had all along opposed the wickedness of the country in which he dwelt. Thus mercy and judgment are equally tempered in the hands of God.' *Expos. in loc.*

**Pyle.** 'For however they may at present prevail, and whatever their malicious endeavors against you may be, rest yourselves satisfied, from all the course of the divine dispensation, that they are sure of their punishment, and you of a gracious and timely deliverance. Remember the apostate angels themselves reigned but a little while in their pride, were expelled the regions of heavenly light, thrust down into this dark and lower world, and are here confined, like prisoners, in chains, till the final day of judgment upon them and all wicked men. You may conclude the certainty of your rescue from these impious persecutors, from the instance of Noah, that preached repentance to the antediluvian world, and was one of the eight that were saved in the ark. And these may assuredly gather *their* approaching vengeance from the destruction of that wicked generation by the flood, and from the dreadful examples of Sodom and Gomorrah. Remember how special a deliverance that good man, Lot, had, from the ruins of those lewd
people, after all the many vexations he was forced to endure at the sight of such profligate and numerous examples. From all which instances, good christians ought to assure themselves of a proportionable share of the divine care and providence, for their deliverance from present afflictions, and of a future vengeance upon their cruel persecutors." *Par. in loc.*

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**SECTION CXX.**

'But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption.' 2 Pet. ii. 12.

In the following quotations, nothing is said of endless torment, as the destruction mentioned in the text; but the writers seem to have understood the words of the apostle as signifying merely temporal judgments, or, at the most, the destruction of the natural life.

**Gilpin.** 'But, chiefly, they who give themselves up to uncleanness, to pride, and blasphemy, provoke the judgments of God.' *Expos. in loc.*

**Fyle.** 'But these proud mortals, more like beasts of prey than men, being prone to mischief, and ripe for destruction, revile and blaspheme every thing without reason or distinction, and shall, accordingly, feel the natural and woful effects of so wilful a degeneracy.' *Par. in loc.*

**Grotius.** 'They shall perish in the same manner as those animals who, by nature, are destined to be taken and slain by men. He predicts the issue of the war excited by Barchocheba. Similar comparisons occur, Jer. x. 18, Ps. cxli. 10, Hab. i. 15. This is said to be their justly merited fate, because they reviled those
things which they understood not; for they did not realize the utility of a government. _In their own corruption_ : that is, when the time of their destruction should come. Annot. in loc.

CALMET. "They shall perish in their own corruption: they shall suffer the punishment of their own blasphemies and lusts. They are like those ravenous beasts who rashly fall upon their prey, heedless of the danger to which they expose themselves, and are frequently taken captive by those whom they attack. So these false teachers, abusing Jesus Christ and his church, shall become victims of his vengeance, whose spouse they contemn, and whose doctrine they blaspheme," &c. Com. in loc.

No hint is here given that the punishment is after death; but, so far as the comparison holds, it is evidently restricted to temporal sufferings, or, at the most, to natural death.

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SECTION CXXI.

'These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever.' 2 Pet. ii. 17.

This passage is supposed to indicate endless misery, because the word _forever_ occurs in it. It is well known, however, in the present day, that this word, of itself, does not denote endless duration, but that its signification is determined by the subject, in connexion with which it is used. The writer, quoted below, seems very justly to understand the text to declare, that men remain in continual or perpetual darkness, so long as they sustain the character described by the apostle. But
then, so far as the text shows, when they shall be reformed, nothing hinders their enjoying the light and its blessings.

GILPIN. 'Like dry springs, they have no issues of life—like tempestuous clouds, they are forever involved in darkness.' Expos. in loc.

See also Gilpin's note on Jude 11, 12. (Section cxxviii.) It will be observed that our author does not say, in this place, that the persons, of whom the apostle speaks, shall remain endlessly involved in darkness; but they are forever, that is, continually, thus involved. While they sustain such characters, they are constantly in darkness; but when they shall be reformed, they may pass from darkness to light,—from death to life.

SECTION CXXII.

'But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' 2 Pet. iii. 7—13.

The following quotations furnish sufficient orthodox authority for understanding this passage to
relate to events in the present world, rather than the future.

Hammond. 'Melt with fervent heat: the destruction of Judea is here, vs. 10 and 12, described by dissolution, or consumption by fire, and so Isaiah ix. 5, lxvi. 15, 16, Mal. iv. 1, and Joel ii. 3, 30, where that destruction is described; so 2 Thess. i. 8—in flaming fire taking vengeance; (which that it belongs to that matter, see the context of that place, and note on ver. 7;') so Heb. x. 27—a burning of fire to consume all that obdurately stand out against Christ, and that belonging to this matter also, as will appear by comparing ver. 25, and ver. 37; see the note on ver. 25 of that chapter.

'What is here thus expressed by St. Peter, is ordinarily conceived to belong to the end of the world, and the beginning of the Millennium, or thousand years. And so, as St. Peter here saith, ver. 16, many other places in St. Paul's epistles, and in the gospel, especially Matt. xxiv., are mistaken and wrested. That it doth not belong to either of these, but to this fatal day of the Jews, sufficiently appears by the purport of the whole epistle, which is to arm them with constancy and perseverance, till that day come, and, particularly in this chapter, to confute them who object against the truth of Christ's prediction, and resolve it should not come at all, against whom he here opposes the certainty, the speediness, and the terribleness of its coming. That which hath given occasion to those other common mistakes, is especially the hideousness of those judgments which fell upon that people of the Jews, beyond all that before are related to have fallen on them, or, indeed, on any other people, which made it necessary for the prophets, which were to describe it, (and who use tropes and figures, and not plain expressions, to set down their predictions,) to express it by these high phrases of the passing away and dissolving of heaven, and earth, and elements, &c., which, sounding very tragically, are mistaken for the great, final dissolution of the world.' Annot. in loc.

Witsius. 'It certainly cannot be denied, that the manner of speaking, used by the holy prophets and
apostles, countenances the opinion of those who call the Messiah's kingdom the beginning of the new world, or age. Thus, according to the prophet Haggai, ii. 6, God says, when he shall send him who is the desire of all nations, will he shake the heavens, the earth, the sea, and the dry land. Likewise, according to Isaiah, lxv. 17, God says, Behold, I will create new heavens, and a new earth; and the former shall not be remembered, nor come into mind. Again he says, lxvi. 22, The new heavens and the new earth which I will make, shall remain before me. This agrees with Rev. xxi. 1, where we read—And I saw a new heaven, and a new earth; for the former heaven and the former earth had passed away: and there was no more sea. Nor does St. Peter differ from this, when he says, in his second epistle, iii. 13, Nevertheless, we, according to his promise, look for new heavens and a new earth. All these passages mean that a new scene of affairs was to be introduced into the world, by the Messiah, so that it might be considered the beginning of a new world or age.

I cannot persuade myself to withhold from the readers of this dissertation a learned comment, which that most eminent man, John Owen, offers upon this last named passage in St. Peter. He observes that the apostle, in vs. 5, 6, 7, mentions two worlds: (1) the old one, which had perished by water, and, (2,) that of the then present time, which was to be consumed by fire. Then, in the 13th verse, he announces a third world, to succeed the destruction of the last; according to his promise, we look for new heavens and a new earth, wherein dwellth righteousness. It is not the visible heavens, and the material earth, of which the apostle treats in either passage; because that old world of which he speaks had been already destroyed by water, and yet the material heavens, together with the material earth, still remained. By that world, therefore, must be understood, mankind living in the world. They having been destroyed by the deluge, there was founded another world, for the proper observance of the worship of God. The foundation of this world God placed in the family of Noah; but the whole fabric was completed by the organization of the
Jewish church. And this was the world which St. Peter, in that passage, predicted, according to the prophetic style, should be destroyed by fire. To this purport, we read in Isaiah, li. 15, 16, I am the Lord thy God, that divided the sea, whose waves roared; the Lord of hosts is his name. And I have put my words in thy mouth, and have covered thee in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art my people. At the time, therefore, when God, dividing the sea, and leading forth his people out of Egypt, entrusted to them his word, or his law, with the solemn appointment of his worship, thus forming them into a church for himself, then it was that he instituted and finished this new world, the heavens and the earth spoken of. And, at the time when Peter wrote, this world, i. e., the Jewish church, now apostatized, was about to be destroyed by fire, after the same manner in which that old world had perished in the deluge. It was by the conflagration of the temple and of the city, that the system of that world was dissolved. And the apostle commands the believers to look for another world, for new heavens and a new earth, according to the promise of God. That promise is found in Isaiah, lxv. 17, and likewise, in the same words, in chap. lxvi. 22: Behold, says he, I will create new heavens, and a new earth, neither shall the former be remembered, nor come into mind. In these passages, the prophet describes the state of the church after the advent of Christ, when, as it is expressed in the 21st verse of the last chapter, God should take of the Gentiles for priests and Levites, or, in other words, when he should institute the gospel ministry. This state of the church, therefore, was wont to be designated, before the consummation of that second world, as the age to come, or the future world; even as St. Paul teaches us, in the epistle to the Hebrews, ii. 5, saying, for unto the angels hath he not put into subjection the world to come, of which we speak; and likewise in chap. vi. 5, where he says, and have tasted the good word of God, and the powers of the world to come. Therefore that first or old world perished by a deluge of water; the second, or that existing in the apostle's time,
he declares should perish by fire; but the future, he intimates, was to endure even to the consummation of time. Thus far Owen in Theologuminis, Lib. iii. cap. 1.

'Whatever be thought of this exposition, which we give to be considered by the learned, it is certain that all these prophecies describe to us the kingdom of the Messiah; but there are various grades and periods in their progress to completion. The time when God began to shake the heavens and earth, was when he abolished the profane idolatry of the Gentiles, producing a universal commotion in the world, by the preaching of the gospel, and rousing mankind to a new hope—when he overthrew Jerusalem and the temple, where had been the throne of his glory—when he shook the land of beauty by his anathema, and dissolved the weak and beggarly elements of the former world—when he introduced that state, in which neither circumcision avails any thing, nor uncircumcision, but a new creature, and all nations, without distinction, enjoy the privileges of the spiritual kingdom; in one word, when old things are passed away, and all things become new, 2 Cor. v. 17.' Hermini Witsii Dissertat. de Seculo hoc et futuro, Sect. 25, 26, 27; inter. J. G. Meuschenii Novum Testamentum ex Talmudie Illustratum, pp. 1179, 1180.

Lightfoot. 'Thus Peter placeth as parallels, the ruin of the old world, and the ruin of Jerusalem, 1 Pet. iii. 19—21, and by such a comparison his words will be best understood. For, 1. See how he skips from the mention of the death of Christ to the times before the flood, in the eighteenth and nineteenth verses, passing over all the time between. Did not the spirit of Christ preach all along in the times under the law? Why then doth he take an example only from the times before the flood? namely, that he might fit the matter to his case, and show that the present state of the Jews was like theirs in the times of Noah, and that their ruin should be like also. So also, in his second epistle, chap. iii. vs. 6, 7.' Exerc. in Matt. xxiv. 37.

Wetstein. 'Most interpreters think that the events, here mentioned, are to be accomplished at the time of
the general resurrection;—that then, the earth itself, and the stars, are to be purified by fire, and the whole universe changed for the better: But I prefer the opinion of those who interpret the passage as referring not to a material, but a figurative fire,—not to the end of all things, but to the Jewish war, and the civil war of the Romans, which occurred at the same period,—by which almost the whole world was in a state of conflagration. 1. The doctrine of the conflagration of the world seems rather to be a fable invented by the Stoics; nor does it appear worthy the wisdom of God to reveal to us those things which in no degree concern us. This conflagration has not affected those who lived on the earth when these things were written; and after death, they were translated into a quiet and secure place, where they were not troubled by any concern for their forsaken dwellings or fields, or the commotions which might exist. 2. On the other hand, there are very frequent predictions, elsewhere, concerning the Jewish war, and the Roman civil war, such as almost the whole of the Apocalypse, Matt. xxiv. 2 Thess. ii. to which this passage seems to refer, ver. 2. These things, in prophetic style, are described in the same manner, by the stealthy coming, the dissolution of the heavens and earth, the coming of the Lord, and the day of the Lord. See Maimonides More Nevoch. ii. 29. Nor is this calamity improperly compared to the deluge, for it shook the whole earth, and destroyed a multitude of men, as they were destroyed who were drowned in the days of Noah. 3. The world here does not signify the dwelling-place of men, but men themselves, who were to be punished (chap. ii. 5,) and the trial, by fire, is the trial of men, 1 Pet. i. 7, iv. 12. By the "last days," (ver. 3,) may sometimes be understood the time present, or near at hand, as Heb. i. 1, 1 John ii. 18, Acts ii. 17. Nor is this view of the passage opposed by the fact that in ver. 9, it is said that God chooses that men shall repent before that day and the coming of the Lord, while, nevertheless, the greatest number of men were converted to Christ, after the wars were entirely ended: These facts are not contradictory; for the repentance of many did preserve them from ruin,
and the subsequent ruin of others [the impenitent] led many more to repentance.' *Com. in loc.*

**Cappe.** To the foregoing very full testimonies, I only add, that Cappe refers this whole chapter to the 'dissolution of the Jewish state.' See his remarks, quoted among the notes on Rom. ii. 3—5. (Section lxix.)

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**SECTION CXXIII.**

'Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him.' 1 John iii. 15.

This is sometimes quoted, *no murderer hath eternal life*, and sometimes, *no self-murderer hath eternal life*; neither of which expresses the meaning of the apostle. That this passage has no reference to the future existence, is allowed in the following quotations: —

**Hammond.** 'The hating of others is, by interpretation, the killing of them, because it is so in intention of heart, did not some outward restraint curb it; and he that is such is acknowledged by all men to be quite contrary to the evangelical temper, the regenerate state, from the having spiritual life abiding in him, which the Gnostics, that are so malicious, do yet so much talk of.' *Par. in loc.*

**Macknight.** 'No person, who cherisheth such a hatred of his brother, as either leadeth him actually to put his brother to death unjustly, or disposeth him to put him to death when accidently enraged, hath the capacity of eternal life abiding in him. This the apostle affirmeth with the greatest truth, because the person who is a man slayer, in either of the senses just now described, being destitute not only of natural good dispositions, but
of religion, he is, without doubt, incapable of eternal life. Nevertheless, if a man slayer sincerely repenteth, he may be pardoned.' Note in loc.

Clarke. '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.' Com. in loc.

Townsend. 'He that loves not his brother remains still in a state of spiritual death, unconverted, and unregenerated. He who hates his brother has the same malice and evil principle in him, which was in Cain; and were he not restrained by human laws, would be a murderer like him. No man who cherishes such feelings can have the divine life dwelling within him.' Sum. in loc.

SECTION CXXIV.

'If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.' 1 John v. 16.

The nature and consequences of the sin unto death have furnished matter for much controversy. It will be sufficient for any purpose, to show, by the quotations which follow, that several orthodox critics allow the text to have no reference to punishment in the future state of existence.
Whitby. 'If any man see his sick brother sin a sin which is not unto death—i.e., for which God hath not peremptorily threatened and required that he should die for it, as he did to them that were guilty of murder, Gen. ix. 5, 6, Num. xxxv. 30, 31, and for idolatry, Deut. xvii. 2—5—he shall ask of God restoration of his life and health; and he shall give him life, for them that sin not thus unto death. There is a sin unto death, of which God hath denounced, that he that doth it, shall die for it; I do not say, that he shall pray for it—i.e., for deliverance of the person guilty of it, from death.' Par. in loc.

Macknight. 'If any one endowed with spiritual gifts is sensible that his brother hath committed a sin, which is not to be punished with bodily death, because he hath repented, or is in a disposition to repent, let him pray to God, and he will grant, at his request, recovery to those that have not sinned to death. There is a sin which will be punished with death, because the sinner is impenitent. I do not say concerning it, that the spiritual man should ask God to recover such a person by a miracle.' Com. in loc.

Clarke. '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.' Com. in loc.

Beaumire and Lenfant. 'A sin unto death: some understand this to be the sin against the Holy Ghost, Matt. xii. 31, which, however, is not very probable; others, that it is impenitence, see Heb. vi. 4—6, x. 26. But it appears, rather, that this passage treats of some of those sins which incur temporal death, as in Acts v. 5, 1 Cor. xi. 30—32. St. John probably here alludes to the distinction which the law made among sins. There
were those which it pardoned, and for which a sacrifice was offered, the priest, praying to God, and obtaining his grace for the sinner; but there were others, as wilful murder, adultery, idolatry, for which there was no sacrifice. It did not follow that the sinner was condemned to eternal death; if he repented, he might be saved, though he should suffer the penalty of the law. So, likewise, under the gospel, there were sins which God punished by diseases, as is intimated in those words of Jesus Christ, on healing the sick — your sins be forgiven you — and in St. James v. 15, where the recovery of the sick by prayer is joined with the remission of sins, which were regarded as the cause of the disease. When, therefore, any Christian had committed one of those sins which the law condemned without mercy, and had afterwards fallen into a dangerous sickness, that sickness was supposed to be the punishment of his sin. I do not say, observes St. John, that you should ask of God recovery and life for such a sinner; it is a sin unto death. God will do with it as he sees fit, and pardon it if he chooses.'

*Note in loc.*

Horne. 'The Talmudical writers have distinguished the capital punishments of the Jews into lesser deaths, and such as were more grievous; but there is no warrant in the scriptures for these distinctions; neither are these writers agreed among themselves, what particular punishments are to be referred to these two heads. A capital crime, generally, was termed a sin of death, Deut. xvii. 6, or a sin worthy of death, Deut. xxi. 22, which mode of expression is adopted, or rather imitated, by the apostle John, who distinguishes between a sin unto death, and a sin not unto death, 1 John v. 16. Criminals, or those who are deemed worthy of capital punishment, were called sons, or men of death, 1 Sam. xx. 32, xxvi. 16, 2 Sam. xix. 28, marg. reading, just as he, who had incurred the punishment of scourging, was designated a son of stripes, Deut. xxi. 16, 1 Kings xiv. 6. A similar phraseology was adopted by Jesus Christ, when he said to the Jews, Ye shall die in your sins, John viii. 21, 24. Eleven different sorts of capital punishments
are mentioned in the sacred writings.' *Introduct. vol. iii.* p. 143.

Gilpin. 'If any of your society is visited with sickness for his sins, let public prayers be made; and if his sins be not of such a nature as God may think fit to punish with death, (in which case the offender must be left to the divine mercy,) the devout prayers of the church will be heard.' *Expos. in loc.*

Benson. 'If a christian, by an impulse of the spirit, perceives that any christian brother has sinned such a sin as to draw down upon himself a disease, which is not to end in death, but to be miraculously cured by him, then let him pray to God, and God, in answer to his prayer, will grant life and perfect health unto such christians as have sinned a sin which is not to end in death. There is a sin which draws down a disease upon christians, that is to end in death. I do not say, or mean, that any christian shall pray for that, because, in such a case, God would not hear his prayer, nor miraculously cure his christian brother, at his request.' *Par. in loc.*

Rosenmuller. This standard critic agrees with those already quoted, in supposing the sin unto death to be a crime punishable with temporal or bodily death. He differs from them only in believing this death was to be inflicted, not by God, but by the civil magistrates, and that the entreaties for forgiveness were to be addressed to them, rather than to Him; inasmuch as to them 'belongs the right of inflicting the punishment of death for the more heinous offences.' *Scholia in loc.*
SECTION CXXV.

'For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.' Jude 4.

Being ordained to condemnation has been supposed to mean, doomed to final damnation; but that this is not the import of the words, is admitted in the following quotations: —

Hammond. 'Before ordained of old to this condemnation: the way to interpret this, as almost any other difficulty in this epistle, will be, by comparing it with the second of Peter, which is almost perfectly parallel to this. There these men are spoken of, chap. ii. 3, and the passage that there seems parallel to this is — bringing on themselves swift destruction, and for whom judgment for some while lingereth not, and their destruction doth not nod, ver. 3, which signifies, in both places, the certain, and quick destruction which is likely to come upon those men, who, by complying with the Jews, and professing themselves to be such, to avoid their persecutions, are, by the Roman destroyers, taken for Jews, and so speedily (soon after this time) devoured. Only in this place is mentioned the being formerly set forth, or written of, answerable to which is 2 Pet. ii. 1, among you shall be false teachers; which being an affirmation that there shall be, must be grounded on some prophecy, or prediction, that there should. And that is clearly to be found in Christ's prediction of the destruction of the Jews, Matt. xxiv. 10, before which there should come false prophets, all one with the false teachers in St. Peter, (see 1 John ii. 6,) by which the Gnostics are certainly to be understood. And, therefore, at the writing of St. Jude's epistle, these being actually come in, he speaks not of them by way of prophecy, that they shall come, but applies to them the former prophecy, that they are the men
that were before written, or prophesied of by Christ, in the gospel of St. Matthew, and so capable of that title. Instead of this, when St. John, 1 Ep. ii. 18, speaks of this very matter, he saith — As ye have heard that antichrist cometh, so now there are many antichrists, by which, saith he, we know that it is the last hour; just as St. Matthew had made it a prognostic of the coming of that fatal period of the Jews. By this it appears, first, that formerly (or of old,) here refers to Christ’s time; forewritten, (or ordained,) to Matt. xxiv., or the passage there set down; and judgment or condemnation, to that great destruction that should fall, about that time, upon all the obdurate, unbelieving Jews, and false teachers — Gnostics, or other abominable christians, whose sin is set down in the following words — impious, &c., and their condemnation in these. *Annot. in loc.*

Gilpin. ‘For many deceivers are now abroad in the world, (as it was prophesied there should be,) &c. Thus I should translate the words, of old ordained to this condemnation.’ *Expos. in loc.*

**SECTION CXXVI.**

‘And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.’ Jude 6.

All the orthodox commentators, so far as I have examined, agree in interpreting this text in reference to the endless misery of the apostate angels. But it should be recollected, that, whether this interpretation be correct or not, it does not materially affect the question, whether all men shall be saved. The endless misery of angels is one thing; the endless misery of men is another, and a different thing. The endless misery of the one class, if
fully established by the testimony of the Scriptures, would not, of itself, conclusively prove the endless misery of the other class. It is by no means admitted, that the endless misery of angels is here indicated. But if it were, the endless misery of mankind would not follow as a necessary, or even a natural, consequence.

SECTION CXXVII.

'Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.' Jude 7.

It is allowed by the writers, quoted below, that this verse does not, as many suppose, prove that the inhabitants of Sodom and Gomorrah are suffering punishment in the spiritual world.

Whitby. I suppose Whitby believed many of these persons will be finally lost; but he did not believe the text to afford any proof to that effect. He says—

'That this is spoken not of the cities themselves, but of the inhabitants which dwelt in them—i.e., of them who had given themselves over to fornication, and gone after strange flesh—is evident; but yet I conceive they are said to suffer the vengeance of eternal fire, not because their souls are at present punished in hell-fire, but because they, and their cities, perished from that fire from heaven which brought a perpetual, and irreparable destruction on them and their cities.

For (1,) we have proved—note on 2 Pet. ii. 6, and iii. 7—that even the devils themselves are not tormented, at present, in that infernal fire, but only will be cast into it at the day of judgment; and, therefore, neither do the
wicked Sodomites yet suffer in those flames. (2.) I would admonish you, saith the apostle, though you once knew this, that Sodom and Gomorrah thus suffered the vengeance of eternal fire. Now, from the history of Genesis, and the writings of the prophets, they might know that these cities, and the inhabitants of them, were overthrown, eis aiona, with a perpetual desolation, Zeph. ii. 9, but they could not know from thence that their souls were afterwards cast into hell-fire. (3,) To deigma, an example, is to be taken from something visible to, or knowable by, all who were to be terrified by it, especially when it is an example manifested and proposed. Now such was not the punishment of their souls in hell-fire; but nothing was more known and celebrated among authors, sacred and profane, Jewish, Christian, and heathen writers, than the fire that fell down upon Pentapolis, or the five cities of Sodom, they being mentioned still in scripture, as the cities which God overthrew with a perpetual desolation.

Nor is there any thing more common and familiar in scripture, than to represent a thorough and irreparable vastation, whose effects and signs should be still remaining, by the word aionios, which we here render eternal. I will set thee, eis eremon aionion, in places desolate of old, Ezek. xxvi. 20. I will destroy thee, and thou shalt be no more, eis ton aiona, forever, ver. 21. I will make thee, eremian aionion, a perpetual desolation, and thy cities shall be built no more, chap. xxxv. 9. See also Ezek. xxxvi. 2, Isa. lviii. 12. They have caused them to stumble in their ways, to make their land desolate, and surigma aionion, a perpetual hissing, Jer. xviii. 15, 16. I will bring you, oneidismon aionion, an everlasting reproach, and a perpetual shame, which shall not be forgotten, Jer. xxiii. 40, and xxv. 9. I will make the land of the Chaldeans a perpetual desolation, thesomai autous eis aphanismon aionion, they shall sleep, upon aionion, a perpetual sleep, Jer. li. 39. And this especially is threatened, where the destruction of a nation or people is likened to the overthrow of Sodom and Gomorrah; thus, Babylon shall be as when God overthrew Sodom and Gomorrah, ou katoikethesetai eis ton aiona.
chronon, it shall never be inhabited, Isa. xiii. 19, 20. And again, Jer. l. 40. The like is said of Edom, Jer. xlix. 17, 18; and of Moab. Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, ephanismene eis ton aiona, a perpetual desolation, Zeph. ii. 9.‘ Annot. in loc.

GILPIN. ‘Suffering the vengeance of eternal fire: that is, those cities were forever destroyed. The apostle cannot well mean future punishments, because he mentions it as a deigma—something that was to be a visible example to all. That word (deriving from deiknumai, to show, or exhibit,) properly signifies to give a sample of something to be sold.’ Expos. in loc.

BENSON. ‘By their suffering the punishment of eternal fire, St. Jude did not mean that those wicked persons were then, and would be always, burning in hell-fire. For he intimates that what they suffered was set forth to public view, and appeared to all, as an example (or specimen) of God’s displeasure against vice. That fire which consumed Sodom, &c., might be called eternal, as it burned till it had utterly consumed them, beyond the possibility of their ever being inhabited, or rebuilt. St. Peter has well expressed it, in saying, God reduced them to ashes. But the word will have a yet more emphatical meaning, if (as several authors affirm,) that fire continued to burn a long while; nay, that even to the time of the writing of this epistle, and afterwards, smoke and small flame did sometimes break out.’ Note in loc.

HAMMOND. ‘Everlasting destruction signifies an utter destruction, as of Sodom it is said, Jude 7, that it endured the vengeance of eternal fire and brimstone, which in all reason belonging to the fire and brimstone that destroyed Sodom, must signify, not the eternal burning of that fire, but the utter consumption of the city by that fire, or the fire’s never ceasing to burn till it had utterly consumed the city.’ Annot. in 2 Thess. i. 9.

DODDRIDGE. ‘And earth has produced many awful scenes, in which the divine vengeance has had its triumph over sinful mortals, as particularly Sodom and Gomorrah, and the cities about them in like manner with them committing fornication, and by yet grosser and
more unnatural licentiousness, going after strange and detestable gratifications of their pampered and indulged flesh, are set forth for an example to other presumptuous sinners; suffering that which really appears a most lively emblem of the vengeance of eternal fire, having their lovely and fruitful country turned into a kind of hell upon earth." Par. in loc.

'Dr. Whitby has brought many arguments to prove, that the vengeance here spoken of must be the loss of their cities, rather than their souls, and produces instances to show, that aionios is used in a sense consistent with this interpretation.' Note in loc.

SECTION CXXVIII.

'Woe unto them! for they have gone in the way of Cain, and ran after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth; without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.' Jude 11—13.

There is nothing in this text which naturally indicates punishment in the future life. All the figures, here used, are as applicable to the present state of existence, as to the next. The last may, perhaps, be thought an exception, because the word forever occurs in it. But this word imparts no special force to a subject; it rather receives its own force from the subject in connexion with which it is used. This is allowed by critics, generally, in the present day. The sense of the passage seems to be well expressed in the paraphrase which is subjoined:
GILPIN. 'They follow the examples of the very worst persons they find recorded in the bible history — the malice of Cain — the covetousness and seducing arts of Balaam, and the implacable opposition of Corah. A feast of charity they turn into wantonness. Like un-wholesome air, they blast wherever they come — like withered trees, they only incumber the ground — like waves they spend their rage only in foam — like uncertain meteors, their light soon sets in darkness.

'The text says, twice dead: the apostle may mean, that they were once wicked Jews, and, having apostatized, are now wicked Christians. Or, perhaps, he only expresses more strongly their deadness, as Virgil, expressing happiness, says — terque, quaterque beati.' Expos. in loc.

HORNE. 'Death: the state of a soul insensible of sin and corruption, and destitute of the spirit of life, Jude 12, twice dead.' Introd. &c., vol. iv. p. 494.

SECTION CXXIX.

'And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.' Jude 14, 15.

This passage evidently is a prediction of heavy judgments; but that these judgments do not necessarily belong to the future life, is admitted in the quotations which follow: —

GILPIN. 'Against such persons, Enoch prophesied, when, speaking of the old world, he threatens them with God's heavy displeasure for their enormous crimes. Expos. in loc.'
Rsv. ii. 10.] EMINENT COMMENTATORS.

CAPP. 'The Lord cometh with ten thousand of his saints to execute judgment, which is the language of very ancient times, relating, probably, to some signal judgment of God upon unbelievers and scoffers, and applied by this writer to those of his own day.' Crit. Rem. i. 152.

GROTIUS. 'Whatever Enoch said, or was able to say, on the approach of the deluge, might very fitly be referred, by Jude, to that almost universal slaughter which menaced the contumacious Jews.' Annot. in loc.

CLARKE. '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 foretell it.' Com. in loc.

SECTION CXXX.

'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. Be thou faithful unto death, and I will give thee a crown of life.' Rsv. ii. 10.

Whitby, in the preface to his discourse on the millennium, remarks, that 'Scaliger was pleased to say, Calvin was wise, because he did not write upon the Revelations. I confess,' continues Whitby, 'I do it not for want of wisdom—that is, because I neither have sufficient reading, nor judgment, to discern the true intendment of the prophecies contained in that book.'

It had been well, perhaps, if others had followed the example of Calvin and Whitby. As several have written, however, I may be allowed to quote
them. I remark, that any doctrine, resting for support solely on the supposed meaning of this book, can scarcely be entitled to implicit belief. For it may well be doubted whether any man fully understands the words of this prophecy, or will, indeed, until all shall be fulfilled.

HAMMOND. 'Take courage against all possible dangers, remembering me, as I have represented myself to you, ver. 8. And now I tell you beforehand, that your constancy to the faith must, in reason, be expected to raise you up enemies, both at this present, the Jewish zealous for the synagogue, ver. 9, (incensed against you by the Gnostics,) and afterwards the Roman officers, asserters of the diabolical idol worship against christianity, and these latter shall apprehend and imprison some of you, being permitted by God to do so, on purpose for the further trial of your constancy. And this persecution which shall come upon you, when the Jews are destroyed, (in the time of Marcus Aurelius and Verus, under which, Polycarp, the bishop of this church, shall suffer death,) shall then last for a little while; and all this shall prove a foundation of greater glory to you, and help them to the reward and crown of martyrdom which suffer in it, and that is all the hurt which your constancy shall bring you.' Par. in loc.

GILL. 'Crown of life: which may refer, not only to eternal life, but to the deliverance of the christians from persecutions by Constantine; who coming to the imperial crown, that became not only a crown of glory to him, but of life to the church, and was as life from the dead to the saints; to dead men is promised a crown of life, in allusion to the Gentiles, who crowned their dead.' Expos. in loc.
SECTION CXXXI.

'He that hath an ear let him hear what the Spirit saith unto the churches; he that overcometh, shall not be hurt of the second death.' Rev. ii. 11.

The second death has been supposed to signify endless torment. But there is orthodox authority for interpreting the phrase to mean merely an utter destruction, such as fell on Sodom, when the Lord rained upon the city fire and brimstone; but having no special reference to the situation of men in the future existence.

Hammond. 'They that hold out to the end, that persevere in despite of all these temptations, shall continue a prosperous, flourishing church—shall not have their candlestick removed from them, as all they shall, that, by the sharpness of persecutions, are scandalized, and fall off from Christ. See note on chap. xx. 6.' Par. in loc.

In the note referred to, (quoted in section cxxxvi,) the reader will find some remarks on the phrases, first resurrection, and second death, which are worthy a careful perusal.

SECTION CXXXII.

'And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the
mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains. 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. For the great day of his wrath is come; and who shall be able to stand? ’ Rev. vi. 12—17.

Many have supposed this passage to be descriptive of the final consummation of all things, and to indicate that some shall be tormented in the future life. A different view is given below. The reader may find it profitable to review the notes on Matt. chap. xxiv., 2 Pet. iii. 7—13, &c., where similar language occurs.

Hammond. ‘And at the opening of the sixth seal, in that roll, there was a representation of eclipses of sun and moon, &c., figuratively to express great destructions, Ezek. xxxii. 7, Isa. xiii. 20, Joel ii. 10, 31, and chap. iii. 15. And the same was again signified by an appearance of falling stars, dropping down as the withered figs, those that are of a second spring, and come not to be ripe that year, but hanging on the tree in the winter, are frost-bitten, and with a great wind are shaken down and fall from the tree, Isa. xxxiv. 4. And by the appearance of great, black, gloomy clouds, covering the whole face of the sky, not a star to be seen any more than the writing is discernible in a roll folded up, and by the earthquakes, ver. 12, whereby many hills and islands were moved out of their places, Isa. xxxiv. 4. And the governors and great ones, of several degrees of power among the Jews, the generals of the several factions among them, and every meaner person of all sorts, appeared in the vision to be in a horrible consternation. And the guilt of the blood of Christ and christians, which they had shed, and of which they wished that it might fall upon them and their children, now fell upon them, made them fly into vaults, or caverns under ground, and into walls, (according as it really fell out, and as it was foretold by the prophets, Isa. ii. 19, Hosea x. 8, and by Christ, Luke xxiii. 30,) as seeing this inevitable vengeance now falling on them.’ Far. in loc.
Five notes are added by Hammond, for the more full illustration of this vision. I quote only the last:—

'Ver. 16, Wrath of the Lamb: the anger of the Lamb, and the great day of his anger, here, vs. 16, 17, and thine anger, chap. xi. 18, are set to express this vengeance on the Jews, whereof the crucifixion of Christ was so great and particular a provoker. Hence is it, that in the gospel it is called the kingdom of God, and the coming of Christ, and in Josephus and Eusebius, divine visitation, destruction from divine vengeance, and visitation from God, Euseb. Lib. iii.; and all this from St. Luke xxii. 22, who calls them days of vengeance from God, poured out upon them remarkably for what they had done unto Christ. And one phrase yet more eminent, there is to the same purpose, Rev. xvi. 14, the war of the great day of God that ruleth all, that is, the bloody destruction which this just judgment of God brought upon them, for their crucifying of Christ, and persecuting and killing of christians.' Annot. in loc.

Assembly's Annotations. In these annotations, this passage is referred to certain troubles in the Roman empire. The first note commences thus:—

'The troubles that were to befall the Roman empire, and strange alterations therein, are set out figuratively, by the shaking of the earth, and confusion of the heavenly bodies, as often in the prophets such alterations are described;' &c. Annot. in loc.

Clarke. '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.' Com. in loc.

Lightfoot. 'The destruction of Jerusalem and the whole Jewish state is described as if the whole frame of this world were to be dissolved. Nor is it strange, when God destroyed his habitation and city — places once so dear to him, with so direful and sad an overthrow; his
own people, whom he accounted of as much, or more than the whole world beside, by so dreadful and amazing plagues.' He notices Matt. xxiv. 29, 30, and 2 Pet. iii. 10, and then continues thus:—'Rev. vi. 12, 13, *The sun became black,* &c. Where, if we take notice of the foregoing plagues, by which, according to the most frequent threatenings, he destroyed that people—viz., the sword, ver. 4, the famine, vs. 5, 6, and the plague, ver. 8—withal comparing those words, 'They say to the mountains, fall on us, and cover us,' with Luke xxiii. 30; it will sufficiently appear, that by those phrases is understood the dreadful judgment and overthrow of that nation and city. With these also agrees that of Jer. iv. 22—28, and clearly enough explains this phrase.' *Heb. and Talm. Exerc. in John xxii. 22.*

**Townsend.** 'The sixth seal is opened;—the convulsions of the Roman empire are represented at the final overthrow of paganism, and the triumphant establishment of the Christian church in its place.' *Sum. in loc.*

**Brownell.** 'Under the imagery of the sixth seal is represented a great revolution in the state of religion; and this clearly points to the reign of Constantine the great, when Christianity was fully established upon the ruins of paganism. Constantine was first proclaimed emperor A.D. 307, and died A.D. 337.' *Expos. in loc.*

**Dodridge.** 'Day of his wrath is come, as it appears, by comparing one part of this book with another, that the last seal made way for, and introduced, the trumpets; and the last trumpet the vials; it is justly argued, that there is a reference to a series of events, successively following each other, and consequently this passage cannot refer to the *final judgment*; but to some great and spreading calamity, in which the hand of Christ should appear. And this interpretation is illustrated and confirmed, by the manner in which the destruction of Jerusalem is foretold, Matt. xxiv. Compare Isa. ii. 19, xiii. 6, Hos. x. 8, Zeph. i. 14, Luke xxiii. 30. Mr. Lowman interprets the sixth seal, of the great commotions in the empire, from Maximinian to Constantine the Great, who put an end to the persecution of heathen Rome; from
A. D. 304 to A. D. 323, during which time there were many bloody battles between the contending emperors, till Constantine abolished paganism, and established the Christian religion. This interpretation he confirms by apposite passages from Lactantius and the heathen historians; and it appears the most probable.\textsuperscript{7} \textit{Note in loc.}

\textbf{SECTION CXXXIII.}

\textsuperscript{7} And the third angel followed them, saying with a loud voice, \textit{If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever 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.} \textsuperscript{7} \textit{Rev. xiv. 9—11.}

\textit{This is considered, by some, to afford very conclusive proof, that sinners shall be tormented eternally in the future life. But the orthodox writers, quoted below, interpret it to mean only certain severe temporal judgments, inflicted on sinners soon after the Apocalypse was written.}

\textit{Hammond.} \textsuperscript{4} \textit{And methought a third angel followed, on purpose to confirm all weak and seducible persecuted christians, and to fortify them in their patience and constancy, under the present, or yet remaining persecutions; (ver. 13;) and this he did by denouncing the judgments that the inconstant should fall under, the direful ruin which attended all apostatizing, complying christians, that, (after the manner of the Gnostic compliers,) for fear of persecutions, had, or should forsake the christian purity, and join in the worships or practices of heathen Rome, in the bitter punishments, or effects of God’s wrath, such as fell upon Sodom and Gomorrah, Christ being the}
Judge, and the angels the executioners of it; even utter destruction to all that shall have been guilty of this in any degree, and do not timely repent of it. *Par. in loc.*

See, also, Hammond’s note on chap. xx. 6.  

Grotius. ‘*Shall be tormented with fire and brimstone:* these words may, indeed, very aptly signify torments after the resurrection. But as similar language occurs, chap. xix. 10, where no reference is had to that period, as is evident from what follows, it appears that an interpretation should here also be adopted, applicable to that people; — that conscience should be understood as burning within them, in the presence of Christ and his angels: this would be somewhat like dwelling in *gehenna.* Thus have the poets represented the bosoms of men to be burned before the faces of the furies.

‘*And the smoke of their torment ascendeth,* &c.: the memory of the afflictions they have suffered shall continually remain. Words often burst forth from the impious, testifying the anguish of their minds; as from Tiberius, in his epistle, found in Tacitus, and Suetonius.’ *Annot. in loc.*

**Section CXXXIV.**

‘The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose 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. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seventh, and goeth into perdition.’ *Rev. xvii. 8—11.*

I notice this text, not so much because it is supposed to imply endless misery, as because it gives
me an opportunity to exhibit, still further, the view which some orthodox writers have taken of the word *perdition*. As this word has been considered indicative of torment after death, it will not be improper to quote some authorities respecting it.

Hammond. ‘And the scarlet beast, ver. 8, on whom this power is seated, and which blasphemeth, and defieth the God of heaven, that is, the person of the emperor, in whom this power is vested, at the time to which this part of the vision refers, is one which was in power, but at this point of time, that is, after Vespasian’s return out of Judea, was out of it, but shall come to it again, as it were out of hell, to persecute the Christians. And when he, that is, Domitian, shall have delivered up the empire again to Vespasian, upon his return out of Judea, and for some years become a private man again; this shall be matter of great admiration and astonishment to all that are not Christians, wheresoever they are, seeing by this means, that the persecutor of Christians is gone out of power, (and when he comes in again, shall not continue long, but himself be cruelly butchered, vs. 8 and 11,) and Vespasian, a favorer of the Christians, but the destroyer of the Jews, is come in again, even while Domitian was alive, which made it the more strange. This is the meaning of the riddle; the seven heads are the seven hills, which are so famously known in Rome. And besides, they denote the seven kings or emperors thereof, (that have had any thing to do with the Christians,) which are here to be numbered from the time of the beginning of these visions, till this, of the writing of them; of them five are dead, all of violent deaths, poisoned, or killed by themselves or others; viz., Claudius, Nero, Galba, Otho, Vitellius; one then reigned, viz., Vespasian, and a seventh was not yet come to the kingdom, viz., Titus, who, when he should come to it, should reign but two years and two months. And Domitian, described ver. 8, as he that was, and is not, that is, one that in Vespasian’s time, while he was busy in other parts, exercised all power at Rome, and was called emperor, is the eighth, that is, comes to the empire after those seven,
being the son of one of them, to wit, of Vespasian, (in whose time, also, he held the government of Rome,) and this a wretched, accursed person, a cruel, bloody persecutor of the christians, and shall be punished accordingly.' Par. in loc.

In his note on ver. 8, Dr. Hammond further speaks of this Domitian:—'This person being a great persecutor of Christians, God's judgments were remarkably to fall on him, which is the meaning of he goeth into perdition, ver. 11: for he was butchered by his own servants.'

Dutch Annotations. The authors of the Dutch Annotations take a somewhat different view of this subject. Like Hammond, they understand the beast to represent the persecuting power, by means of which the church suffered affliction. But they differ from him in supposing this power vested in papal Rome, rather than in heathen Rome—in the pope, rather than in the emperor. The term, perdition, (which is principally important in this passage,) they understand to be temporal destruction. In fact, they do not, like Hammond, interpret it to mean loss of life, but only loss of power. I quote as much of the note as relates to this subject:—

'Go into perdition—namely, after it shall have continued some considerable time, it will again decrease by degrees, and lose its authority among christians, as of latter times is begun, and in the next chapter shall be fulfilled.' Annot. in loc.

Clarke. In a note, much too long for quotation in this place, Dr. Clarke interprets the whole passage to relate to the concerns of this present world.

Grotius. 'Go into perdition: perdition here, as in John xvii. 12, and 2 Thess. ii. 3, signifies, not simply
death, but a most grievous death; such occurred in the case of Domitian, who was slain by the hands of his own servants, as may be seen in Suetonius and Philostratus.' Annot. in loc.

SECTION CXXXV.

'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. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.' Rev. xix. 20, 21.

The lake of fire and brimstone, many imagine, must belong to the future existence. But the writers, quoted below, explain it otherwise.

Hammond. 'And the Roman idolatry, and the magic, and auguries, and the divinations of the heathen priests, that had deceived the carnal christians, so far as to consent and comply with the heathenish idolatry, were to be like Sodom and Gomorrah, utterly extirpated. And the rest—all the secret idolaters, were swept away in the same destruction also, (for thinking that these armies against Rome, would be favorable to any, more than to the orthodox, pure christians, they then thought it a fit time to discover themselves, but strangely miscarried in it, the christians that fled to the Basilica, or temple, being the only persons that found deliverance,) and so all their idol-worship was destroyed, which is the sum of this chapter.' Par. in loc.

Clarke. On the taking of the beast, Dr. Clarke refers to his note on chap. xvii. 8, &c., in which, as I have already observed, he interprets the figurative language which occurs here, as having refer-
ence to the present state of existence. He then says—

‘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.’ Com. in loc.

Rosenmuller. ‘These were cast alive into a lake of fire burning with sulphur: Isaiah has a comparison not unlike this, chap. lxvi. 24, in which is contained a description of the most severe punishments. The same is repeated, Rev. xx. 10, where the devil is added. The divine prophet thus signifies, that idolatry and idol worship should be so extinguished in the Roman empire, that nothing more of it should appear than of a thing consumed by fire—than of Sodom, for example, and the neighboring cities.’ Scholia in loc.

Grotius. ‘These both were cast alive into a lake of fire burning with brimstone: the same is repeated, chap. xx. 10, where the devil is added,’ &c. Annot. in loc.

See the note of Rosenmuller, which is, in fact, merely a transcript of Grotius.

SECTION CXXXVI.

‘But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.’ Rev. xx. 5, 6.

Here we find, again, the phrase, second death, connected with the first resurrection; and in order to present a more extended view of the manner in
which some orthodox writers understand it, I offer short quotations from Wetstein, Lightfoot, and Rosenmuller, and a long one from Hammond. It will be observed, that neither of these writers understand the text to teach the doctrine of endless misery.

Wetstein. 'Resurrection, in a figurative sense, as in Rom. xi. 15, Hosea vi. 2, Rev. xi. 7, 11, Ezek. xxxvii. 3, 10.' *Com. in loc.*

Lightfoot. 'Now what, and at what time, is this resurrection? When the great angel of the covenant, Christ, had bound the old dragon with the chains of the gospel, and shut him up, that he should no more seduce the nations by lying wonders, oracles, and divinations, and his false gods, as formerly he had done; that is, when the gospel, being published among the heathen nations, had laid open all the devices and delusions of Satan, and had restored them, from the death of sin and ignorance, to a true state of life indeed. This was the first resurrection.' *Heb. and Talm. Exerc. in John v. 25.*

Rosenmuller. 'This signifies that the church, for a season, should be delivered from the disturbers of her tranquillity, and from those pernicious errors which corrupted the innocence of Christians. What the first resurrection is, appears with sufficient plainness from what is said thus far; namely, a tranquil and happy state of the church is indicated.' *Scholia in loc.*

Hammond. 'As for the old idolaters, or Gnostics, there was nothing like them now to be seen, nor should be till the end of this space of a thousand years. This is it that is proverbially described by the first resurrection, that is, a flourishing condition of the church under the Messias. And blessed, and holy, that is, safe, (separate from all danger,) are all those that are really in the number of them that partake, effectually, of these benefits, who, as they are rescued from those destructions which the Roman tyranny threatened them with, which is the interpretation of the second death; so they shall now have the blessing of free, undisturbed assemblies for all this space.' *Par. in loc.*

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Dr. Hammond subjoins the following notes:

"First resurrection: what is meant by the first resurrection, here, may be discerned by comparing it with the second resurrection, in the ordinary notion of it. That signifies the resurrection to eternal life; proportionably, this must signify a reviving—a restoring to life, though not to that eternal. Here it is figuratively used to express the flourishing condition of the Christian church for that thousand years, wherein the Christian professors, in opposition to idolatrous heathens; and Gnostic Christians, live safely and happily in the enjoying the assemblies which is, saith he, as if the primitive martyrs were fetched out of their graves to live again, here, in tranquillity upon the earth. Where, only, it is to be noted, that the resurrection here is of the church, not of the particular persons, (the beheaded, &c., mentioned ver. 4,) thus to be understood, that the church which was persecuted, and suppressed, and slain, as it were, and again corrupted and vitiated in its members, now rose from the dead, revived again."

"The second death: this phrase—the second death, is four times used in this book, chap. ii. 11, and here, chap. xx. 6, then ver. 14, then chap. xxi. 8. It seems to be taken from the Jews, who use it proverbially for final, utter, irrevocable destruction. So in the Jerusalem Targum, Deut. xxxiii. 6—Let Reuben live, and let him not die the second death by which the wicked die in the world to come. Where, whatsoever be signified, among them, by the world to come, (the age of the Messias, in whatsoever Jewish notion of it,) it seems to denote such a death, from which there is no release. And according to this notion of it, as it reflects fitly on the first death, (which is a destruction, but such as is reparable by a reviving or resurrection, but this past hopes, and exclusive of that,) so will all the several places, wherein it is used, be clearly interpreted; chap. ii. 11—He that overcomes shall not be hurt by the second death, that is, if this church holds out constant, it shall not be cut off; that is, though it shall meet with great persecutions, ver. 10, and death itself, yet that utter excision would no way better
be prevented than by this of constancy and persevering in suffering of all. So here, speaking of the flourishing condition of the christian church, reviving, after all its persecutions and corruptions, to a state of tranquillity and purity; On these, saith he, the second death hath no power, that is, they have not incurred that utter excision, (having their part in the first resurrection,) but they shall be priests to Christ and God, and reign, &c., that is, have a flourishing time of christian profession for that space of a thousand years. So in ver. 14, where death and hades, [hell,] are cast into the lake of fire, that is, death and the state of mortality utterly destroyed, (O death, I will be thy death,) it is added, this is the second death, that is, mortality is utterly destroyed, there shall now be no more death, the life shall be eternal. So chap. xxi. 8, the lake that burneth with fire and brimstone, (the utter, irreversible destruction, such as fell on Sodom, called eternal fire, utterly consumptive,) is called the second death, into which they are said to go, that are never to appear in the church again, (see chap. xxi. 8.) And though in these different matters, some difference there must needs be in the significations, yet, in all of them, the notion of utter destruction, final, irreparable excision, may very properly be retained, and applied to each of them.' Annot. in loc.

SECTION CXXXVII.

'And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.' Rsv. xx. 10.

This is considered, by all the orthodox commentators, as far as I am acquainted with them, as proof of the existence and misery of a mighty apostate spirit, whom they call the devil. But this does not affect the question, whether all men shall
be saved. For, as I have already said, (Jude 6,) the endless misery of devils or apostate angels is one thing, and the endless misery of mankind is another and a very different thing. If the endless misery of the one class were fully proved, the like misery of the other class would not follow as a necessary, or even natural, consequence.

SECTION CXXXVIII.

'And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.' Rev. xx. 12—15.

This passage, also, is explained, by all the orthodox commentators, as far as my examination has extended, with reference to the events of the future life. But it should be recollected, that many of them have interpreted similar forms of expression, occurring in this book, to relate to events transpiring on the earth. Why they have given a different interpretation to the same kind of language here, I do not profess to know.
SECTION CXXXIX.

'But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.' Rev. xxii. 8.

The following quotations furnish orthodox authority, for supposing this text to relate to the concerns of the present life, and not to those of the future.

HAMMOND. 'But for the false, apostatizing, cowardly Gnostics, notable for so many ill qualities, abominable villanies in lust, bloodiness, persecuting of the orthodox, pure christians, adultery, sorcery, idol worship, deep dissimulation, and lying, and falsifying, yea, perjuries, and all such as they were, they shall utterly be turned out of the church, (see note on chap. xx. 6,) not to appear any more among the christians.' Par. in loc.

ROSENMULLER. For the meaning of this verse, so far as it indicates punishment, Rosenmuller refers to what he has said on chap. xix. 20, which is quoted in section cxxxv.

SECTION CXL.

'And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. 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.' Rev. xxii. 25—27.

That this does not indicate exclusion from happiness in the future life, but only exclusion from
the church on earth, is admitted in the following quotation:

Hammond. 'And there shall be a most ready, hospitable reception, at all times, for all that will come into the faith by amendment of life. And the Gentiles of other parts, that are not subject to the Roman empire, shall come into the church, and contribute their best to the flourishing of it, by endowing of the church, (which is ordinarily meant by honor.) And this shall, generally, be done by all that have any resolution of living purely and godly; and only they shall be kept out which are immersed in all filthiness, and abominable, unnatural, vicious practices, and in all kind of unjust dealing, for such cannot by the laws of baptism be received, and such will not desire to undergo Christ's discipline.' Par. in loc.

SECTION CXLI.

'And he saith unto me, Seal not the sayings of the prophecy of this book, for the time is at hand. He that is unjust, let him be unjust still; and he that 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.' Rev. xxii. 11.

This text has frequently been quoted, to prove that those, who die in a sinful state, must be raised with the same moral character, and so remain to all eternity. But that this is not the true meaning of the words, is admitted by the writers quoted below:

Hammond. 'And then, methought, Christ himself said thus unto me — Seal not, shut not up this prophecy; (as sealing is opposed to leaving open and legible, Isa. xxix. 11,) lay it not up as a thing that only future ages are concerned in; for the time of the completion of a great
part of it is so immediately at hand, that it is fit the prophecy should be open, for all to see, and observe the complexion of it. And now the bad and good shall come to receive their sentence; there remain not now any more seasons of working changes on any, but he that is now an impenitent persecutor of christianity, an impenitent, carnal Gnostic, is like suddenly to be taken, and dealt with accordingly, and on the other side, he that held out constant for all those terrors, and persecutions, and deceits of carnal sins, is suddenly to receive the fruits and rewards of it." Par. in loc.

Tomson's Beza. 'This is not as were other prophecies, which were commanded to be hid, till the time appointed, as in Dan. xii. 4, because that these things should be quickly accomplished, and did even now begin.' Note in loc.

Both these writers evidently understand the text to be descriptive of a remarkable distinction, which was to be made on the earth, between the good and the bad, very soon after this prophecy was delivered.

SECTION CXLII.

'Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.' Rev. xxii. 14, 15.

That these words are to be understood in relation to events occurring on the earth, and not in the future state of existence, is allowed by the writers quoted below: —

Hammond. 'Thrice happy are they that receive the faith of Christ, and live according to those rules of piety
mentioned ver. 2, and live quietly and christianly in the church: out of which, all profane, wicked persons are to be ejected; such are the Gnostics, who cannot be better compared than to dogs, for biting and tearing the orthodox, constant christians, and are over and above sorcerers professed, and guilty of all filthy pollutions, bloody-minded, guilty of idol-worship, and hypocritical treacherous persons, (see chap. xxi. 8,) and so are but false, equivocal members of Christ's church, and shall have no part of the benefit of christians.’ Par. in loc.

Thus does Dr. Hammond interpret the city, out of which all vile characters are to be ejected, to mean the church on earth, and not the state of the blessed in the future life. Lightfoot, doubtless, held the same opinion, in as much as, in the words quoted below, he fixes the time, indicated in a preceding verse, to a period then very near at hand, and which had no reference to the end of the world, popularly so called.

Lightfoot. ‘Heb. x. 37, James v. 9, Rev. i. 7, and xxii. 12, Behold I come quickly; with many other passages of that nature, all which must be understood of Christ's coming in judgment and vengeance against that wicked nation.’ Heb. and Talm. Exerc. in John xxii. 22.

Grotius. ‘Enter in through the gates into the city: such were they who lived in the days of Constantine, and afterwards; they were permitted to witness the splendor of the church, promised to the ancient fathers, and to be rulers in it.

‘Without are dogs, &c.: such were those who were either not admitted to baptism, or, if formerly admitted, were afterwards excluded from the church.’ Annot. in loc.
SECTION CXLIII.

'For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in the book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.' Rev. xxii. 18, 19.

That this relates to judgments, to be administered on the earth, is admitted in the following quotations:

Hammond. 'As for all those to whom this prophecy will come, I conjure them all, that they change not a tittle of it, and withal, that they look upon it as the last authoritative prophecy that is likely to come from heaven, to be a rule of faith to the church. What is here said, is decreed and settled immutable; no man shall be able to avert it; and whosoever shall go about to infuse any other expectations into men than what are agreeable to these visions, God shall bring on him the judgments that are here denounced against God's greatest enemies. And so in like manner, whosoever shall derogate any thing from the authority of this prophecy, or take out any part of it, or occasion men's not receiving the admonition of Christ here contained, in every part thereof, God shall cast him off, throw him out of the church, account him incapable of all the blessings which are here promised to the faithful christians.' Par. in loc.

This quotation, taken alone, might not seem, with sufficient clearness, to express the author's opinion, that the judgments denounced belong to this life. But, when taken in connexion with the manner in which he has explained the 'plagues written in this book,' it is very evident that he did not seek for a fulfilment of this last prophecy in 29
the future existence; but that he believed the
denunciation would be executed at the time of
which he had had frequent occasion to speak.

The remark made on the quotation from Light-
foot, on the passage last quoted, is equally applica-
table to that which follows.

Lightfoot. 'The same things are meant in Heb. x.
37, "Yet a little while, and he that shall come, will
come;" James v. 9, "Behold the judge is at the door;"
Rev. i. 7, "He cometh in the clouds;" and xxii. 20,
"Surely I come quickly." And many more of the same
kind, all which are to be understood of the coming of
Christ in vengeance against the Jewish nation.' Tracta-
tus de Spir. Proph. sec. v.

Grotius. 'God shall add unto him the plagues: by
the plagues are to be understood, as well those in chaps.
vii. ix. x. and xi., as those in chaps. xvi. xvii. and xviii.;
of which one portion relates to the Jews, and the other
to the Roman empire.

'And out of the holy city: he shall not be a member
of the church, but shall be cast out, as one making a lie.'
Annot. in loc.

CONCLUSION.

In this Work, it was my design to notice every
passage, which has been alleged from the New
Testament, to prove the doctrine of endless mis-
ery. If I have omitted any, the omission was
undesigned. On some of the texts, it is true, I
have not been able to adduce any orthodox au-
thority, in support of the views entertained by
Universalists. The number of these, however, is,
very small. Besides, it should be recollected that my examination, though as extensive as my present resources would permit, has by no means embraced the whole body of orthodox commentators. And I do not yet despair of being able, hereafter, to complete that which is now lacking.

In the Index of Authors, which is subjoined, I have inserted the titles of the Works from which the foregoing selections are made, and the date of the editions used.
INDEX OF AUTHORS.

Assembly's Annotations. "Annotations upon all the books of the Old and New Testament, &c., by the labor of certain learned divines thereunto appointed, and therein employed, as is expressed in the Preface." London, 1657. 2 vols. folio.

Of this work Horne says, it 'is usually called the Assembly's Annotations, from the circumstance of its having been composed by members of the Assembly of divines who sat at Westminster during the great rebellion.' Intro. ii. 751.

Bate. 'An Essay towards a Rationale of the literal Doctrine of Original Sin, a Vindication of God's Wisdom, Goodness, and Justice, in permitting the Fall of Adam, and the subsequent Corruption of Nature.' Published in 1752, and republished, much enlarged, in 1767.

The author of this work, Rev. James Bate, was a clergyman of the Church of England, son of Rev. Richard Bate. He was a Fellow of St. John's College, Cambridge, and highly distinguished himself by his skill in the Hebrew language. Having spent some time in France, as chaplain to Horace Walpole, the English ambassador, he was appointed the first rector of the new church of St. Paul's, Deptford, in 1731. He was probably eminent, as a preacher; for, at his death, in 1775, a funeral sermon was preached at St. Paul's, Deptford, by Rev. Colin Milne, and published under the title of 'The Boldness and Freedom of Apostolical Eloquence, recommended to the Imitation of Ministers.'


'This, though a posthumous work, is very valuable, and contains many excellent and judicious observations, briefly expressed, but
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which nevertheless comprise the substance of remarks offered by
the best interpreters. Horne, Intro. ii. 785.

BENSON. 'A paraphrase and notes on the Epistles of
St. Paul to the Thessalonians, Timothy, Philemon and
Titus, and the seven Catholic Epistles by James, Peter,
Jude and John. By GEORGE BENSON, D. D.' London,
1752, 1756. 2 vols. 4to.

See remarks under the name of Peirce.

BEZA. 'Testamentum novum, sive novum foedus
Jesu Christu, D. N. &c. THEODORUS BEZA.' Fourth
edition, 1689. 1 vol. folio.

'Beza is undoubtedly the best critic on the Greek language of
any commentator we have.' Dr. Doddridge, quoted by Horne,
Intro. ii. 783.

BROWNELL. 'A Bible Class and Family Expositor;
or a Familiar Guide to the study of the New Testa-
ment. Being a condensed Summary of the most valu-
able Commentaries; compiled chiefly from a work of the
Rev. George Holden, A. M. By THOMAS C. BROWNELL,
D. D., LL. D. Bishop of the Diocese of Connecticut.'
Hartford, 1823. 1 vol. 12mo.

This author does not need any other voucher for his orthodoxy,
than the office which he holds in the Episcopal Church.

CALMET. 'A. R. P. D. AUGUSTINI CALMET, ordinis
S. Benedicti, Congregationis S. S. Vitomni et Hidulphi,
Commentarium literale in omnes ac singulos tum Veteris
cum Novi Testamenti libros, e Gallico in Latinum ser-
omonem translatum.' 8 vols. folio. Augsburg, 1734,
1735.

'It has a vast apparatus of prefaces and dissertations, in which
immense learning, good sense, sound judgment, and deep piety are
invariably displayed. This is without exception the best comment
on the sacred writings ever published, either by Catholics or Protest-
ants.' Dr. A. Clark.

'Walchius (Bibl. Theol. vol. iv. p. 433,) has pronounced an
equally strong, but well-deserved eulogium on this valuable work,
to which we have been largely indebted in the course of these
volumes.' Horne, Intro. ii. 750.

CAMPBELL. 'The four Gospels, translated from the
Greek, with Preliminary Dissertations and Notes Critical
and Explanatory. By GEORGE CAMPBELL, D. D., F. R. S.
29*
Edinburgh, Principal of the Marischal College, Aberdeen.'
Boston, 1824. 4 vols. 8vo.

'The extensive circulation of this valuable work, which has placed the author high in the rank of biblical critics, sufficiently attests the esteem in which it is held.' Horne, Intro. ii. 732.

CAPP.E. 'Critical Remarks on many important passages of Scripture: together with dissertations upon several subjects, tending to illustrate the phraseology and doctrine of the New Testament. By the late Rev. Newcome Cappe.' York, 1802. 2 vols. 8vo.

Cappe was 'a dissenting minister, who died 1801, at York, where he was settled. He was educated under Doddridge and Leechman.' Lemp. Univ. Biog. art. Cappe.


Clarke is so well known as the great Methodist Commentator, that nothing need here be said of the character of his work.

DIODATI. 'Pious Annotations upon the Holy Bible, expounding the difficult places thereof learnedly and plainly: by the reverend, learned and godly divine, Mr. John Diodati, minister of the gospel. The third edition, London, 1651.' 1 vol. folio.

'Diodati was an eminent Italian divine and reformer in the early part of the 17th century: his annotations are properly scholia, rather practical than critical, but containing many useful hints.' Horne, Intro. ii. 738.

DODDRIDGE. 'The Family Expositor; or a Paraphrase and Version of the New Testament; with Critical Notes, and a Practical Improvement to each Section. By Philip Doddridge, D. D.' Amherst, 1836. 1 vol. 8vo.

'This admirable commentary is in the list of books recommended by Bishops Watson and Tomline, and almost every other theological tutor.' Horne, Intro. ii. 788.

DUTCH ANNOTATIONS. 'The Dutch Annotations upon the whole Bible: or, all the Holy Canonical Scriptures of the Old and New Testament; together with, and ac-...
cording to their own translation of all the text: as both
the one and the other were ordered and appointed by the
Synod of Dort, 1618, and published by authority, 1637.
Now faithfully communicated to the use of Great Britain,
2 vols. folio.

The title of this work sufficiently expresses its character. It
need only be remarked that a majority of the Synod of Dort were
rigid Calvinists; who, after expelling the Armenians from among
them, held the remainder of their session very comfortably. The
version and annotations prepared by their order, are of course,
thoroughly Calvinistic.

ELSLEY. ‘Annotations on the four Gospels, and the
Acts of the Apostles: compiled and abridged for the use
of students.’ London, 1812. 3 vols. 8vo.

‘Altogether, we say without the smallest reserve, we never saw
a book more admirably adapted for the use of students, more credi-
table to an author’s sagacity, diligence and erudition,’ &c. ‘This
work is known to be the production of the Rev. Mr. Elsley, vicar of
Burenston, near Bedale.’ Horn, Intro. ii. 792.

FELL. ‘A paraphrase and annotations upon all St.
Paul’s Epistles; done by several eminent men at Ox-
ford. Corrected and improved by the late Right Rev.
and learned Bishop Fell.’ London, 1702. 1 vol. 8vo.

‘Fell on the epistles is very short; but most of his notes are
worthy of remark.’ Dr. Doddridge, quoted by Horn, Intro. ii.
796.

GENEVA BIBLE. The copy to which I have referred
is in the library of Harvard University, but has no title
page. Horn says this version and notes were first
published at Geneva in 1560. The translators were
‘all zealous Calvinists, both in doctrine and discipline.’
Intro. ii. 244.

GILL. ‘An Exposition of the Old and New Testa-
ments, in which the sense of the sacred text is given:
doctrinal and practical truths are set in a plain and easy
light; difficult passages explained; &c. By JOHN GILL,

This author was a Baptist after the straitest sect. His rank
among the Baptists will perhaps very nearly correspond with that
of Dr. A. Clarke among the Methodists.
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Horne says of this, that it is a 'justly admired, and ably executed work.' Intro. ii. 789.

GREEK AND ENGLISH TESTAMENT, 1729. 'The New Testament in Greek and English. Containing the original text, corrected from the authority of the most authentic manuscripts; and a new version, formed agreeably to the illustrations of the most learned commentators and critics, &c.' London, 1729. 2 vols. 8vo.

This work, I suspect, never obtained a very high reputation, though its author, or authors, manifestly believed the doctrine of endless misery. The style of the translation is liable to serious objections, on account of its apparent levity.

GROTIO. 'Hugonis Grothii Opera omnia theologica, &c.' Amsterdam, 1689. 4 vols. folio.

My quotations were made partly from this edition, and partly from the Critici Sacri. Of this author, Dr. A. Clarke says, 'His learning was very extensive; his erudition profound; and his moderation on subjects of controversy highly praiseworthy. No man possessed a more extensive and accurate knowledge of the Greek and Latin writers; and no man has more successfully applied them to the illustration of the sacred writings.' Com. Gen. Preface.

HALLET. 'A free and impartial Study of the Holy Scriptures recommended; being Notes on some peculiar Texts, with Discourses and Observations, &c. By Joseph Hallett, Jr.' London, 1729, 1732, and 1736. 3 vols. 8vo.

'Many important topics of Scripture criticism and interpretation are discussed in these volumes. If the reader is not always convinced by the arguments of the learned author, he cannot fail of being pleased with the ingenuity and spirit of candor and piety which pervade them.' Horne, Intro. ii. 786.


'The first edition of this valuable work appeared in 1653; it is in great and growing reputation.' Horne, Intro. ii. 786.
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HENRY. 'An Exposition of the Old and New Testaments; wherein each chapter is summed up in its contents; the Sacred text inserted at large, in distinct paragraphs; each paragraph reduced to its proper heads; the sense given, and largely illustrated: With practical remarks and observations.' By MATTHEW HENRY, late Minister of the Gospel at Chester.' London, 1760. 6 vols. folio.

'The value of this Commentary is too well known to require any testimonies to its merit.' Horne, Intro. ii. 753.


'This interpretation, though far from being elegant, appears to us, in general, to be accurate and judicious, and shows that the author had carefully studied the original.' Monthly Review, quoted by Horne, Intro. ii. 788.


This work is too well known in this country to require any testimony relative to its character. It deserves a place in the library of every clergyman of whatever denomination. It need scarcely be remarked that its author was a firm believer in the doctrine of endless misery.

JONES. 'Illustrations of the four Gospels, founded on circumstances peculiar to our Lord and the Evangelists. By JOHN JONES.' London, 1808. 1 vol. 8vo.

This author was an English clergyman, and his work is considered to be judicious and useful.


This author was an English Unitarian divine. He believed in a state of punishment in the future life; but not in its endless dura-
tion. His exposition has been generally well received: though perhaps it has had quite as much credit for originality as it deserved. The editor of the second edition says, the work has been highly commended since its first publication.

Knatchbull. 'Annotations upon some difficult Texts, in all the Books of the New Testament. By Sir Norton Knatchbull, Knight and Baronet.' Cambridge, 1693. 1 vol. 12mo.

The character of this work, and the rank of its author, are sufficiently described in the title-page. Sir Norton Knatchbull ranks among the learned writers of his day; and his work contains many valuable notes.


This work is an admirable introduction to the New Testament, and a storehouse of literary information, collected with equal industry and fidelity.' Bishop Marsh, quoted by Horne, Intro. ii. 723.

Lawson. 'An Exposition of the Epistle to the Hebrews: wherein the Text is cleared; Theopolitica improved; The Socinian comment examined. By George Lawson, Rector of More, in the County of Salop.' London, 1662. 1 vol. folio.

Of this writer I know little, except that he was a clergyman of the established English Church.


Horne pronounces the work here mentioned to be an 'admirable commentary.' Intro. ii. 803.


'The writings of Dr. Lightfoot are an invaluable treasure to the Biblical student. By his deep researches into the Rabbinical
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writings, he has done more to illustrate the phraseology of the Holy Scriptures, and to explain the various customs, &c. therein alluded to, particularly in the New Testament, than any other author, before or since.” Horne, Intro. ii. 298.


For remarks on this work see the name of Peirce. I remark here that the author is the same, whose philosophical works have secured to him an immortal reputation.

MACKNIGHT. ‘A Harmony of the Four Gospels: in which the natural order of each is preserved: with a Paraphrase and Notes. By James Macknight, M. A. minister of Maybole.’ London, 1756. 2 vols. in one, 4to.


Of the ‘Harmony,’ here named, Horne says it ‘contains so much useful information,’ that it ‘has long been regarded as a standard book among divines.’ Intro. ii. 483. And of the ‘Translation,’ &c. the same author says, ‘It is a work of theological labor not often paralleled, and an ample storehouse of observations to exercise not only the student, but the adept in divinity.’ Intro. ii. 796.

NOBLE. ‘The Plenary Inspiration of the Scriptures asserted, and the Principles of their composition investigated, with a view to the refutation of all objections to their Divinity. In Six Lectures, (very greatly enlarged,) delivered at Albion Hall, London Wall. With an Appendix, illustrative and critical. By the Rev. S. Noble.’ Boston, 1828. 1 vol. 8vo.

This author was evidently a believer in the misery of the wicked, in the future life.

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Horne pronounces this an 'admirable work,' and says it contains 'valuable stores of philology.' *Intro. ii. 706.*

‘To Dr. Z. Pearce, Bishop of Rochester, we are indebted for an invaluable Commentary and notes on the four gospels,' &c. *Horne, Intro. ii. 791.*

PEARCE. 'A Paraphrase and Notes on the Epistles of St. Paul to the Colossians, Philippians and Hebrews, after the manner of Mr. Locke. By the late Reverend and learned Mr. James Pearce, of Exon.' London, 1733. 1 vol. 4to.
Under the titles of Benson and Locke, I have referred to this place. Of these authors, *Horne* says:—'Locke, Peirce, and Benson, make up a complete Commentary on the Epistles, and are indeed all in the number of the most ingenious Commentators I have ever read.' *Intro. ii. 797.*

POOLE. 'Annotations upon the Holy Bible, wherein the Sacred Text is inserted, and various readings annexed, together with the parallel Scriptures, the more difficult terms in each verse are explained, seeming contradictions reconciled, questions and doubts resolved, and the whole text opened. By the late Reverend and learned Divine Mr. Matthew Poole.' London, 1683, and 1686. 2 vols. folio.
'The Annotations are mingled with the text, and are allowed to be very judicious: the author (who was an eminent nonconformist divine) wrote them only as far as the 58th chapter of Isaiah: the remainder of the notes was compiled after the same manner, by several eminent dissenting ministers.' *Horne, Intro. ii. 751.*

This author was 'an eminent divine, born 1674,—educated at Cairns College, Cambridge. — His Paraphrase on the Acts and all
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the Epistles, is an excellent work, often reprinted.  Lemp. Univ.
Biography, Art. Pyle.

ROSEN MullER.  'D. Io. Georgii Rosenmülleri Schola-
lia in Novum Testamentum.' Norimbergae, 1801—
1806.  5 vols. 8vo.

This is the work of an eminent German author, not long since
introduced into this country; its reputation is high among divines,
of all denominations.

SCHLeUSNER.  'Novum Lexicon Græco-Latinum in
Novum Testamentum, congressit et variis observationibus
philologicis illustravit JOHANNES Feieder. SCHLEUSNER.'
Lipsiae, 1819.  2 vols. 8vo.

This Lexicon is well known among scholars, and its merits are
universally acknowledged. Horne calls it, (Intro. ii. 705,) 'an in-
valuable work.'

SCOTT.  'The Holy Bible, containing the Old and
New Testaments, with original Notes, and practical Ob-
servations. By THOMAS SCOTT, Rector of Aston San-
ford, Bucks, and Chaplain to the Lock Hospital.' Boston,
1816.  6 vols. 8vo.

This work is too well known to need description. It is in almost
every (orthodox) family in the country, and its authority admitted
to be, at least, respectable.

THEOPH YLACT. THEOPH YLACTI ARCHIEPISCOPI Bul-
garIÆ, in Quatuor Evangelia Narrationes, denuo re-
cognitae. IOANNE OECOLAMPADIO INTERPRETE. Anno
1525.'  1 vol. folio.

'Theophylact, metropolitan of Bulgaria, flourished in the 11th
century; his Scholia on the principal books of Scripture are
chiefly abridged from Chrysostom. Those on the Gospels, Acts,
and St. Paul's Epistles, are particularly valuable.' Horne, Intro.
ii. 743.

TOMSON'S BEZA.  'The New Testament of our Lord
Jesus Christ, translated out of the Greek by Theod.
Besa. Whereunto are adjoined large expositions of the
phrases and hard places, by the Author, and others,
folio.

This, as the title imports, is the translation and Notes of Beza in
an English dress. Of the character of this writer, something is
said under the title BEZA.
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'Though a distinct work in itself, this elaborate publication may be considered as the second part of Mr. Townsend’s Harmony of the Old Testament. The notes, indeed, are much more valuable, from the extent and variety of the very important topics they discuss.' Horne, Intro. ii. 816.


This author was an English Unitarian, and is highly prized by the American Unitarians. He rejected the doctrine of endless misery, but believed in a state of misery for the wicked in the future life.

WETSTEIN. 'Novum Testamentum Graecum, editionis receptae, cum lectionibus, variantibus codicum, MSS. editionum aliarum. Versionum et Patrum, nec non Commentario pleniore, ex Scriptoribus veteribus Hebræis, Græcis, et Latinis, historiam et vim verborum illustrante opera et studio IOANNIS JACobi WETSTENI.' Amsterdam, 1751. 2 vols. folio.

'As a merely critical comment, this of Wetstein is unquestionably one of the most valuable. Almost every modern commentator of note has largely availed himself of the previous labors of Wetstein.' Horne, Intro. ii. 784, 785.


'Divines of every denomination concur in pronouncing Dr. Whitby’s Commentary to be, upon the whole, the best upon the New Testament that is extant in the English language.' Horne, Intro. ii. 787.

WITSIUS. 'HERMANNI WITSI, Dissertatio de Seculo hoc et futuro.'

This Dissertation is found in the work entitled 'Novum Testamentum ex Talmude et Antiquitaribus Hebraeorum Illustratum, &c. a JOH. GERHARDO MUSCHEN.' Lipsiae, 1736. 1 vol. 8vo.
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Horne notices this as a valuable and learned work. See his Intro. ii. 298.

Wynne. 'The New Testament; carefully collated with the Greek, and corrected; divided and pointed according to the various subjects treated of by the inspired writers, with the common division into chapters and verses in the margin; and illustrated with Notes critical and explanatory. By Richard Wynne, A. M. Rector of Alphage, London, and Chaplain to the Right Honorable the Earl of Dunmore.' London, 1764. 2 vols. 8vo.

Of this work, Horne says it is chiefly a compendium of Dr. Doddridge's Exposition. Of course it has the merit of orthodoxy; as none will doubt that Doddridge was sufficiently orthodox. See Horne's Intro. ii. 788.

The foregoing brief notices are sufficient to show, that the Works, from which these selections are made, are of acknowledged repute and authority, and that their Authors were believers in the doctrine that men shall be punished, in the future life. The peculiar force of their arguments, and the bearing they have on the question at issue between Universalists and others, I have sufficiently noticed in the Preface.
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