THE
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CONTAINING THE
OLD AND NEW TESTAMENTS.
THE TEXT
CAREFULLY PRINTED FROM THE MOST CORRECT COPIES OF THE PRESENT
Authorised Translation,
INCLUDING THE
MARGINAL READINGS AND PARALLEL TEXTS.
WITH
A COMMENTARY AND CRITICAL NOTES;
DESIGNED AS A HELP TO A BETTER UNDERSTANDING OF THE SACRED WRITINGS.

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

A NEW EDITION, WITH THE AUTHOR'S FINAL CORRECTIONS.

FOR WHATSOEVER THINGS WERE WRITTEN AFORETIME, WERE WRITTEN FOR OUR LEARNING; THAT WE, THROUGH


VOLUME II.
I. CORINTHIANS TO REVELATION.

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1836.
INTRODUCTION

TO

THE REVELATION

OF

ST. JOHN THE DIVINE.

As there has been much controversy concerning the authenticity of this book; and as it was rejected by many for a considerable time, and, when generally acknowledged, was received cautiously by the church; it will be well to examine the testimony by which its authenticity is supported, and the arguments by which its claim to a place in the sacred canon is vindicated. Before, therefore, I produce my own sentiments, I shall beg leave to lay before the reader those of Dr. Lardner, who has treated the subject with much judgment.

We are now come to the last book of the New Testament, the Revelation; about which there have been different sentiments among Christians; many receiving it as the writing of John the apostle and evangelist, others ascribing it to John a presbyter, others to Cerinthus, and some rejecting it, without knowing to whom it should be ascribed. I shall therefore rehearse the testimony of ancient Christians, as it arises in several ages.

"It is probable that Hermas read the book of the Revelation, and imitated it; he has many things resembling it. It is referred to by the Martyrs at Lyons. There is reason to think it was received by Papia. Justin Martyr, about the year 140, was acquainted with this book, and received it as written by the apostle John; and in his dialogue with Trypho, he expressly says: 'A man from among us, by name John, one of the apostles of Christ, in the revelation made to him, has prophesied that the believers in our Christ shall live a thousand years in Jerusalem; and after that shall be the general, and, in a word, the eternal resurrection and judgment of all together.' To this passage we suppose Eusebius to refer in his ecclesiastical history, when, giving an account of Justin's works, he observes to this purpose. He also mentions the Revelation of John, expressly calling it the apostle's. Among the works of Melito, bishop of Sardis, one of the seven churches of Asia, about the year 177, Eusebius mentions one entitled, 'Of the Revelation of John.' It is very probable that Melito ascribed this book to the apostle of that name, and esteemed it of canonical authority. Irenæus, bishop of Lyons in Gaul, about A.D. 178, who in his younger days was acquainted with Polycarp, often quotes this book as the Revelation of John, the apostle of the Lord. And in one place he says: 'It was seen not long ago, but almost in our age, at the end of the reign of Domitian.'

Theophilus was bishop of Antioch about 181. Eusebius, speaking of a work of his against the heresy of Hermogenes, says: 'He therein made use of testimonies, or quoted passages, from John's Apocalypse.' The book of the Revelation is several times quoted by Clement of Alexandria, who flourished about 194; and once in this manner: 'Such an one,
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though here on earth he is not honoured with the first seat, shall sit upon the four-and-twenty thrones judging the people, as John says in the Revelation; Tertullian, about the year 200, often quotes the Revelation, and supposes it to have been written by St. John, the same who wrote the First Epistle of John, universally received: 'Again, the apostle John describes, in the Apocalypse, a sharp two-edged sword coming out of the mouth of God.' He also says: 'We have churches that are the disciples of John. For though Marcion rejects the Revelation, the succession of bishops, traced to the original, will assure us that John is the author;' by John undoubtedly meaning the apostle.

"From Eusebius we learn that Apollonius, who wrote against the Montanists about 211, quoted the Revelation. By Catus, about 212, it was ascribed to Cerinthus; it was received by Hippolytus about 220, and by Origen about 230. It is often quoted by him. He seems not to have had any doubt about its genuineness. In his Commentary upon St. John's gospel, he speaks of it in this manner: 'Therefore John, the son of Zebedee, says in the Revelation.' Dionysius, bishop of Alexandria, about 247, or somewhat later, wrote a book against the Millenarians, in which he allows the Revelation to be written by John, a holy and divinely inspired man. But he says, 'He cannot easily grant him to be the apostle, the son of Zebedee, whose is the Gospel according to John, and the Catholic Epistle.' He rather thinks it may be the work of John an elder, who also lived at Ephesus in Asia, as well as the apostle. It also appears, from a conference which Dionysius had with some Millenarians, that the Revelation was, about 240 and before, received by Nepus, an Egyptian bishop, and by many others in that country; and that it was in great reputation. It was received by Cyprian, bishop of Carthage, about 248, and by the Church of Rome in his time, and by many Latin authors. The Revelation was received by Novatus and his followers, and by various other authors. It is also probable that it was received by the Manichees. It was received by Lactantius, and by the Donatists; by the latter Anocbis about 460, and by the Arians.

"In the time of Eusebius, in the former part of the fourth century, it was by some not received at all; and therefore it is reckoned by him among contradicted books. Nevertheless it was generally received. Eusebius himself seems to have hesitated about it, for he says: 'It is likely the Revelation was seen by John the elder, if not by John the apostle.' It may be reckoned probable that the critical argument of Dionysius of Alexandria was of great weight with him, and others of that time. 'The Revelation was received by Athanasius, as by Epiphanius; but we also learn from him that it was not received by all in his time. It is not in the catalogue of Cyril of Jerusalem, and seems not to have been received by him. It is also wanting in the catalogue of Laodicea, about 363.

"The Revelation is not in Gregory Nazianzen's catalogue; however it seems to have been received by him. It is in the catalogue of Amphiloctius; but he says it was not received by all. It is also omitted in Ebedjeus's catalogue of the books of scripture received by the Syrians; nor is it in the ancient Syriac Version.

"It was received by Jerome; but he says it was rejected by the Greek Christians. It was received by Rufin, by the Third Council of Carthage, and by Augustine, but it was not received by all in his time. It is never quoted by Chrysostom, and probably was not received by him. It is in the catalogue of Dionysius called the Arcopagite, about 490. It is in the Alexandrian MS. It was received by Sulpicius Severus about 401; and by J. Damascene, and by Eumenius, and by many other authors. Andrew, bishop of Caesarea, in Cappadocia, at the end of the fifth century, and Arethas, bishop of the same place, in the sixth century, wrote commentaries upon it. But it was not received by Severian, bishop of Galatia, nor, as it seems, by Theodoret. Upon the whole, it appears that this book has been generally received in all ages, though some have doubted of it, and rejected it; particularly the Syrians, and some other Christians in the East.

"Having thus represented the external evidence of the genuineness of the Book of the Revelation, or of its being written by St. John, I should proceed to consider the internal evidence. But I need not enlarge here, but merely take notice of a few things of principal note, which learned men insist upon as arguments that the Revelation has the same author with the gospel and epistles that go under the name of the evangelist and apostle John. Chap. i., ver. 1: 'The revelation of Jesus Christ, which God gave unto him, to show unto his servant things which must shortly come to pass. And he sent and signified it by his angel unto his servant John.'

"Hence it is argued, that John styles himself the servant of Christ, in a sense
common to all believers, but peculiarly to those who are especially employed by him. So Paul and other apostles call themselves servants of God and of Christ. Particularly Rom. i. 1: 'Paul, a servant of Jesus Christ.' James i. 1: 'James, a servant of God and of the Lord Jesus Christ.' 2 Peter i. 1: 'Simon Peter, a servant and an apostle of Jesus Christ.' Jude ver. 1: 'Jude, a servant of Jesus Christ.' So Moses is called 'the servant of God,' Num. xii. 7, and Heb. iii. 2; and in like manner many of the prophets. And in this very book, chap. x. 7, is the expression, 'as he has declared unto his servants, the prophets.'

'This observation may be of some weight for showing that the writer is an apostle, but it is not decisive; and in the same verse, whence this argument is taken, the phrase is used in a general sense: 'Which God gave unto him, to shew unto his servants.' Verse 2: 'Who are record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.'

'Some suppose the writer here refers to the written Gospel of St. John, and should be understood to say that he had already borne testimony concerning the word of God, and of Jesus Christ. But these words may be understood of this very book, the Revelation, and the things contained in it. The writer says here, very properly at the beginning, and by way of preface, that he had performed his office in this book, having faithfully recorded in it a word of God which he had received from Jesus Christ. Certainly, if these words did early refer to a written gospel, they would be decisive; but they are allowed to be ambiguous, and other senses have been given of them. By some they have been understood to attain a declaration that the writer had already borne witness to Jesus Christ before magistrates. Moreover, I think that, if St. John had intended to manifest himself in this introduction, he would more plainly have characterised himself in several parts of this book than as he has done. This observation therefore appears to me to be of small moment for determining who the writer is.'

'Farther, it is argued, in favour of the genuineness of this book, that there are in it several instances of conformity, both of sentiment and expression, between the Revelation and uncontested writings of St. John.' Our Saviour says to his disciples, John xvi. 33: 'Of good cheer, I have overcome the world.' Christian firmness under trials is several times represented by overcoming, overcoming the world, or overcoming the wicked one, in John's First Epistle, chap. ii. 13, 14; iv. 4; v. 4, 5. And it is language peculiar to St. John, being in no other books of the New Testament. And our Lord says, Rev. iii. 21: 'To him that overcometh will I grant to sit with me in my throne; even as I also overcame, I am set down with my Father in his throne.' Compare chap. ii. 7, 11, 17, 26; iii. 5, 12, and xxii. 7.

'Concerning the time of writing this book, I need not now say much. It is the general opinion of ancient authors that St. John was banished into Patmos in the time of Domitian, in the latter part of his reign, and restored by his successor Nerva. But the book could not be published till after John's release and return to Ephesus in Asia. As Domitian died 96, and his persecution did not commence till near the end of his reign, the Revelation must be fitly dated in the year 95 or 96. Mill places the Revelation in the year of the emperor Domitian. At first he supposed that the Revelation was written at Patmos; but afterwards he altered his mind, and thought it was not till after his return to Ephesus. He builds his opinion upon the words of Revelation 1: 1. If so, I apprehend it might not be published before the year 97; or, at the soonest, the end of 96. Bunsen places the Revelation in 96. Le Clerc, likewise, who readily gives the genuineness of this book, speaks of it in the same year. Mr. Lowman supposes John to have had his visions in the Isle of Patmos, in 95; but Mr. Westcott favours the view that of those who have argued that the Revelation was written before the Jewish war. It also says that, if the Revelation was written before that war, it is likely that the events at that time should be foretold in it; to which I answer, that though some interpreters have read some things in this book to those times, I cannot say whether they have done it falsely or not, because I do not understand the Revelation. But, to me, it seems that though book was written before the destruction of Jerusalem, there was no necessity that it should be foretold there; because our blessed Lord had, in his own preaching, frequently en very plainly and intelligibly concerning the calamities coming upon the Jewish people in general, and the city and temple of Jerusalem in particular; and his plain predictions and explicit prefigurations of those events were recorded by no less than three historians and poets before the war in Judea broke out.
INTRODUCTION TO THE REVELATION OF ST. JOHN.

"Grotius, who places this book in the reign of Claudius, was of opinion that the visions of this book were seen at different times, and afterwards joined together in one book, in the same way as the visions and prophecies of some of the prophets of the Old Testament.

"Concerning this opinion it is not proper for me to dispute; though there appears not any foundation for it in the book itself, as Vitringa has observed. But that the Book of the Revelation in its present form, sent as an epistle to the seven churches of Asia, chap. i. 4, was not composed and published before the reign of Domitian, appears to me very probable, from the general and almost universally concurring testimony of the ancients, and from some things in the book itself.

"I shall now transcribe a part of L'Enfant's and Beausobre's Preface to the Revelation, at the same time referring to Vitringa, who has many like thoughts:

"Having quoted Irenæus, Origen, Eusebius, and various other writers, placing St. John's banishment at Patmos in the latter part of the reign of Domitian, and saying, that he there saw the Revelation, they say: 'To these incontestable witnesses it is needless to add a long list of others of all ages, and of the same sentiment, to whom the authority of Epiphanius is by no means comparable.' And they go on: 'We must add to so constant a tradition other reasons which farther show that the Revelation was not written till after Claudius and Nero. It appears from the book itself that there had been already churches for a considerable space of time in Asia; forasmuch as St. John, in the name of Christ, reproves false teachers that happen not but after a while. The church of Ephesus had left her first love. The church of Sardis had a name to live, but was dead. The church of Laodicea was fallen into lukewarmness and sloth. But the church of Ephesus, for instance, was not founded by St. Paul before the last years of Claudius. When in 61 or 62, St. Paul wrote to them from Rome, instead of reproving their want of love, he commends their love and faith, chap. i. 15. It appears from the Revelation that the Nicolaitans made a sect when this book was written, since they are expressly named; whereas they were only foretold and described in general terms by St. Peter, in his Second Epistle, written after the year 60, and in St. Jude, about the time of the destruction of Jerusalem by Vespasian. It is evident from many places of the Revelation that there had been an open persecution in the provinces; St. John himself had been banished to the Isle of Patmos for the testimony of Jesus. The church of Ephesus, or its bishops, is commended for their labour and patience, which seems to imply persecution. This is still more clear in the words directed to the church of Smyrna, chap. ii. 9: 'I know thy works and tribulation. For the original word always denotes persecution in the scriptures of the New Testament, as it is also explained in the following verses. In the thirteenth verse of the same chapter mention is made of a martyr named Antipas put to death at Pergamus. Though ancient ecclesiastical history gives us no information concerning this Antipas, it is nevertheless certain that, according to all the rules of language, what is here said must be understood literally. All that has been now observed concerning the persecution, of which mention is made in the first chapters of the Revelation, cannot relate to the time of Claudius, who did not persecute the Christians; nor to the time of Nero, whose persecution did not reach the provinces; and therefore it must relate to Domitian, according to ecclesiastical tradition.'

"The visions therefore here recorded, and the publication of them in this book, must be assigned, as far as I can see, to the years of Christ 95, and 96, or 97.'

The reasoning of Dr. Lardner, relative to the date of this book, is by no means satisfactory to many other critics, who consider it to have been written before the destruction of Jerusalem; and in this opinion they are supported by the most respectable testimonies among the ancients, though the contrary was the more general opinion. Epiphanius says, St. John was banished to Patmos by Claudius Caesar; this would bring back the date to about A.D. 50. Andrews (bishop of Caesarea, in Cappadocia, about A.D. 500), in his comment on this book, chap. vi. 16, says: 'John received this Revelation under the reign of Vespasian.' This date also might place it before the final overthrow of the Jewish state; though Vespasian reigned to A.D. 79. The inscription to this Book, in the Syriac Version, first published by De Dieu, in 1627, and afterwards in the London Polyglot, is the following: 'The Revelation which God made to John the Evangelist, in the island of Patmos, to which he was banished by Nero Caesar.' This places it before the year of our Lord 69, and consequently before the destruction of Jerusalem. Of this opinion are many eminent writers, and among them Hennennius, Hurdin, Grotius, Lightfoot, Hammond, Sir Isaac Newton, Bishop Newton, Wetstein, and others.
INTRODUCTION TO THE REVELATION OF ST. JOHN.

If the date could be settled, it would be of the utmost consequence to the right interpretation of the book; but, amidst so many conflicting opinions, this is almost hopeless.

Dr. Lardner has given several proofs, from internal evidence, that the Revelation is the work of St. John; as there are found in it the same forms of expression which are found in his gospel and epistles, and which are peculiar to this apostle. Wetzstein gives a collection, which the reader may examine at his leisure. E. g. compare

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<tr>
<th>Rev. i. 1. with John xii. 33; xvii. 37; xxi. 19.</th>
<th>Rev. iii. 10. with John xii. 27.</th>
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<td>5. 1 John i. 7.</td>
<td>21. 1 John ii. 13, 14; iv. 4; v. 5.</td>
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<td>17. John xix. 37.</td>
<td>vi. 12. 1 John i. 29.</td>
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<td>9. 1 John v. 10.</td>
<td>ix. 1. John xvii. 26; iii. 17.</td>
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<td>ii. 10. John xx. 27.</td>
<td>xii. 9. John xii. 31.</td>
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<td>iii. 4. John vi. 32.</td>
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<td>7, 9. John xv. 20; xvii. 6; 1 John ii. 5.</td>
<td>xxii. 6. John vii. 37.</td>
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Dr. Lardner has considered several of these, with the addition of other resemblances, in his account of Dionysius, bishop of Alexandria, in A. D. 247, in the third volume of his Works, pages 121—126. This mode of proof, as it applies to most of the above references, is not entirely satisfactory.

Dionysius argues that the style of the Revelation is totally different from that of John in his acknowledged writings; and it seems strange to me that this should be contested by any man of learning. Nothing more simple and unadorned than the narrative of St. John is Gospel; nothing more plain and natural than his Epistles; but the Revelation, on the contrary, is figurative, rhetorical, laboured, and elevated to the highest degree. All that can be said here on this subject is, that if the Spirit of God choose to inspire the words and style, as well as the matter, of his communications, he may choose what variety he pleases; and speak at different times, and in divers manners, to the same person. This, however, is of his usual way.

For other matters relative to this subject I must refer to the following preface, and to the verses quoted above.
PREFACE

TO

THE REVELATION

OF

ST. JOHN THE DIVINE.

AMONG the interpreters of the Apocalypse, both in ancient and modern times, we find a vast diversity of opinions, but they may be all reduced to four principal hypotheses of interpretation:

1. The Apocalypse contains a prophetical description of the destruction of Jerusalem, the Jewish war, and the civil wars of the Romans.
2. It contains predictions of the persecutions of the Christians under the Here emperors of Rome, and of the happy days of the Church under the Christian emperors, i.e., Constantine downwards.
3. It contains prophecies concerning the tyrannical and oppressive conduct of the Roman Pontiffs, the true Antichrist; and foretells the final destruction of Popery.
4. It is a prophetic declaration of the schism and heresies of Martin Luther, those called Reformers, and their successors; and the final destruction of the Protestant religion. The first opinion has been defended by professor Wetstein, and other learned men on the continent.

The second is the opinion of the primitive Fathers in general, both Greek and Latin. The third was first broached by the Abbé Joachim, who flourished in the thirteenth century, was espoused by most of the Franciscans, and has been and still is the general opinion of the protestants.

The fourth seems to have been invented by popish writers, merely by way of retaliation, and has been illustrated and defended at large by a Mr. Walmsley (I believe), titular Dean of Wells, in a work called the History of the Church, under the feigned name of Sigismund Pastorini.

In this work he endeavours to turn every thing against Luther and the protestants, which they interpreted of the pope and popery; and attempts to show, from a computation of the Apocalyptical numbers, that the total destruction of protestantism in the world will take place in 1825! But this is not the first prophecy that has been invented for the sake of an event, the accomplishment of which was earnestly desired; and as a stimulus to excite
general attention, and promote united exertion, when the time of the pretended prophecy was fulfilled. But 1825 is past by, and 1832 is come, and the protestant church is still in full vigour, while the Romish church is fast declining.

The full title of the book which I quote is the following:

"The General History of the Christian Church from her birth to her final triumphant state in Heaven, chiefly deduced from the Apocalypse of St. John the Apostle. By Sig. Pastorini.

'Blessed is he that readeth and heareth the words of this prophecy."—Apocalypse, Ch. i. ver. 3.

Printed in the Year M.DCC.LXXI." Svo. ' No place nor printer's name mentioned.

The place where he foretells the final destruction of protestantism is in p. 240 and 262.

The Catholic College of Maynooth, in Ireland, have lately published a new edition of this work! in which the author kindly predicts the approaching overthrow of the whole protestant system, both in church and state; and in the mean time gives them, most condescendingly, Abaddon or the devil for their king!

Who the writer of the Apocalypse was, learned men are not agreed. This was a question, as well in ancient as in modern times. We have already seen that many have attributed it to the apostle John; others, to a person called John the presbyter, who they say was an episcopan, and totally different from John the apostle. And lastly, some have attributed it to Cerinthus, a contemporary of John the apostle. This hypothesis, however, seems utterly unsupportable; as there is no probability that the Christian church would have so generally received a work which came from the hands of a man at all times reputed a very dangerous eretic; nor can the doctrines it contains ever comport with a Cerinthian creed.

Whether it was written by John the apostle, John the presbyter, or some other person, is of little importance if the question of its inspiration be fully established. If written by an apostle it is canonical; and should be received, without hesitation, as a work divinely inspired. Every apostle acted under the inspiration of the Holy Spirit. John was an apostle, and consequently inspired; therefore, whatever he wrote was written by divine inspiration. If, therefore, the authenticity of the work be established, i.e. that it was written by John the apostle, all the rest necessarily follow.

As I have scarcely any opinion to give concerning this book on which I could wish any of you readers to rely, I shall not enter into any discussion relative to the author, or the naming of his several visitas and prophecies: but for general information refer to Dr.erdner, Michaelis, and others.

Various attempts have been made by learned men to fix the plan of this work; but even this few agree. I shall produce some of the chief of these: and first, that of Wetstein, which is the most singular of the whole.

He supposes the Book of the Apocalypse to have been written a considerable time after the destruction of Jerusalem. The events described from the fourth chapter to the tenth he supposes to refer to the Jewish war, and to the civil commotions which took place in Italy while Otho, Vitellius, and VESPASIAN were contending for the empire. These contain destructive wars occupied the space of about three years and a half, during which PETER Wetstein thinks the principal events took place which are recorded in this book. He is the most singular of the whole.

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These subjects he speaks particularly in his notes, at the end of which he subjoins what he calls his Synopsis of the whole work, which I proceed now to lay before the reader.

"This prophecy, which predicts the calamities which God should send on the enemies the Gospel, is divided into two parts. The first is contained in the closed book; the second, in the open book.

2013
I. The first concerns the earth and the third part, i.e., Judea and the Jewish nation.
II. The second concerns many peoples, and nations, and tongues, and kings, chap. x. 11, i.e., the Roman Empire.
1. The book written within and without, and sealed with seven seals, chap. v. 1, is the bill of divorce sent from God to the Jewish nation.
2. The crowned conqueror on the white horse armed with a bow, chap. vi. 2, is Arasbas, king of the Parthians, who slaughtered multitudes of the Jews in Babylon.
3. The red horse, ver. 4. The Sicarii and robbers in Judea, in the time of the procurators Felix and Festus.
4. The black horse, ver. 5. The famine under Claudius.
5. The pale horse, ver. 8. The plague which followed the robberies and the famine.
6. The souls of those who were slain, ver. 9. The Christians in Judea, who were persecuted, and were now about to be avenged.
7. The great earthquake, ver. 12. The commotions which preceded the Jewish rebellion.
8. The servants of God from every tribe, sealed in their foreheads, chap. vii. 3. The Christians taken under the protection of God, and warned by the prophets to flee immediately from the land.
9. The silence for half an hour, chap. viii. 1. The short truce granted at the solicitation of King Agrippa. Then follows the rebellion itself.
1. The trees are burnt, ver. 7. The fields and villages, and unfortified places of Judea, which first felt the bad effects of the sedition.
2. The burning mountain cast into the sea which in consequence became blood, ver. 8. And the burning star falling into the rivers, and making the waters bitter, chap. viii. 10. The slaughter of the Jews at Cesarea and Scythopolis.
11. The eclipsing of the sun, moon, and stars, ver. 12. The anomaly of the Jewish commonwealth.
5. The locusts like scorpions hurting men, chap. ix. 3. The expedition of Cestius Gallus, prefect of Syria.
6. The army with arms of divers colours, ver. 16, 17. The armies under Vespasian: Judea. About this time Nero and Galba died; after which followed the civil war, signified by the sounding of the seventh trumpet, chap. x. 7, 11, xi. 15.
1. The two prophetic witnesses, two olive trees, two candlesticks, chap. xi. 3, 4. Ten thousand in the church, predicting the destruction of the Jewish temple and commonwealth.
2. The death of the witnesses, ver. 7. Their flight, and the flight of the church of Jerusalem, to Pella, in Arabia.
3. The resurrection of the witnesses, after three days and a half, ver. 11. The predictions began to be fulfilled at a time in which their accomplishment was deemed impossible; and the doctrine of Christ begins to prevail over Judea, and over the whole earth.
4. The tenth part of the city fell in the same hour, and seven thousand names of slain, ver. 13. Jerusalem seized by the Judeans; and many of the priests and nobles, with Annas, the high-priest, signified by names of men, i.e. men of name, slain by the sword.
5. The woman clothed with the sun, the moon under her feet, and a crown of twelve stars on her head, chap. xii. 1. The Christian church.
6. The great red dragon seen in heaven, with seven heads, seven diadems, and ten horns, ver. 6. The six first Cesaris, who were all made princes at Rome, governing the Roman people with great authority; especially Nero, the last of them, who, having killed his mother, cruelly vexed the Christians, and afterwards turned his wrath against the rebellious Jews.
7. The seven-headed beast from the sea, having ten horns surrounded with diadems, chap.
xiii. 1. Galba, Otho, and Vitellius, who were shortly to reign, and who were proclaimed emperors by the army.

8. This beast, having a mouth like a lion, the body like a leopard, the feet like a bear, ver. 2. Avaricious Galba; rash, unchaste, and inconstant Otho; Vitellius, cruel and slug-
ghish, with the German army.

9. One head, i. e. the seventh, cut off, ver. 3. Galba.

10. He who leadeth into captivity shall be led into captivity; he who killeth with the word shall be killed with the sword, ver. 10. Otho, who subdued the murderers of Galba, and slew himself with a dagger; Vitellius, who bound Sabinus with chains, and was himself

herself bound.

11. Another beast rising out of the earth, with two horns, ver. 11. Vespasian and his

sons, Titus and Domitian, elected emperors at the same time in Judea.

12. The number of the wild beast 666, the number of a man, TEITAN, Titan or Titus: 1,300. E. 5. I. 10. T. 300. A. 1. N. 50, making in the whole 666. [But some very

spectable MSS. have 616 for the number; if the N be taken away from Teita, then the

stars in Teita make exactly the sum 616.]

13. A man sitting upon a cloud, with a crown of gold upon his head, and a sickle in his

hand, chap. xiv. 14. Otho and his army, about to prevent supplies for the army of Vitellius.

14. An angel of fire commanding another angel to gather the vintage; the wine-press

wounded, whence the blood flows out 1600 furlongs. The followers of Vitellius laying all

state with fire; and the Bebriaci conquering the followers of Otho with great slaughter.

Then follow the seven plagues:

1. The grievous sore, chap. xvi. 2. The diseases of the soldiers of Vitellius through

temerence.

2. The sea turned into blood, ver 8. The fleet of Vitellius beaten, and the maritime

was taken from them by the Flavii.

3. The rivers turned into blood, verse 4. The slaughter of the adherents of Vitellius, at

Caesarea and elsewhere near rivers.

4. The scorching of the sun, ver. 8. The diseases of the Vitellii increasing, and their

haunted bodies impatient of the heat.

5. The seat of the beast darkened, ver. 10. All Rome in commotion through the torpor

Vitellius.

6. Euphrates dried up, and a way made for the kings of the East; and the three unclean

kings like frogs. The Flavii besieging Rome with a treble army; one part of which was

the bank of the Tiber.

7. The shame of him who is found asleep and naked. Vitellius, ver. 15. Armageddon,

16. The Pretorian camps.


10. The seven kings, ver. 10. CAESAR, AUGUSTUS, TIBERIUS, CALIGULA, CLAUDIUS, NERO,

and Galba.

11. The eighth, which is of the seven, ver. 11. Otho, destined by adoption to be the son

successor of Galba.


13. The merchants of the earth, chap. xviii. 11.; i. e. of Rome, which was then the

porium of the whole world.

14. The beast and the false prophet, chap. xix. 20. Vespasian and his family, contrary

expectation, becoming extinct in Domitian, as the first family of the Caesars, and of

three princes, Galba, Otho, and Vitellius.
7. The millennium, or a thousand years, chap. xx. 2. Taken from Ps. xc. 4, a time appointed by God, including the space of forty years, from the death of Domitian to the Jewish war under Adrian.

8. Gog and Magog, going out over the earth, ver. 8. Barchochebas, the false Messiah, with an immense army of the Jews, coming forth suddenly from their caves and dens, tormenting the Christians, and carrying on a destructive war with the Romans.

9. The New Jerusalem, chap. xxxi. 1, 2. The Jews being brought so low as to be capable of injuring no longer; the whole world resting after being expiated by war; and the doctrine of Christ propagated and prevailing everywhere with incredible celerity.

Wetstein contends (and he is supported by very great men among the ancients and moderns) that "the Book of the Revelation was written before the Jewish war, and the civil wars in Italy; that the important events which took place at that time, the greatest that ever happened since the foundation of the world, were worthy enough of the Divine notice; as the affairs of his church were so intimately connected with them; that his method of exposition proves the whole book to be a well-connected series of events; but the common method of interpretation, founded on the hypothesis that the book was written after the destruction of Jerusalem, is utterly destitute of certainty, and leaves every commentator to the luxury of his own fancy, as is sufficiently evident from what has been done already on this book; some interpreters leading the reader now to Thebes, now to Athens, without finding in the words of the sacred penman Constantine the Great; Arians, Luther, Calvin, the Jesuits; the Albigenases; the Bohemians; Chemnitus; Elisabeth, queen of England; Cecil, her treasurer; and who not?" See Wetstein's Gr. Text., Vol. II., p. 889.

Those who consider the Apocalypse as a prophecy and scemical exhibition of what shall happen to the Christian church to the end of the world, lay this down as a proposition, which comprises the subject of the whole book: The contest of Christ with his enemies; and his final victory and triumph over them. See 1 Cor. xv. 25; Matt. xxiv.; Mark xiii.; Luke x. But what is but briefly hinted in the above scriptures, is detailed at large in the Apocalypse and represented by various images, nearly in the following order:

1. The decrees of the Divine Providence, concerning what is to come, are declared to John.
2. The manner in which these decrees shall be executed is painted in the most vivid colours.
3. Then follow thanksgivings to God, the ruler and governor of all things, for his manifestations of his power, wisdom, and goodness.

After the Exordium, and the Seven Epistles to the seven churches of Asia Minor, whose angels or bishops the book seems to be dedicated (chap. i., ii., iii.), the scene of the visions is opened in heaven, full of majesty; and John receives a promise of a return, relative to the future state of the church, chap. iv., v.

The enemies of the church of Christ which the Christians had then most to fear were the Jews, the Heathens, and the false teachers. All these are overcome by Christ, and among them he triumphs gloriously. First of all, punishments are threatened to the enemies of the kingdom of Christ, and the preservation of his own followers in their greatest trials determined; and these determinations are accompanied with the praises and thanksgivings of all the heavenly inhabitants, and of all good men, chap. vi.—x.

The transactions of the Christian religion are next recorded, chap. xi.—xiv. 5. The Christians are persecuted,

1. By the Jews; but they were not only preserved, but they increase and prosper.
2. By the Heathens; but in vain do these strive to overthrow the kingdom of Christ, which is no longer confined within the limits of Judea, but spreads among the Gentiles.
diffuses itself over the whole Roman empire, destroying idolatry, and rooting out superstition, in every quarter, chap. xii., xiii. 1—10.

3. False teachers and impostors of various kinds, under the name of Christians, but enemies of the cross of Christ, more intent on promoting the interests of idolatry or false worship than the cause of true religion, chap. xiii. 11—18, exert their influence to corrupt and destroy the church; but, notwithstanding, Christianity becomes more extended, and true believers more confirmed in their holy faith, chap. xiv. 1—5. Then new punishments are decreed against the enemies of Christ, both Jews and heathens: the calamities coming upon the Jewish nation before its final overthrow are pointed out, chap. xiv., xv. Next follows a prediction of the calamities which shall take place during the Jewish war; and the civil wars of the Romans during the contentions of Otho and Vitellius, chap. xvi. 1—16, who are to suffer most grievous punishments for their cruelties against the Christians, chap. xvii. The Jewish state being now finally overthrown, chap. xviii., the heavenly inhabitants give praise to God for his justice and goodness; Christ is congratulated for his victory over his enemies, and the more extensive progress of his religion, chap. xix. 1—10.

Opposition is, however, not yet totally ended: idolatry again lifts up its head, and new errors are propagated; but over these also Christ shows himself to be conqueror, chap. xix. 11—21. Finally, Satan, who had long reigned by the worship of false gods, errors, superstitions, and wickedness, is deprived of all power and influence; and the concerns of Christianity go on gloriously, chap. xx. 1—6. But towards the end of the world new enemies arise, and threaten destruction to the followers of Christ; but in vain is their rage, for God appears in behalf of his servants, and inflicts the most grievous punishments upon their adversaries, chap. xx. 6—10. The last judgment ensues, ver. 11—15, all the wicked are punished, and the enemies of the truth are chained so as to be able to injure the godly no more; the genuine Christians who had persevered unto death are brought to eternal glory; and, freed from all adversities, spend a life that shall never end, in blessedness that knows no end, chap. xxi. and xxi. See Rosenmüller.

Eichhorn takes a different view of the plan of this book; though in substance not differing much from that above. According to this writer the whole is represented in the form of a drama, the parts of which are the following: I. The title, chap. i. 1—3. II. The prologue, chap. i. 4; iv. 22; in which it is stated that the argument of the drama refers to the Christians; epistles being sent to the churches, which, in the symbolic style, are represented by the number seven. Next follows the drama itself, the parts of which are:

The prologue, or prelude, chap. iv. 1; viii. 5; in which the scenery is prepared and adorned. Act the first, chap. viii. 6; xii. 17. Jerusalem is taken, and Judaism vanquished by Christianity.

Act the second, chap. xii. 18; xx. 10. Rome is conquered, and heathenism destroyed the Christian religion.

Act the third, chap. xxi. 11; xxii. 5. The New Jerusalem descends from heaven; or the kingdom of the life to come, and which is to endure for ever, is particularly described, chap. xxii. 6—11. Taken in this sense Eichhorn supposes the work to be most exquisitely finished, and its author to have had a truly poetical mind, polished by the highest cultivation; and have been accurately acquainted with the history of all times and nations, and to have enriched himself with their choicest spoils.

My readers will naturally expect that I should either give a decided preference to some of the opinions stated above, or produce one of my own; I can do neither, nor can I pretend to explain the book: I do not understand it; and in the things which concern so sublime and awful a subject, I dare not, as my predecessors, indulge in conjectures. I have had elaborate works on the subject, and each seemed right till another was examined. I

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am satisfied that no certain mode of interpreting the prophecies of this book has yet been found out, and I will not add another monument to the littleness or folly of the human mind by endeavouring to strike out a new course. I repeat it, I do not understand the book; and I am satisfied that not one who has written on the subject knows anything more of it than myself. I should, perhaps, except J. E. Clarke, who has written on the number of the beast. His interpretation amounts nearly to demonstration; but that is but a small part of the difficulties of the Apocalypse: that interpretation, as the most probable ever yet offered to the public, shall be inserted in its proper place; as also his illustration of the xiiith, xiiith, and xviith chapters. As to other matters, I must leave them to God, or to those events which shall point out the prophecy; and then, and probably not till then, will the sense of these visions be explained.

A conjecture concerning the design of the book may be safely indulged; thus then it has struck me, that the Book of the Apocalypse may be considered as a prophet continued in the church of God, uttering predictions relative to all times, which have their successive fulfilment as ages roll on; and thus it stands in the Christian church in the place of the succession of prophets in the Jewish church; and by this especial economy prophecies still continued, is always speaking; and yet a succession of prophets render unnecessary. If this be so, we cannot too much admire the wisdom of the contrivance which still continues the voice and testimony of prophecy, by means of a very short book. Without the assistance of any extraordinary messenger, or any succession of such messengers, whose testimony would at all times be liable to suspicion, and be the subject of infidel and malevolent criticism, howsoever unexceptionable to ingenuous minds the credentials of which might appear.

On this ground it is reasonable to suppose that several prophecies contained in this book have been already fulfilled, and that therefore it is the business of the commentator to point such out. It may be so; but as it is impossible for me to prove that my conjectures are right, I dare not enter into proceedings upon it, and must refer to Bishop Newton, and to writers as have made this their particular study.

After having lived in one of the most eventful eras of the world; after having seen number of able pens employed in the illustration of this and other prophecies; after having carefully attended to those facts which were supposed to be the incontestable proofs of the fulfilment of such and such visions, seals, trumpets, thunders, and vials of the Apocalypse; after seeing the issue of that most terrible struggle which the French nation, the French republic, the French consulate, and the French empire, have made to regain and preserve their liberties, which, like arguing in a circle, have terminated where they began, without one political or religious advantage to them or to mankind; and after viewing how the prophecies of the book were supposed to apply almost exclusively to these events, the writers and explainers of these prophecies keeping pace in their publications with the rapid succession of military operations, and confidently promising the most glorious issue, in the final destruction of superstition, despotism, arbitrary power, and tyranny of all kinds, nothing of which has been realised; I say, viewing all these things, I feel myself at perfect liberty to state that to my apprehension, all these prophecies have been misapplied and misapprehended; and that the key to them is not yet intrusted to the sons of men. My readers will therefore excuse me from any exposure of my ignorance or folly by attempting to do what many with much more wisdom and learning, have attempted, and what every man to the present day has failed in, who has preceded me in expositions of this book. I have no other mountain to heap on those already piled up; and if I had, I have not strength to lift up those who have courage may again make the trial; already we have had a sufficiency of vain efforts.

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I had resolved, for a considerable time, not to meddle with this book, because I foresaw that I could produce nothing satisfactory on it: but when I reflected that the literal sense and phraseology might be mademuch plainer by the addition of philological and critical notes; and that, as the diction appeared in many places to be purely rabbinical (a circumstance to which few of its expositors have attended), it might be rendered plainer by examples from the ancient Jewish writers; and that several parts of it spoke directly of the work of God in the soul of man, and of the conflicts and consolations of the followers of Christ, particularly in the beginning of the book, I changed my resolution, and have added short notes, principally philological, where I thought I understood the meaning.

I had once thought of giving a catalogue of the writers and commentators on this book, and had begun a collection of this kind; but the question of Cui bono? What good end is this likely to serve? not meeting with a satisfactory answer in my own mind, caused me to throw this collection aside. I shall notice two only.

1. The curious and learned work entitled, “A plaine Discovery of the whole Revelation of St. John,” written by Sir John Napier, inventor of the Logarithms, I have particularly described in the general preface to the Holy Scriptures, prefixed to the Book of Genesis, to which the reader is requested to refer.

2. Another work, not less singular, and very rare, entitled, “The Image of both churches, after the most wonderfull and heavenly Revelation of Sainct John the Evangelist, containing a very fruitfull exposition or paraphrase upon the same: wherein it is conferred with the other Scriptures, and most auctorised histories. Compiled by John Bale, an exyle also in thyss lyfe for the faithful testimony of Jesu.” Printed at London by Thomas East, 1596, without date.

The author was at first a Carmelite, but was afterwards converted to the Protestant religion. He has turned the whole of the Apocalypse against the Romish church; and it is truly astonishing to see what address he directs every image, metaphor, and description, contained in this book, against the corruptions of this church. He was made bishop of Osory, in Ireland; but was so persecuted by the papists that he narrowly escaped with his life, five of his domestics being murdered by them. On the accession of Mary he was obliged to take refuge in the Low Countries, where it appears he compiled this work. As he was bred up a papist, and was also a priest, he possessed many advantages in attacking the strongest holds of his adversaries. He knew all their secrets, and he uncovered the whole; he was acquainted with all their rites, ceremonies, and superstitions, and finds all distinctly marked in the Apocalypse, which he believes was written to point out the abominations, and to foretell the final destruction, of this corrupt and intolerable church. I shall make a few references to his work in the course of the following notes. In chap. xvii, I, the author shows his opinion, and speaks something of himself: Come hither, I will shew thee the judgment of the great whore, & c. “Come hither, friende John, I will shew thee in secretnesse the terrible judgement of the great whore, or counterfaite church of hypocrites. Needs must this whore be Rome, for that she is the great citie which reigneth over the kings of the earth. Evident it is both by Scriptures and Cronicles that in John’s dayes Rome had
dominion over all the whole world: and being infected with the abominations of all landes, rightly is shee called Babylon, or citie of Confusion. And like as in the scriptures the tymes under the name of Jerusalem is ment the whole kingdom of Juda, so under the name of Rome here may be understood the unyversall worlde, with all their abominations and divilishesnes, their idolatryes, witchcraftes, sectes, superstitions, papayes, priest-hoodes, relygions, shavings, anointings, blessings, sensings, processions, and the divil of all such beggeryes. For all the people since Christes assencion, hath this Rome infected with hir pestilent poisons gathered from all idolatrous nations, such time as she held over then the monarchical suppress. At the wryting of this prophecy felt John of their crueldes, being exiled into Pathmos for the faithfull testimony of Jeau. And so did I, poore creator, with my poore wife and children, at the gatheringe of this present Commentary, flying into Germanye for the same," &c.

Shall I have the reader's pardon if I say that it is my firm opinion that the expositions of this book have done great disservice to religion: almost every commentator has become a prophet; for as soon as he began to explain he began also to prophesy. And what has ben the issue? Disappointment laughed at hope's career, and superficial thinkers have been let to despise and reject prophecy itself. I shall sum up all that I wish to say farther in the words of Graserus: Mihi tota Apocalypsis valde obscura videtur; et talis, cuiu explicatio cita periculum vic quest tentari. Fatore me hactenus in nullius Scripti Biblia lectione minus proifice, quam in hoc obscurissimo Vaticinio.
The Revelation

of

St. John the Divine.

Chronological Notes relative to this Book.

Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, and other eastern writers, 5694.—Year of the Alexandrian era of the world, 5698.—Year of the Antiochian era of the world, 6688.—Year of the world, according to archbishop Usher, 4100.—Year of the world, according to Eusebius, in his Chronicon, 4322.—Year of the minor Jewish era of the world, or that in common use, 2696.—Year of the Greater Rabbinical era of the world, 4456.—Year from the Flood, according to archbishop Usher, and the English Bible, 2444.—Year of the Cali Yuga, or Indian era of the Deluge, 3198.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1098.—Year of the era of Nabonassar, king of Babylon, 846.—Year of the CCXVIIIth Olympiad, 4.—Year from the building of Rome, according to Fabius Pictor, 845.—Year from the building of Rome, according to Frontinus, 847.—Year from the building of Rome, according to the Fasti Capitolini, 848.—Year from the building of Rome, according to Varro, which was that most generally used, 849.—Year of the era of the Seleucids, 408.—Year of the Cassarcan era of Antioch, 144.—Year of the Julian era, 141.—Year of the Solar cycle, 134.—Year from the birth of Jesus Christ, according to archbishop Usher, 100.—Year of the vulgar era of Christ’s nativity, 98.—Year of Pacorus II. king of the Parthians, 6.—Year of the Dionysian period, or Easter Cycle, 97.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 2; or the first embolismic.—Year of the Jewish Cycle of nineteen years, 18; or the year before the seventh embolismic.—Year of the Solar Cycle, 21.—Dominical Letters, it being the Bissextile or Leap-year, C.B.—Day of the Jewish Passover, the twenty-fifth of March, which happened in this year on the day before the Jewish Sabbath.—Easter Sunday, the twenty-seventh of March.—Epact, or age of the moon on the 22nd of March (the day of the earliest Easter Sunday possible), 11.—Epact, according to the present mode of computation, or the moon’s age on New Year’s day, or the Calendars of January, 10.—Monthly Epacts, or age of the moon on the Calends of each month respectively (beginning with January), 10, 21, 20, 21, 22, 23, 24, 25, 26, 27, 29, 29.—Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 4.—Year of the emperor Flavius Domitianus Cesar, the last of those usually styled The Twelve Caesars, 18: Nerva began his reign in this year.—Roman Consuls, C. Antistius Vetus, and C. Manlius Valens.

Chapter I.

he preface to this Book, and the promise to them who read it, 1—3. John’s address to the seven churches of Asia, whose high calling he particularly mentions; and shows the speedy coming of Christ, 4—8. Mentions his exile to Patmos, and the appearance of the Lord Jesus to him, 9—11. Of whom he gives a most glorious description, 12—18. The command to write what he saw, and the explanation of the seven stars and seven golden candlesticks, 19, 20.
The Revelation of Christ

REVELATION.

of all things that he saw.

3 Blessed is he that readeth,

and they that hear the words

of this prophecy, and keep

those things which are written

in Asia: Grace be unto you, and

peace,

of the seven churches which are

in Asia.

1 John i. 1.—7. John xii. 26. Ch. xxii. 7.—4 Esa.


NOTES ON CHAP. I.

The Revelation of St. John the divine. To this book the inscriptions are various. "The Revelation. —The Revelation of John. —Of John the divine. —Of John the divine and evangelist. —The Revelation of John the apostle and evangelist. —The Revelation of the holy and glorious apostle and evangelist, the beloved virgin John the divine, which he saw in the island of Patmos. —The Revelation of Jesus Christ, given to John the divine." These several inscriptions are worthy of little regard; the first verse contains the title of the book.

Verse 1. The Revelation of Jesus Christ The word Apocalypsis, from which we have our word Apocalypse, signifies literally, a revelation, or discovery of what was concealed or hidden. It is here said that this revelation, or discovery of hidden things, was given by God to Jesus Christ; that Christ gave it to his angel; that this angel showed it to John; and that John sent it to the churches. Thus we find it came from God to Christ, from Christ to the angel, from the angel to John, and from John to the church. It is properly, therefore, the Revelation of God, kept by these various agents to his servants at large; and this is the proper title of the book.

Things which must shortly come to pass. On the mode of interpretation devised by Wetselius, this is plain; for if the book were written before the destruction of Jerusalem, and the prophecies in it relate to that destruction, and the civil wars among the Romans, which lasted but three or four years, then it might be said the Revelation is of things which must shortly come to pass. But if we consider the book as referring to the state of the church in all ages, the words here, and those in ver. 3, must be understood of the commencement of the events predicted; as if he had said: In a short time the train of these visions will be put in motion:

et incipiet magis procedere manes.

And those times, pregnant with the most stupendous events, will begin to roll on.

Verse 2. Who bare record of the word of God. Is there a reference here to the first chapter of John's Gospel, In the beginning was the Word, and the Word was with God, &c.? Of this Word John did bear record. Or, does the writer mean the fidelity with which he noted and related the word—doctrines or
Our salvation is attributable

CHAP. I. to the love of God in Christ.

Unto him "that loved us," and washed us from our sins in his own blood,
6 And hath "made us kings and priests unto God and his Father;" to him be glory and dominion for ever and ever. Amen.
7 "Behold, he cometh with clouds; and

ANGELS which present the prayers of the saints, and which go in and out before the glory of the Holy One. And in Jonathan ben Uzziel's Tarqum, on Gen. xi. 7: God said to the seven ANGELS which stand before him, Come now, &c.

In Pirkei Eshër, 4 and vii.: "The angels which were first created minister before him without the veil." Sometimes they represent them as seven cohorts or troops of angels, under whom are thirty inferior orders.

That seven ANGELS are here meant, and not the Holy Spirit, is most evident from the place, the number, and the tradition. Those who imagine the Holy Ghost to be intended suppose the number seven is used to denote his manifold gifts and graces. That these seven spirits are angels, see chap. iii. 1, iv. 5, and particularly v. 6, where they are called the seven spirits of God sent forth into all the earth.

VERSE 5. The faithful witnesses] The true teacher, whose testimony is infallible, and whose sayings must all come to pass.

The first begotten of the dead] See the note on Col. i. 18.

The prince of the kings] "O archon, The chief or head, of all earthly potentates; who has them all under his dominion and control, and can dispose of them as he will.

Unto him that loved us] This should begin a new verse, as it is the commencement of a new subject. Our salvation is attributed to the love of God, who gave his Son; and to the love of Christ, who died for us. See John iii. 16.

Washed us from our sins] The redemption of the soul, with the remission of sins, and purification from unrighteousness, is here, as in all the New Testament, attributed to the blood of Christ shed on the cross for man.

VERSE 6. Kings and priests] See on 1 Pet. ii. 5, 9. But instead of ἄρσεν τοις ἱερείς, kings and priests, the most reputable MSS., Versions, and Fathers have ἄρσεν τοις ἱεραμενεῖς, a kingdom and priests; i.e. a kingdom of priests, or a royal priesthood. The regal and ascendant dignities are the two highest that can possibly exist among men; and these two are here mentioned to show the glorious prerogatives and state of the children of God.
John speaks of his persecution.  

REVELATION.  

A. M. cir. 619.  
A. D. cir. 96.  
Apo. Philo.  
Dominicus Cass.  
Aug. et Nerva.  

every eye shall see him, and  
* they also which pierced him:  
and all kindreds of the earth  
shall wail because of him. Even  
so, Amen.  

* I am Alpha and Omega, the beginning and the ending, saith the Lord, * which is, and which was, and which is to come, the Almighty.  

Ψ I John, who also am your brother, and  

To him be glory! That is, to Christ; for it is of him that the prophet speaks, and of none other.  

* For ever and ever] Be tover annwos των αποκρισεων.  
To ages of ages; or rather, through all indefinite periods; through all time, and through eternity.  

Amen] A word of affirmation and approbation; so it shall be, and so it ought to be.  

Verse 7. Behold, he cometh with clouds! This relates to his coming to execute judgment on the enemies of his religion; perhaps to his coming to destroy Jerusalem, as he was to be particularly manifested to them that pierced him, which must mean the incredulous and rebellious Jews.  

And all kindreds of the earth] Παν οι εθνη της γης. All the tribes of the land. By this the Jewish people are most evidently intended, and therefore the whole verse may be understood as predicting the destruction of the Jews; and is a presumptive proof that the Apocalypse was written before the final overthrow of the Jewish state.  

Even so, Amen] Μη απεχεις, Amen. It is true, so be it. Our Lord will come and execute judgment on the Jews and Gentiles. This the Jews and Romans particularly felt.  

Verse 8. I am Alpha and Omega] I am from eternity to eternity. This mode of speech is borrowed from the Jews, who express the whole compass of things by α αληθες and ρατου, the first and last letters of the Hebrew alphabet; but as St John was writing in Greek, he accommodates the whole to the Greek alphabet, of which α alpha and ο omega are the first and last letters. With the rabbinis ρ α to μεσαληθες νομους, “from alpha to tau,” expressed the whole of a matter from the beginning to the end. So in Yalcut Rubeni, fol. 17, 4: Adam transgressed the whole law from αληθες to ταυ; i.e. from the beginning to the end.  

Ibid., fol. 129, 3: When the holy blessed God pronounced a blessing on the Israelites, he did it from αληθες to ταυ; i.e. he did it perfectly.  

The beginning and the ending] That is, αληθες or αλφα is the beginning of the alphabet, so am I the author and cause of all things; as ταυ or ομης is the end of all things, the destroyer as well as the enslaver of all things. This clause is wanting in almost every MS. and Version of importance. It appears to be added first as an explanatory note, and is proper time crept into the text. Griesbach has set it out of the text. It is worthy of remark, the union of α alpha and ο omega in Hebrew makes it the first and last out of which all things were formed (see on Gen. 1); so the union of Α alpha and Ω omega in Greek mark the verb Αω, I breathe, and may very properly signify a such a symbolical book point out. Him in whom we live, and move, and have our being; for having heart; man out of the dust of the earth, he breathed into nostrils the breath of life; and he became a living soul; and it is by the inspiration or inpiration of his Spirit that the souls of men are quickened, the alive from the dead, and fitted for life eternal. It adds also that he is the Almighty, the aleph-omega, firmer of the universe, and the inspirer of men.  


Companions in tribulation] Suffering under persecution in which you also suffer.  

In the kingdom] For we are a kingdom of priests unto God.  

And patience of [Jews] Meekly bearing all infinities, privations, and sufferings, for the sake of the example of our Lord and Master.  

The isle that is called Patmos This island is one of the Sporades, and lies in the Aegean Sea, between the island of Icaria, and the promontory of Minoa. It is now called Patmos, Patmoe, or Patmos. It is derived all its celebrity from being the place to which St John was banished by one of the Roman Emperors; whether Domitian, Claudius, or Nero, it is not agreed on, but it was most probably the latter. The island has a convent on a well fortified hill, dedicated to John the apostle; the inhabitants are said to amount to about three hundred men, and about twenty women to one man. It is very barren, producing very little grain, but abounding in partridges, quails, turtles, pigeons, snakes, and rabbits. It is many good harbours, and is much infested by pirates.
Christ appears in the midst of the seven candlesticks.

First and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt with a golden sash.

Pamphylia, its capital and chief harbour, lies in east Asia, 20° 24', north Lat. 37° 24'. The whole island is about thirty miles in circumference.

For the testimony of Jesus Christ.] For preaching Truth, and converting heathens to the Lord Jesus.

Verse 10. I was in the Spirit.] That is, I received the Spirit of prophecy, and was under its influence when the first vision was exhibited.

The Lord's day.] The first day of the week, observed as the Christian sabbath, because on it Jesus Christ rose from the dead; therefore it was called the Lord's day, and has taken place of the Jewish sabbath throughout the Christian world.

And heard behind me a great voice:] This voice came unexpectedly and suddenly. He felt himself under the divine influence, but did not know what scenes were to be represented.

As of a trumpet.] This was calculated to call in every wandering thought, to fix his attention, and determine his whole frame. Thus God prepared to receive the law. See Exod. xix. 16, 19, &c.

Verse 11. I am Alpha and Omega, the first and the last:] This whole clause is wanting in ABC, thirty-three others; some editions; the Syriac, Coptic, Ethiopic, Armenian, Slavonic, Vulgate, Aethiopian, Andreas, &c. Primarius. Grabe has left it out of the text. So also in the Epistle to the Ephesians. There is in the margin the word omisi, and in the text of Tischendorf, Had it been written in a book. Carefully note down every thing that is represented to us.

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt with a golden sash.

The city of Smyrna is one hundred miles north of the island of Rhodes, long. 27° 25', lat. 38° 26'.

Pergamos] A town of Mysia, situated on the river Caicus. It was the royal residence of Eumenes, and the kings of the race of the Attalids. It was anciently famous for its library, which contained, according to Ptolemaeus, two hundred thousand volumes. It was here that the membrane Pergamenee, Pergamenean skins, were invented; and from which we derive our word parchmen. Pergamos was the birth-place of Galen; and in it P. Scopio died. It is now called Pergamum, and is situated in long. 27° 0', lat. 38° 19'.

Thyatira] Now called Akiabat and Ak-bisarar, a city of Notioliis, in Asia Minor, situated on the river Hermus, in a plain eighteen miles broad, and is about fifty miles from Pergamos; long. 27° 40', lat. 38° 18'. The houses are chiefly built of earth, but the mosques are all of marble. Many remarkable ancient inscriptions have been discovered in this place.

Sardis] Now called Sardos and Sart, a town of Asia, in Notioliis, about forty miles east from Smyrna. It is seated on the side of mount Tanusos, and was once the capital of the Lydiaan kings, and here Croesus reigned. It is now a poor, considerable village. Long. 28° 5', lat. 37° 51'.

Philadelphia] A city of Notioliis, seated at the foot of mount Tanusos, by the river Cogamus. It was founded by Attalids Philadelphus, brother of Eumenes, from whom it derived its name. It is now called Alah-shanker, and is about forty miles ESE. of Smyrna. Long. 28° 15', lat. 38° 28'.

Laodicea.] A town of Phrygia, on the river Lycaus; first called Diospolis, or the city of Jupiter. It was built by Antonius Theos, and named after his consort Laodice. See the note on Col. ii. 1. And, for a

earthquakes. In 1756 the city was nearly desolated by the plague; scarcely a sufficient number of the inhabitants survived to gather in the fruits of the earth. In 1688 there was a terrible earthquake here, which overthrew a great number of houses; in one of the shocks, the rock on which the castle stood opened, swallowed up the castle and five thousand persons! On these accounts, nothing but the love of gain, so natural to man, could induce any person to make it his residence; though, in other respects, it can boast of many advantages. In this city the Turks have nineteen mosques; the Greeks, two churches; the Armenians, one; and the Jews, eight synagogues; and the English and Dutch factories have each a chaplain. Smyrna is one hundred miles north of the island of Rhodes, long. 27° 25', lat. 38° 26'.

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The majestic appearance

The original word, ἀκραδικήσθαι, means the finest turritalum, or facititious metal, which, according to the ancients, could be turned to gold or silver. It seems to have been a kind of amber, more precious than gold. Yes, it seems to have been a composition of gold, silver, and brass, and the same as the Corinthian brass, so highly valued and feared; for when Lucius Nerva took and burnt the city of Corinth, many mines of these three metals, being melted, had run together and formed the composition already mentioned, all of which was held in as high estimation as gold. See Phiney, Hist. Nat., lib. 34, c. 2; Fussor, lib. 2, c. 10.

It may however mean no more than copper metal with jaspis calaminariae, which converts it into brass; and the flame that proceeds from the metal dust: this operation is one of the most intensely and satisfactorily that can be imagined. I have seen several furnaces employed in this operation. The flames burning up through the earth (for the furnaces are under ground) always called to remembrance this description given by St. John: His feet as fine brass, as if they burned in a furnace; the propriety and accuracy of which none could doubt, as every one must feel who has viewed this most daring operation.

The word as the sound of many waters. The sound description we find in Ezek. xliii. 2: The glory of the God of Israel came from the way of the east; and his voice was like the noise of many waters: and the earth quaked with his glory.

The word as the beam of many stars. The beam are afterwards interpreted as representing the four angels, messengers, or bishops of the seven churches. Their being in the right hand of Christ shows that they are under his special care and most powerful protection. See above.

Out of his mouth went a sharp two-edged sword. This is no doubt intended to point out the judgment about to be pronounced by Christ against the rebellious Jews and persecuting Romans; God's judgments were just now going to fall upon them. The sharp two-edged sword may represent the word of God in general, according to that saying of the prophet. Mic. iv. 12: The word of God is quick and powerful, sharper than any two-edged sword, piercing even the dividing asunder of soul and spirit, &c. And the word of God is termed the sword of the Spirit, Eph. vi. 17.

And his countenance was as the sun shineth in his strength.] His face was like the disk of the sun.
The mystery of the seven stars and seven candlesticks.

A.M. cir. 4100.
A.D. cir. 96.
Imp. Florio
Domizio Can.
Aug. et Vern.

CHAP. I.


17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not;

18 I am the first and the last: 19 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write $ the things which thou hast seen, behests summer's day, when there were no souls to abate the splendour of his rays. A similar description of expression is found in Judges, v. 31: Let men that love him be as the sun when he goeth forth upon the mountains. And a similar description may be found in Midrash in Yacon Tsimons, part i., fol. 55, 4: When Moses and Aaron came and stood before God, they appeared like the ministering angels; of their nature, like the cedars of Lebanon; as a figure of Lebanon; as a mountain of Lebanon; and the palms of their possession were as the wheels of the sun; and their beards were as the grape of the palm-trees; their eyes were like the eyes of a lion, and the splendour of their face was as the splendour of the sun.

Verse 17. [I fell at his feet as dead.] The appearance of the glory of the Lord had the same effect upon Peter, chap. i. 26; and the appearance of Gabriel had the same effect on Daniel, chap. viii. 17. The noble splendour of such majesty was more than the soul could bear; and he fell down deprived of his senses, but was soon enabled to behold the vision as a communication of strength from our Lord's right hand. Verse 18. [I am he that liveth, and was dead.] I am the Saviour, who, though the fountain of life, we died for mankind; and being raised from the dead I shall die no more, the great sacrifice being consummated. And have the keys of death and of the grave, so that I can destroy the living and raise the dead. The key here signifies the power and authority over life, death, and the grave. This is also a rational form of speech. In the Jerusalem Targum, Gen. xxxii. 22, are these words: "There are four in the hand of God which he never trusts to gel or sear. 1. The key of the rain; 2. The y of provision; 3. The key of the grave; and 4. The key of the barren womb." In Sanhedrin, fol. 113, 1, it is said: "When the n of the woman of Sarepta died, Elijah requested it to him might be given the key of the resuscitation of the dead. They said to him, there are three which are not given into the hand of the apostles, the y of life, the key of the rain, and the key of the resurrection of the dead." From these examples it is evident that we should understand that these, he is not as

1 Ver. 19. 5.  — 1 Chr. i. 9.  — 1 Chr. iv. 1.  — 1 Chr. iv. 1.  — Zech. iv. 1.  — Matt. v. 16.  — Phil. ii. 16.

1. In the seven stars there may be an allusion to the souls of different offices under potencies, each of which had its own particular seat, which verified all instruments from that office; and as these seats were frequently set in stages which were worn on the fingers, there may be an allusion to those brilliants set in rings, and worn on the right hand. In Jer. xxii. 24, Coniah is represented as a signet on the right hand of the Lord; and that such signets were in rings see Gen. xxxviii. 16, 25; Exod. xxviii. 11; Dan. vi. 17; Hag. ii. 9. On close examination we shall find that all the symbols in this book have their foundation either in nature, fact, custom, or general opinion. One of the cuterby seals of the late Tippoo Sahib, with which he stamped all the commissions of that office, lies now before me; it is cut on silver, in the Tsahick character, and the piece of silver is set in a large gold ring, heavy, but roughly manufactured.

2. The churches are represented by these lamps, they hold the oil and the fire, and dispense the light. A lamp is not light in itself; it is only the instrument of dispensing light, and it must receive both oil fire before it can dispense any; so no church has in itself either grace or glory, it must receive all from Christ its head, else it can dispense neither light nor life.
The Epistle to the

REVELATION.

3. The ministers of the gospel are signets or seals of Jesus Christ; he uses them to stamp his truth, to accredit it, and give it currency. But as a seal can mark nothing of itself unless applied by a proper hand, so the ministers of Christ can do no good, seal no truth, impress no seal, unless the great owner condescend to use them.

4. How careful should the church be that it have the oil and the light, that it continue to burn and send forth divine knowledge! In vain does any church pretend to be a church of Christ if it dispense no light; if souls are not enlightened, quickened, and converted in it. If Jesus walk in it, its light will shine both clearly and strongly, and sinners will be converted unto him; and the members of that church will be children of the light, and walk as children of the light and of the day, and there will be no occasion of stumbling in them.

5. How careful should the ministers of Christ be that they proclaim nothing as truth, and accredit nothing as truth, but what comes from their master!

They should also take heed lest, after having sealed to others, themselves should be cast away; lest God should say unto them as he said of Coniah, As I see, saith the Lord, though Coniah, the son of Jehoiakim, were the signet upon my right hand, yet would I pluck thee thence.

On the other hand, if they be faithful, their love shall not be in vain, and their safety shall be everlasting. He that toucheth them toucheth the apple of God's eye, and none shall be able to pluck them out of his hand. They are the angels and ambassadors of the Lord; their persons are sacred; they are the messengers of the churches, and the glory of Christ. Shall they lose their lives in the work, it will be only as a speedier entrance into an eternal glory.

The rougher the way, the shorter their stay;
The troubles that rise
Shall gloriously hurry their souls to the skies.

CHAPTER II.

The Epistle to the church of Ephesus, commending their labour and patience, 1—3. Ani. reproaching their having left their first love, exhorting them to repent, with the promise of the tree of life, 4—7. The Epistle to the church of Smyrna, commending their piety, and promising them support in their tribulation, 8—11. The Epistle to the church of Pergamos, commending their steadfastness in the heavenly doctrine, 12—13. Ani. reproaching their laziness in ecclesiastical discipline, in tolerating heretical teachers in the church, 14, 15. The apostle exhorts them to repent, with the promise of the living stone and a new name, 16, 17. The Epistle to the church of Thyatira, with commendation of their charity, faith, and patience, 18, 19. Reprehending their toleration of Jezebel, the false prophetess, who is threatened with grievous punishment, 20—23. Particular exhortations and promises to this church, 24—29.

A. M. cir. 4100. 
A. D. cir. 96. 
Impr. Flavius 
Dominico Cae. 
Aug. et Nerva.

UNT0 the angel of the church of Ephesus write;
These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 * I know thy works, and thy

tertained by any who wish to arrive at a sober and rational knowledge of the holy scriptures. I consider the angel of the church as signifying the messenger, the pastor, sent by Christ and his apostles to teach and edify that church. 4. I consider what was spoken to this angel as spoken to the whole church, and that it is not his particular state that is described, but the states of the people in general that is his care.

The Epistle to the church at Ephesus.

Verse 1. Unto the angel of the church of Ephesus.
The Epistle to the

CHAP. II.

labour, and thy patience, and
for my name's sake hast laboured, and hast not fainted.

2 Nevertheless I have some

7 And hast borne, and hast patience, and

not yet fallen. And hast left thy first love.

5 Remember therefore from whence thou art fallen; and repent, and do the first works;

labour and wait thou hast not them which are evil: and thou hast tried them which say they are

*John iv. 1.——3 Cor. xi. 13. 9 Pet. ii. 1.

By compare, angel, we are to understand the messenger or person sent by God to preside over this church; and to him the epistle is directed, not as pointing out his state, but the state of the church under his care. Angel of the church here answers exactly to that officer of the synagogue among the Jews which was called archoner, the minister of the church, whose business it was to read, pray, and teach in the synagogue. The church at Ephesus first addressed, as being the place where John chiefly resided; and the city itself was the metropolis of that part of Asia. The angel or bishop at his time was probably Timothy, who presided over that church before St. John took up his residence there, and who is supposed to have continued in that office till A. D. 97, and to have been carried a short time before St. John's return from exiles.

Holdeth the seven stars] Who particularly presides, and guides, and upholds, not only the ministers of those seven churches, but all the genuine ministers of his gospel, in all ages and places.

Walketh in the midst of the seven golden candlesticks] Is the supreme Bishop and Head, not only of those seven churches, but of all the churches or congregations of his people throughout the world.

Verse 2. I know thy works] For the eyes of the Lord are throughout the earth, beholding the evil and the good; and, being omnipresent, all things are continually open and naked before him. It is worthy of remark, that whatsoever is praiseworthy in any of these churches is first mentioned; thereby intimating that God is more intent on finding out the good than evil in any person or church; and that those who wish to reform such as have fallen or are not making sufficient advances in the divine life, should take occasion from the good which yet remains, to encourage them to set out afresh for the kingdom of heaven. The fallen or backsliding who have any tenderness of conscience left are easily discouraged, and apt to think that there is no seed left from which any harvest can be reasonably expected. Let such be assured that there is still a seed of godliness remaining, if it requires only watching and strengthening it, which remains, by proper application to God through Christ, in order to bring them back to full enjoyment of all they have lost, and to renew them in the spirit of their mind. Ministers commonly harping on Ye are dead, ye are dead; there is life or no Christianity among you, &c., &c., are a

countenance in a church, and spread desolations and death wherever they go. It is far better to say, in such cases, *Ye have lost ground, but ye have not lost all your ground;* ye might have been much farther advanced, but through mercy ye are still in the way. The Spirit of God is grieved by you, but it is evident he has not forsaken you. Ye have not walked in the light as ye should, but your candle-stick is not yet removed, and still the light shines. Ye have not much zeal, but ye have a little. In short, God still strives with you, still loves you, still waits to be gracious to you; take courage, set out afresh, come to God through Christ; believe, love, obey, and you will soon find days more blessed than you have ever yet experienced. Exhortations and encouragements of this kind are sure to produce the most blessed effects; and under such the work of God infallibly revives.

And hast not fainted] They must therefore have had a considerable portion of this love remaining, else they could not have thus acted.

Verse 4. Nevertheless I have somewhat against thee] The clause should be read, according to the Greek, thus: But I have against thee that thou hast left thy first love. They did not retain that strong and ardent affection for God and sacred things which they had when first brought to the knowledge of the truth, and justified by faith in Christ.
prayers, your detachment from the world, and your heavenly-mindedness. Remember—consider, all these. Where you are fallen] Fallen from all those blessed dispositions and gracious feelings already mentioned. Or, remember what a loss you have sustained; for so 

were frequently used by the best Greek writers.

Reign] Be deeply humbled before God for having so carelessly guarded the divine treasure.

Do the first works] Resume your former zeal and diligence; watch, fast, pray, reprieve sin, carefully attend all the ordinances of God, walk as in his sight, and rest not till you have recovered all your lost ground, and got back the evidence of your acceptance with your Maker.

I will come unto thee quickly] In the way of judgment.

And will remove thy candlestick] Take away my ordinances, remove your ministers, and send you a famine of the word. As there is here an allusion to the candlestick in the tabernacle and temple, which could not be removed without suspending the whole Levitical service, so the threatening here intimates that, if they did not repent, so, he would unchurch them; they should no longer have a pastor, no longer have the word and sacraments, and no longer have the presence of the Lord Jesus.

Verse 6. The deeds of the Nicolaitanes] These were, as is commonly supposed, a sect of the Gnostics, who taught the most impure doctrines, and followed the most impure practices. They are also supposed to have derived their origin from Nicolas, one of the seven deacons mentioned Acts vi. 5, where see the note. The Nicolaitanes taught the community of wives, that adultery and fornication were things indifferent, that eating meats offered to idols was quite lawful; and mixed several pagan rites with the Christian ceremonies. Augustine, Ireneus, Clemens Alexandrinus, and Tertullian, have spoken largely concerning them. See more in my preface to 2 Peter, where are several particulars concerning these heretics.

Verse 7. He that hath an ear] Let every intelligent person, and every Christian man, attend carefully to what the Holy Spirit, in this and the following epistles, says to the churches. See the note on Matt. xi. 15, where the same form of speech occurs.

To him that overcometh] To him who continues
The Epistle to the Church at Pergamos.

A. M. 4180.
A. D. cir. 96.

I. Supp. Flavio
Domitiano Ces.
Aug. et Neru.

11 * 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.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not

of wisdom, he found them ten times better than all the magicians; i.e. the king frequently consulted Daniel and his companions, and found them more abundantly informed and wise than all his counsellors.

Some think the shortness of the affliction is here intended, and that the ten days are to be understood as in Terence, Heaut. Act v., scen. 1, ver. 39, Decem derum esse mi est familia. "I have enjoyed my family but a short time."

Be thou faithful unto death] Be firm, hold fast the faith, confess Christ to the last, and at all hazards, and thou shalt have a crown of life—thou shalt be crowned with life, have an eternal happy existence, though thou suffer a temporal death. It is said of Polyæus that when brought before the judge, and commanded to abuse and blaspheme Christ, he firmly answered, "Eighty and six years have I served him, and he never did me wrong, how then can I blaspheme my king who hath saved me?"

He was then adjudged to the flames, and suffered cheerfully for Christ his Lord and master.

Verse 11. He that overcometh] The conqueror who has stood firm in every trial, and vanquished all his adversaries. Shall not be hurt of the second death] That is, an eternal separation from God and the glory of his power; as we commonly mean by final perdition. This is another metaphorical mode of speech in very frequent use, and by it they understand the punishment of hell in a future life.

The Epistle to the Church at Pergamos.

Verse 12. The angel of the church in Pergamos] See the description of this place, chap. i. 19.

Which hath the sharp sword] See on chap. i. 16. The sword of the Spirit, which is the word of God, cuts every way; it convinces of sin, righteousness, and judgment; pierces between the joints and the marrow, divides between the soul and spirit, discersecthe whole mind, and exhibits a regular anatomy of the soul. It not only reproves and exposes sin, but it slays the ungodly, pointing out and determining the punishment they shall endure. Jesus has the
The Epistle to the Hebrews

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.


swords with the two edges, because he is the Saviour of sinners, and the Judge of quick and dead.

Verse 13. Where Satan's seat is, [Gk. 'ανάθεμα άρνος: Where Satan has his throne—where he reigns as king, and is universally obeyed. It was a maxim among the Jews, that where the law of God was not studied, there Satan dwelt; but he was obliged to leave the place where a synagogue or academy was established.

Thus holdest fast my name] Notwithstanding that the profession of Christianity exposed this church to the bitterest persecution, they held fast the name of Christianity, which they had received from Jesus Christ, and did not deny his faith; for when brought to the trial they openly professed themselves disciples and followers of their Lord and Master.

Antipas was my faithful martyr] Who this Antipas was we cannot tell. We only know that he was a Christian, and probably bore some office in the church, and became illustrious by his martyrdom in the cause of Christ. There is a work extant called The Acts of Antipas, which makes him bishop of Pergamos, and states that he was put to death by being inclosed in a burning brass bull. But this story confutes itself, as the Roman, under whose government Pergamos then was, never put any person to death in this way. It is supposed that he was murdered by some mob, who chose this way to vindicate the honour of their god, Maonluptus, in opposition to the claims of our Lord Jesus.

Verse 14. I have a few things against thee]. Their good deeds are first carefully sought out and commended; what was wrong in them is touched with a gentle but effectual hand.

The followers of Balaam, the Nicolaitanes, and the Gnostics, were probably all the same kind of persons; but see on ver. 6. What the doctrine of Balaam was, see the notes on Numb. xxiv., xxv., and xxxi. It appears that there were some then in the church at Pergamos who held eating things offered to idols in honour of those idols, and fornication, indifferent things. They associated with idolaters in the heathen temples, and partook with them in their religious festivals.

2002

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white sash, that he may be clothed, and that he need not see shame; and a name written in life.
The Epistle to the

Chap. II. *

Thyatira write; These things saith the Son of God, * who hath his eyes like unto a flame of fire, and his feet are like fine brass:

stone, and in the stone * a new name written, which no man knoweth saving he that receiveth it.

18 And unto the angel of the church in

* Ch. iii. 12. xix. 12.

and Rosenmüller’s note. These were called tesserae among the Romans, and of these there were several kinds.

1. *Tesserae conviviales,* which answered exactly to our cards of invitation, or tickets of admission to a public feast or banquet; when the person invited produced his tessera he was admitted. The mention of the hidden massa here may seem to intimate that there is a reference to these conviviales tesserae, whether given to the victor in the public games, entitling him to be fed at the public expense, or to a particular friend, inviting him to a family meal or to a public banquet.

2. There were tesserae inscribed with different kinds of things, such as provisions, garments, gold or silver vessels, horses, mares, slaves, &c. These were sometimes thrown by the Roman emperors among the crowd in the theatres, and he that could snatch one; and on producing it he was received that, the name of which was inscribed on it. But from Dio Cassius it appears that these tesserae were small wooden balls, whereas the tesserae in general were square, whence they had their name, as having *four sides, angles, or surfaces.*

3. *Tesserae frumentariae,* or tickets to receive grain at the public distributions of corn; the name of the person who was to receive, and the quantum of grain, being both inscribed on this badge or ticket. Those who did not need this public provision for themselves were permitted to sell their ticket, and the bearer was entitled to the quantum of grain mentioned in it.

4. But the most remarkable of these instruments were the *tesserae hospitii,* which were given as edges of friendship and alliance, and on which one device was engraved, as a testimony that a contract of friendship had been made between the parties. A small oblong square piece of wood, bone, stone, or ivory, was taken and divided into two equal arts, on which each of the parties wrote his own name, and then interchanged it with the other. This was carefully preserved, and handed down even to posterity in the same family; and by producing this that they travelled, it gave a mutual claim to the care of hospitium and hospitable entertainment at each other’s houses.

It is to this custom that Plautus refers in his *Casiius,* Act v. scen. 2. ver. 80. in the interview between Agoraostolos and his unknown uncle ianmo. 2033

Hanno.—O mi populus, salve!

Agoraostolos.— Et tu edepol, quiesque es.

Et si quid opus est, quiesco, die atque impera,

Populatrisia causa.

Hanno.— Habeo gratiam.

Verum ego hic hospitium habeo: Antidamas filium Quero; commens, si novisti, Agoraostolos.

Ecquem adolescentem tu hic novisti Agoraostolos?

Agoraostolos.— Siquidem tu Antidamarchi questris adop- tativum, Ego sum ipse, quem tu quaeris.

Hanno.—Hem! quid ego audio?

Agoraostolos.— Antidamas gratum me esse.

Hanno.—Si ita sit, tessera;

Conferre si vis hospitium, eccum adiuui.

Agoraostolos.— Agendum lacustera ostende; est par probe:

nam habeo domi.

Hanno.—O mi hospes, salvum num mihi tuus pater,

Pater tuus ergo, hospes Antidamas fuit.

Hec mihi hospitium tessera cum illo fuit.

Agoraostolos.— Ego hic spud me hospitium tibi praebet.

Nam haud repudio hospitium, neque Carthaginem:

Ine sum omnium.

Hanno.—Di dent tibi omnes que velis.

Hanno.—Hail, my countryman!

Agoraostolos.— I hail thee also, in the name of Pollux, whosoever thou art. And if thou have need of any thing, speak, I beseech thee; and thou shalt obtain what thou seakest, for civility’s sake.

Hanno.—I thank thee, but I have a lodging here;

I seek the son of Antidamas. Tell me if thou knowest Agoraostolos. Dost thou know in this place the young Agoraostolos?

Agoraostolos.— If thou seek the adopted son of Antidamarchus, I am the person whom thou seest.

Hanno.— Ha! What do I hear?

Agoraostolos.— Thou hearest that I am the son of Antidamas.

Hanno.— If it be so, compare, if thou pleasest, the hospitable tessera; here it is, I have brought it with me.

Agoraostolos.— Come then, reach it hither: it is the exact counterpart; I have the other at home.

Hanno.— O my friend, I am very glad to see thee,

for thy father was my friend; therefore Antidamas thy father was my guest. I divided this hospitable tessera with him.

Agoraostolos.— Therefore, a lodging shall be provided for thee with me; I reverence hospitality, and I love Carthage where I was born.
The Epistle to the

against thee, because thou suf-

frest that woman Ἰησοῦν, which
calleth herself a propos-

thes, to teach and to seduce

my servants to commit for-

necum, and of the things

sacrificed unto idols.

Hanno—May all the gods grant thee whatsoever thou wishest!

The tesseræ, taken in this sense, seems to have been a kind of tally; and the two parts were com-

pared together to ascertain the truth. Now it is

very probable that St. John may allude to this; for

on this mode of interpretation every part of the verse

is consistent. 1. The word τιμαίος does not neces-

sarily mean a stone of any kind, but a suffrage,

sentence, decisive vote; and in this place seems an-

swearable to the tesseræ. The tesseræ which Hanno

gave, he tells us in his Punic language, was inscribed

with the image or name of his god. "Sigillum hos-

pitalit meu est tabula sculpta, cuius sculptura est Deus

meus." This is the interpretation of the Punic words

at the beginning of the above 5th Act of the Numantia,

as given by Bochart. 2. The person who held it had

a right to entertainment in the house of him who

originally gave it; for it was in reference to this that

the friendly contract was made. 3. The names of

the contracting persons, or some device, were written

on the tesseræ, which commemorated the friendly

contract; and as the parts were interchanged, none

could know that name or device, or the reason of the

contract, but he who received it. 4. This, when pro-

duced, gave the bearer a right to the offices of hospi-

tality; he was accommodated with food, lodging,

etc., as far as these were necessary; and to this the

eating of the hidden manna may refer.

But what does this mean in the language of Christ?

1. That the person is taken into an intimate state of

friendship with him. 2. That this contract is wit-

nessed to the party by some especial token, sign, or

seal, to which he may have recourse to support his

claim, and identify his person. This is probably what

is elsewhere called the earnest of the Spirit; see the

note on Eph. i. 14, and the places there referred to.

He then who has received and retains the witness of

the Spirit that he is adopted into the assembly family,

may humbly claim, in virtue of it, his support of the

bread and water of life; the hidden manna—ever-

grace of the Spirit of God; and the tree of life-

temperance, or the final glorification of his body and

soul throughout eternity. 3. By this state of grace

into which he is brought he acquires a new name,

the name of child of God; the earnest of the Spirit,

the tesseræ, which has been received, shows him this

new name. 4. And this name of child of God no

man can know or understand, but he who has received

the tesseræ or divine witness. 5. As his Friend and

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REVELATION.

church at Thyatira.

19 * I know thy works, and

charity, and service, and faith,

and thy patience, and thy

works; and the last to be more

than the first.

20 Notwithstanding I have a few things

* Ver. 2. — 1 Kings vii. 31. xxii. 15. 2 Kings ix. 7.

Redeemer may be found everywhere, because he is in
the heavens and the earth, everywhere, everywhere; in
retaining this tesseræ, claim direction, support, sup-
port, grace, and glory; and therefore the danger of
him who overcometh are the greatest and not

glorious that can be imagined.

For a further account of the tesseræ of the ancients,

as well as for engravings of several, see Graven

Taurus; Pisic Let. and Pictus Supplement; and

the authors to whom these writers refer.

The Epistle to the Church at Thyatira.

Verse 12. These things which the Son of God| he

the notes on chap. l. 14, 15.

Verse 19. I know thy works. And of these he for-

sets forth their charity, ἔργα σεβασμοῦ, their love, to God

and each other; and particularly to the poor and dis-
tressed: and hence followed their faith, ἔργα

σεβασμοῦ, their fidelity, to the grace they had received;

to service, ἔργα λατρείας, and administration;

pious and benedictive service to widows, orphans, in

the poor in general.

And thy patience. Τὰ τάξιν ἐν αὐτῷ. Thy per-

sistance under afflictions and persecutions; and thy

continuance in well doing. I put faith before error

according to the general consent of the best MSS.

versus.

And the works. The continued labour of love, as

through obedience.

The last to be more them the first. They not only

retained what they had received at first, but grew in

grace, and in the knowledge and love of Jesus Christ.

This is a rare thing in most Christian churches: they
generally lose the power of religion, and rest in its

forms of worship; and it requires a powerful revo-

tion to bring them to such a state that their last work

shall be more than their first.

Verse 20. That woman Jezebel. There is an allu-

sion here to the history of Ahab and Jezebel, as given

in 2 Kings ix., x.; and although we do not know

who this Jezebel was, yet from the allusion we may

take it for granted she was a woman of power and

influence in thystrai, who corrupted the true religion

and harnessed the followers of God in that city, as

Jezebel did in Israel. Instead of that woman Jezebel,

Ἰησοῦν τοῦ Σωτῆρος, many excellent MSS., and almost

all the ancient Versions, read Ἰησοῦν τοῦ Σωτῆρος,

which intimates, indeed seems, that this bad woman was the wife of the bishop

of the church, and his criminality in suffering her to

therefore the greater. This reading Græcis,
The Epistle to the

A. M. cir. 4100.
A. D. cir. 96.
I. Nep. Plancio
Diadumen Cae.
Aug. et Nerva.

21 And I gave her space * to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death;

and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of

CHAP. II.

church at Thyatira.

A. M. cir. 4100.
A. D. cir. 96.
I. Nep. Plancio
Diadumen Cae.
Aug. et Nerva.


Gal. vi. 5. Ch. xx. 12.

received into the text. She called herself a prophetess, i.e., set up for a teacher; taught the Christians that fornication, and eating things offered to idols, were matters of indifference, and thus they were seduced from the truth. But it is probable that by fornication here is meant idolatry merely, which is often in the scriptures. It is too gross to suppose that the wife of the bishop of this church could teach fornication literally. The messenger or bishop of this church, probably her husband, suffered this: he had power to have cast her and her party out of the church, as his wife, to have restrained her; but he did not do it, and thus she had every opportunity of seducing the faithful. This is what Christ had against the messenger of this church.

Verse 21. [I gave her space to repent.] "This alludes to the history of Jezebel. God first sent Elijah to Ahab to pronounce a severe judgment upon him; upon which Ahab showed tokens of repentance, and so God put off his punishment. By these means the like punishment pronounced against Jezebel was also put off. Thus God gave her time to repent, which she did not, but instead of that seduced her sons to the same sin. See 1 Kings xxi. According to the Mosaic law, the punishment of idolatrous seducers was not to be delayed at all, but God sometimes showed mercy; and now much more under the Christian dispensation, though that mercy is often abused, and thus produces the contrary effect, as in the case of this Jezebel. See Eccles. viii. 11.

Verse 22. Behold, I will cast her into a bed. "This again alludes to the same history. Ahaziah, son of Ahab and Jezebel, by his mother's ill instruction and example, followed her ways. God punished him by making him fall down, as is supposed, from the top of the terrace over his house, and so to be bed-ridden for a long time under great anguish, designing thereby to give him time to repent; but when, instead of that, he sent to consult Baalzebub, Elijah was sent to pronounce a final doom against his impiety. Thus the sons of Jezebel, who had committed idolatry with and by her advice, was long cast into the bed of affliction, and, not repenting, died: in the same manner his brother Jehoram succeeded likewise. All this while Jezebel had time and warning enough to repent; and though she did not prevail with Jehoram to continue in the idolatrous worship of Baal, yet she persisted in her own way, notwithstanding God's warn-

ings. The sacred writer, therefore, here threatens the Gnostic Jezebel to make that wherein she delighted, as adulterers in the bed of lust, to be the very place, occasion, and instrument, of her greatest torment. So in Isaiah, the bed is made a symbol of tribulation, and anguish of body and mind. See Isai. xxviii. 20; Job xxviii. 19.

Verse 23. And I will kill her children with death. "That is, I will certainly destroy her offspring and memory, and thereby ruin her designs. Jezebel's two sons, being both kings, were both slain; and after that, all the seventy sons of Ahab (2 Kings x. 1); in all which the band of God was very visible. In the same manner God predicts the destruction of the heathen and heresies referred to; see ver. 16. It should seem by the expression, am he which searcheth the reins and the hearts, that these heresies hated about, and sowed their pernicious doctrines secretly. But our Saviour tells them that it was in vain, for he had power to bring their deeds to light, having that divine power of searching into the wills and affections of men; and hereby he would show both them and us that he is, according to his title, The Son of God; and hath such eyes to pry into their actions that, like a fire, they will search into every thing, and burn up the chaff which cannot stand his trial; so that the depths of Satan, mentioned in the next verse, to which this alludes (Christ assuming here this title purposely), shall avail nothing to those who think by their secret craft to undermine the Christian religion; he will not only bring to light but battle all their evil intentions. See chap. xvii. 9.

Verse 24. But unto you I say, and unto the rest. "But unto the rest, &c. This is the reading of the Complutensian, and seems preferable to the common one, as it evidently shows that the rest of the epistle wholly concerns the faithful, who have not received the former doctrine of error. I will put upon you none other burden is a commendation of the sound part of the church, that they have no need of any new exhortation or charge to be given them, no new advice, but to persevere as usual. See Rom. xv. 14, 16. The expression of burden is taken from the history of Ahab, 2 Kings ii. 33: The Lord laid this burden on him, a word often used by the prophets to signify a prophecy threatening heavy things to be suffered. See on Isai. xiii. 1, and Numb. iv. 19." See Dodd's Notes.
The Epistle to the Church at Sardis

A. M. cir. 4100.
A. D. cir. 96.
App. Flavius
Domitianus Cæs.
Aug. et Nerva.

Satan, as they speak; * I will put upon you none other burden.

25 But * that which ye have already, hold fast till I come.

And he that overcometh, and keepeth * my works unto the end, * to him will I give power over the nations:


It is worthy of remark that the Gnostic called their doctrine the depths of God, and the depths of Bythos, intimating that they contained the most profound secrets of divine wisdom. Christ here calls them the depths of Satan, being master-pieces of his subtlety. Perhaps they thought them to be of God, while all the time they were deceived by the devil.

Verse 26. * That which ye have] That is, the pure doctrine of the gospel, hold fast till I come—till I come to execute the judgments which I have threatened.

Verse 27. * Power over the nations] Every witness of Christ has power to confute and confound all the false doctrines and maxims of the nations of the world, for Christianity shall at last rule over all; the kingdom of Christ will come, and the kingdoms of this world become the kingdoms of our God and of his Christ.

Verse 27. * He shall rule them with a rod of iron] He shall restrain vice by the strictest administration of justice; and those who finally despise the word and rebel shall be broken and destroyed, so as never more to be able to make head against the truth. This seems to refer to the heathen world; and perhaps Constantine the Great may be intended, who, when he overcame Licinius, became the instrument in God’s hand of destroying idolatry over the whole Roman empire; and it was so effectually broken that it was never after like the fragments of an autumn vessel, of no use in themselves, and incapable of being ever united to any good purpose.

Verse 28. * And I will give him the morning star.] He shall have the brightest and most glorious empire, next to that of Christ himself. And it is certain that the Roman empire under Constantine the Great was the brightest emblem of the latter day, for it has ever yet been exhibited to the world. It is well known that sun, moon, and stars are emblems, in prophetic language, of empires, kingdoms, and states. And as the morning star is that which immediately precedes the rising of the sun, probably here intends an empire which should usher in the universal sway of the kingdom of Christ. Ever since the time of Constantine the light of true religion has been increasingly diffused, and is shining more and more unto the perfect day.

Verse 29. * He that hath an ear] Let every Christian pay the strictest regard to these predictions of Christ; and let them have a suitable influence on his heart and life.

CHAPTER III.

The Epistle to the Church of Philadelphia, 1—6.

7—13. The Epistle to the church of Laodicea, 14—22.

A. M. cir. 4100.
A. D. cir. 96.
App. Flavius
Domitianus Cæs.
Aug. et Nerva.

AND unto the angel of the church in Sardis write; These things saith he * that hath the seven Spirits of God, and the seven stars; * I know thy works, that thou hast a name that thou livest, * and art dead.

* Ch. i. 4. ir. 5. v. 5. — — — Ch. ii. 2.

NOTES ON CHAP. III.

* Eph. ii. 1, 5. 1 Tim. v. 6.

Verse 1. * The seven Spirits of God] See the note on chap. i. 4, 16, &c.

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Verse 27. * And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.

29 * He that hath an ear, let him hear what the Spirit saith unto the churches.
2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 *Remember therefore how thou hast received and heard; and hold fast, and repent.* If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast *a few names* even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy.

5 He that overcometh, *the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.*

*Steadily and steadily before God, and his Spirit has been grieved with you, and he has withdrawn much of his light and power.*

**Verse 2. Be watchful!** Ye have lost ground by carelessness and inattention. Awake, and keep awake!

**Strengthen the things which remain.** The convictions and good desires, with any measure of the fear of God and of a tender conscience, which, although still subsisting, are about to perish, because the Holy Spirit, who is the author of them, being repeatedly grieved, is about finally to depart.

**Thy works perfect?** Have you completed the tasks assigned to you? They performed duties of all kinds, but no duty *completely.* They were constantly beginning, but never brought anything to a proper end. Their resolutions were languid, their strength feeble, and their solutions dim. They probably maintained their reputation before men, but their works were not perfect before God.

**Verse 3. Remember!** Enter into a serious consideration of your state.

**How thou hast received?** With what joy, zeal, and gladness ye heard the gospel of Christ when first preached to you?

**Hold fast!** Those good desires and heavenly influences which still remain.

**And repent.** Be humbled before God, because ye have not been workers together with him, but have received much of his grace in vain.

**If therefore thou shalt not watch?** If you do not consider your ways, watching against sin, and for opportunities to receive and do good,

**I will come on thee as a thief.** As the thief comes when he is not expected, so will I come upon you if ye be not watchful, and cut you off from life and hope.

**Verse 4. Thou hast a few names even in Sardis.** A few persons, names being put for those who bore them. And as the members of the church were all *worthy,* or their names entered in a book, when admitted into the church or when baptized, names are here put for the people themselves. See ver. 5.

**Have not defiled their garments.** Their souls. The Hebrews considered holiness as the garb of the soul, and evil actions as stains or spots on this garb. So in Shabbath, fol. 135, 2: ‘A certain king gave royal garments to hisReverse: Verse 5. I will not blot out his name.** This may be an allusion to the custom of registering the names of those who were admitted into the church in a book kept for that purpose, from which custom our *baptismal registers* in churches are derived. These are properly books of life, as there those who were born unto God were registered; as in the latter those who were born in that parish were enrolled. Or there may be allusions to the white raiment worn by the priests, and the naming of the name of any priest out of the sacerdotal list who had either sinned, or was found not to be of the seed of Aaron. In *Midrash,* fol. 37, 2: ‘The great council of Israel sat and judged the priests. If in a priest any vice was found they stripped off his white garments and clothed him in black, in which he wrapped himself, went out, and departed. Him in whom no vice was found they clothed in white, and he went and took his part in the ministry among his brother priests.’

**I will confess his name.** I will acknowledge that this person is my true disciple, and a member of my mystical body. In all this there may also be an allusion to the custom of registering citizens. Their names were entered into books, according to their condition, tribes, family, &c.; and when they were dead, or had
The Epistle to the Philadelphia

6 *He that hath an ear, let him hear what the Spirit saith unto the churches.*

7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 *I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.*

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

by unconstitutional acts forfeited their right of citizenship, the name was blotted out, or erased from the registers. See the note on Exod. xxxiv. 32.

VERSE 8. *He that hath an ear.* The usual caution and counsel carefully to attend to the things spoken to the members of that church, in which every reader is more or less interested.

Epistle to the Church at Philadelphia.

VERSE 7. *He that is holy.* In whom holiness essentially dwells, and from whom all holiness is derived.

He that is true. He who is the fountain of truth; who cannot lie nor be imposed on; from whom all truth proceeds; and whose veracity in his Revelation is unquestionable.

He that hath the key of David. See this metaphor explained, Matt. xvi. 19. Key is the emblem of authority and knowledge; the key of David is the regal right or authority of David. David could shut or open the kingdom of Israel to whom he pleased. He was not bound to leave the kingdom even to his eldest son. He could choose whom he pleased to succeed him. The kingdom of the gospel, and the kingdom of heaven, are at the disposal of Christ. He can shut against whom he will; he can open to whom he pleases. If he shuts, no man can open; if he opens, no man can shut. His determinations all stand fast, and none can reverse them. This expression is an allusion to Isa. xxii. 22, where the prophet promises to Eleazim, under the symbol of the key of the house of David, the government of the whole nation; i.e. all the power of the king, to be executed by him as his deputy; but the words, as here applied to Christ, show that He is absolute.

VERSE 8. *I have set before thee an open door.* I have opened to thee a door to proclaim and diffuse my word, notwithstanding there are many adversaries to the spread of my gospel, yet none of them shall be able to prevent it.

Thou hast a little strength. Very little political authority or influence; yet thou hast kept my word; hast kept the true doctrine; and hast not denied my name, by taking shelter in heathenism when Christianity was persecuted. The little strength may rest either on the smallness of the numbers, or to the littleness of their grace.

VERSE 9. *I will make them.* Show them to be, if the synagogue of Satan, who say they are Jews, pretending thereby to be of the synagogue of God, not consequently his true and peculiar children.

I will make them to come and worship. I will dispose of matters in the course of my providence, that the Jews shall be obliged to seek unto the Christians for toleration, support, and protection, which they shall be obliged to sue for in the most humble and object manner.

To know that I have loved thee. That the he which was formerly fixed on the Jews is now removed, and transferred to the Gentiles.

VERSE 10. The word of my patience. The doctrine which has exposed you to so much trouble and persecution, and required so much patience and submission to bear up under its attendant trials.

The hour of temptation. A time of sore and perilous trial which might have proved too much for this strength. He who is faithful to the grace of God is often hidden from trials and difficulties which fill without mitigation on those who have been unfaithful in his covenant. Many understand by the hour of temptation, the persecution under Trajan, which was greater and more extensive than the preceding ones under Nero and Domitian.

To try them. That is, such persecutions will be the means of trying and proving those who profess Christianity, and showing who were sound thorough Christians and who were not.

VERSE 11. Behold, I come quickly. These things will shortly take place; and I am coming with revelations and rewards to my faithful followers, and with judgments to my adversaries.
The Epistle to the

CHAP. III. church at Laodicea.

12 Him that overcometh will I make * a pillar in the temple of my God, and he shall go no more out: and * I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: * and I will write upon his new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church 'of

Gal. iii. 20. Heb. xii. 28. Ch. xxvi. 2, 10. — Ch. xxvii. 4.
Ch. iv. 7. — Or, in Laodiceans. — 4 Ezra. xiv. 16. — Ch.

Take thy crown.] God has provided mansions for you; let none through your own occupie those seats of blessedness.


There is probably an allusion here to the two pillars in the temple of Jerusalem, called Jacob and Boaz, stability and strength. The church is the temple; Christ is the foundation on which it is built; and his ministers are the pillars by which, under him, it is adorned and supported. St. Paul has the same allusions, Gal. ii. 9.

I will write upon him the name of my God. That is, I will make him a priest unto myself. The priest had written on his forehead &v; wip kadosh ittseh-sat, “Holiness to the Lord.”

And the name of the city of my God. As the high priest had on his breast-plate the names of the twelve tribes engraved, and these constituted the city or church of God; Christ here promises that in place of them, the twelve apostles, representing the Christian church, shall be written, which is called the New Jerusalem, and which God has adopted in place of the twelve Jewish tribes.

My new name. The Son of all; the light that lighteneth the Gentiles; the Christ; the Anointed One; the only Governor of his church; and the Redeemer of all mankind.

There is here an intimation that the Christian church is to endure for ever; and the Christian ministry to last as long as time endures: He shall go no more out for ever.

Epistle to the Church of the Laodiceans.

Verse 14. These things saith the Amen. That is, He who is true or faithful; from the aman, he was true; immediately interpreted, The faithful and true witness. See chap. i. 5.

The beginning of the creation of God. That is, the head and governor of all creatures; the king of the creation. See on Col. i. 15. By his titles, here, he prepares them for the humiliating and awful truths which he was about to declare, and the authority on which the declaration was founded.

Verse 15. Thou art neither cold nor hot. Ye are neither heathens nor Christians—neither good nor evil—neither led away by false doctrine, nor thoroughly addicted to that which is true. In a word, they were listless and indifferent, and seemed to care little whether heathenism or Christianity prevailed. Though they felt little zeal either for the salvation of their own souls or that of others, yet they had such a general conviction of the truth and importance of Christianity, that they could not readily give it up.

I would thou were cold or hot. That is, ye should be decided; adopt some part or other, and be in earnest in your attachment to it. If ever the words of Mr. Easine, in his Gospel Sonnets, were true, they were true of this church:

“To good and evil equal bent, I'm both a devil and a saint.”

They were too good to go to hell, too bad to go to heaven. Like Ephraim and Judah, Hos. vi. 4: O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it passeth away. They had good dispositions which were captivated by evil ones, and they had evil dispositions which in their turn yielded to those that were good; and the divine justice and mercy seem puzzled to know what to do or with them. This was the state of the Laodicean church; and our Lord expresses here in this apparent wish, the same that is expressed by Epictetus, Ench. chap. 36: “Εννοεῖ τούτως ὑστεροφροσύνην, ἢ ὑστεροφρονίζωμαι, οὖν.

“You oughtest to be one kind of man, either a good man or a bad man.”


I will spew thee out of my mouth. He alludes here to the known effect of tepid water upon the stomach; it generally produces nausea. I will cast thee off. Thou shalt have no interest in me. Though thou hast been near to my heart, yet now I must pluck thee thence, because slothful, careless, and indolent; thou art not in earnest for thy soul.

Verse 17. I am rich. Thou supposeth thyself to be in a safe state, perfectly sure of final salvation, be-
The Epistle to the Revelation.


creased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 As many as I love, I rebuke and chasten:

cause thou hast begun well, and laid the right foundation. It was this most deceitful conviction that cut the nerves of their spiritual diligence; they rested in what they had already received, and seemed to think that once to grace must be still in grace. Thou art wretched, thou nearest, and destitute of the necessary things for the Christian life. Thou art naked. Thou art blind. Thou art poor. Thou art in want of the necessary comforts of life. Thou art in want of the comforts of grace. Thou art naked. Without the image of God, not clothed with holiness and purity. A more deplorable state in spiritual things can scarcely be imagined than that of this church. And it is the true picture of many churches, and of innumerable individuals.


Gold tried in the fire. Come and receive from me, without money and without price, faith that shall stand in every trial: so gold tried in the fire is here understood. But it may mean pure and undefiled religion, or that grace or divine influence which produces it, which is more valuable to the soul than the purest gold to the body. They had before imaginary riches; this alone can make them truly rich.

White raiment. Holiness of heart and life. Ancient eyes. Pray for, that ye may receive, the enlightening influences of my Spirit, that ye may be convinced of your true state, and see where your help lies.

Verse 19. As many as I love. So it was the love be still had to them that induced him thus to reprove and thus to counsel them.


20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.
Recent account of the

CHAP. III.

seven Asiatic churches.

Offer. From the conversations I had with the Greek bishop and his clergy, as well as various well-informed individuals, I am led to suppose that, if the population of Smyrna be estimated at one hundred and forty thousand inhabitants, there are from fifteen to twenty thousand Greeks, six thousand Armenians, five thousand Catholics, one hundred and forty Protestants, and eleven thousand Jews.

2. After Smyrna, the first place I visited was Eresus, or rather (as the site is not quite the same) Assalik, which consists of about fifteen poor cottages. I found there but three Christians, two brothers who keep a small shop, and a gardener. They are all three Greeks, and their ignorance is lamentable indeed. In that place, which was blessed so long with an apostle's labours, and those of his zealous assistants, are Christians who have not so much as heard of that apostle, or seem only to recognize the name of Paul as one in the calendar of their saints. One of them I found able to read a little, and left with him the New Testament, in ancient and modern Greek, which he expressed a strong desire to read, and promised me he would not only study it himself, but lend it to his friends in the neighbouring villages.

3. My next object was to see Laodicea; in the road to this is Guzel-bazar, a large town, with one church, and about seven hundred Christians. In conversing with the priests here, I found them so little acquainted with the Bible, or even the New Testament in an entire form, that they had no distinct knowledge of the books it contained beyond the four gospels, but mentioned them indiscriminately with various idle legends and lives of saints. I have sent thither three copies of the modern Greek Testament since my return. About three miles from Laodicea is Denizli, which has been styled (but I am inclined to think erroneously) the ancient Colosee; it is a considerable town, with about four hundred Christians, Greeks, and Armenians, each of whom has a church. I regret however to say that here also the most extravagant tales of miracles, and fabulous accounts of angels, saints, and relics, had so usurped the place of the scriptures as to render it very difficult to separate in their minds divine truths from human inventions. I felt that here that unhappy time was come when men should 'turn away their ears from the truth, and be turned unto fables.' I had with me some copies of the gospels in ancient Greek which I distributed here, as in some other places through which I had passed. Eski-bazar, close to which are the remains of ancient Laodicea, contains about fifty poor inhabitants, in which number are but two Christians, who live together in a small mill; unhappily neither could read at all; the copy therefore of the New Testament, which I intended for this church, I left with that of Denizli, the offering and poor remains of Laodicea and Colosee.

4. I left it for Philadelphia, now Alah-abeit. It was gratifying to find at last some surviving fruits of

'Constantinople, January 10, 1818.

When I last wrote to you, I was on the point of leaving on a short excursion into Asia Minor. Writing hastily, as I was constrained to do from circumstances of my situation, the information I then procured was necessarily superficial and unsatisfactory. As, however, I distributed the few books of the society which I was able to carry with me, I felt it necessary to give some account of the course

1. The regular intercourse of England with Asia will enable you to procure as accurate an account of its present state as any I can pretend to.
The throne of God

REVELATION.

appears in heaven; thousands are Christians, all Greeks except about an hundred Armenians. There is, however, but one Greek church and one Armenian. The superiority of the Greek church to whom I presented the Roman Testament esteemed it so great a treasure that he earnestly pressed me, if possible, to spare some of that one might be secured to the church and be from accidents, while the other was found only for the people for their private reading. I have, therefore, since my return hither, sent him four copies.

5. The church of Pamaskon, in respect to numbers, may be said to flourish still in Bessus. The town is less than Azhur, but the number of Christians is about as great, the proportion of Armenians to Greeks nearly the same, and each nation has one church. The bishop of the district, who ecclesiastically resides there, was at that time absent, and experience with deep regret that the resident clergy were totally incapable of estimating the gift intended them; I therefore delivered the Testament to the lay vicar of the bishop at his urgent request, having assured me that the bishop would highly prize so valuable an acquisition. I felt a deep sense of privilege. Thus, Sir, I have left at least one copy of the undisturbed word of God at each of the seven major churches of the Apocalypse, and I trust they are not yet utterly thrown away; but whoever may claim it, God only who can give the increase, and be good to us in our negligence we may hope they will in due time forth fruits, some thirty, some sixty, and some a hundred fold.

HARRY LEEMAN.

In my note on Acts xix. 24 I have given an account of the celebrated temple of Diana at Ephesus to which building, called one of the seven wonders of the world, St. Paul is supposed to allude in his epistle to this church, particularly at chap. iii. 18, where I have given the measurement of this structure.

CHAPTER IV.

John sees the throne of God in heaven surrounded by twenty-four elders; and four living creatures, full of eyes; which all join in giving glory to the Almighty, 1—11.

AFTER this I looked, and behold a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne.

3 And he that sat was to look upon fire.

NOTES ON CHAP. IV.

Verse 1. A door was opened in heaven. This appears to have been a visible aperture in the sky over his head.

Verse 2. I was in the Spirit. Rapt up in ecstasy.

Verse 3. And he that sat. There is here an inscription of the Divine Being, so as to point out
is surrounded by jasper and a sardine stone: * and there was a rainbow round about the throne, in sight unto like unto an emerald.

4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, * clothed in white raiment; * and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunders and voices: * and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne there was a sea of glass like unto crystal: * and in the midst of the throne, and round about the throne, were four beasts, full of eyes before


Chap. IV.

twenty-four elders.

six wings of fire; * and they were full of eyes * within: and * they rest not day and

were the standard of Reuben who pitched on the south, with the two tribes of Simeon and God. The fourth, which was like a flying (spread) eagle, was, according to the same writers, the emblem on the ensign of Dan who pitched on the north, with the two tribes of Asher and Naphtali. This traditional description agrees with the four faces of the cherub in Ezekiel’s vision. See my notes and diagrams on Numb. ii.

Christian tradition has given these creatures as emblems of the four evangelists. To John is attributed the eagle; to Luke the ox, to Mark the lion, and to Matthew the man, or angel in human form. As the former represented the whole Jewish church or congregation, so the latter is intended to represent the whole Christian church.

Verse 6. The four beasts had each of them six wings. I have already observed, in the preface to this book, that the phraseology is rabbinical; I might have added, and the imagery also. We have almost a counterpart of this description in Pitre’s Eilenres, chap. 4. I shall give the substance of this from Schoettgen. "Four troops of ministering angels praise the holy blessed God: the first is Michael, at the right hand; the next is Gabriel, at the left; the third is Uriel, before; and the fourth is Raphael, behind him. The shekhalim of the holy blessed God is in the midst, and he himself sits upon a throne high and elevated, hanging in the air; and his magnificence is as amber, "benw (chashmal), in the midst of the fire. Ezek. i. 4. On his head is placed a crown and a diadem, with the communicable name (yer Yehouah) inscribed on the front of it. His eyes go throughout the whole earth; a part of them is fire, and a part of them hail. At his right hand stands Life, and at his left hand Death; and he has a fiery sceptre in his hand. Before him is the veil spread, that veil which is between the temple and the holy of holies; and seven angels minister before him within that veil: the veil and his footstool are like fire and lightning; and under the throne of glory there is a
God is worthy to receive glory, honour, and power; 1
before him that sat on the throne, and before him that liveth for ever and ever, 
and cast their crowns before the throne, saying, 
10 "Holy, holy, holy, Lord God Almighty, 11 Who livest for ever and ever."

REVELATION.

A M. 4000. A D. cir. 96. 
Impr. Flavio 
Dionysius Caes. 
Aug. et Nov. 

night, saying, 9 Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, 10 Who livest for ever and ever.

11 Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created.

shining like fire and sapphire, and about his throne are justice and judgment.

"The place of the throne are the seven of glory; and the chariots wheels, and the cherub, and the living creatures which give glory before his face. The throne is in similitude like sapphire; and at the feet of it are four living creatures, each of which has four faces and four wings. When God speaks from the east, then it is from between the two cherubim with the face of a man; when he speaks from the south, then it is from between the two cherubim with the face of a lion; when from the west, then it is from between the two cherubim with the face of an ox; and when from the north, then it is from between the two cherubim with the face of an eagle. And the living creatures stand before the throne of glory; and they stand in fear, in trembling, in horror, and in great agitation; and from this agitation a stream of fire flows before them. Of the two seraphim one stands at the right hand of the holy blessed God, and one stands at the left; and each has six wings: with two they cover their face lest they should see the face of the shechinah; with two they cover their feet lest they should find out the footstool of the shechinah; and with two they fly, and sanctify his great name. And they answer each other, saying, Holy, holy, holy, Lord God of hosts; the whole earth is full of his glory. And the living creatures stand near his glory, yet they do not know the place of his glory; but whosoever his glory is, they cry out and say, Blessed be the glory of the Lord in his place."

In Shemoth Rabba, sect. 23, fol. 122, 4, Rabbi Abaye says: "There are four which have principality in this world: among intellectual creatures, are among birds, the eagle; among cattle, the ox; among wild beasts, the lion: each of these has a kingdom and a certain magnificence, and they are placed under the throne of glory. Ezek. 1, 10, to hearken that no creature is to exalt itself in this world, as that the kingdom of God is over all." These creatures may be considered the representatives of the whole creation.

Verse 10. Cast their crowns before the thron. Acknowledge the infinite supremacy of God, or that they have derived their being and their bliss from him alone. This is an allusion to the custom of prostrations in the east, and to the homage of kings acknowledging the supremacy of the emperor. Verse 11. Thou art worthy, O Lord, to receive glory and honour and power. Thus all creation acknowledges the supremacy of God; and we learn from this song that he made all things for his pleasure; and through the same means he preserves. Hence it is most evident, that he hates nothing that he has made, and could not have made no intelligent creature with the design to make it eternally miserable. It is strange that a seditious supposition has ever entered into the heart of man; and it is high time that the benevolent nature of our Supreme God should be fully vindicated from all accusations of this kind.

CHAPTER V.

The book sealed with seven seals, which no being in heaven or earth could open, 1
Is at last opened by the Lion of the tribe of Judah, 4—8. He receives the praise of the four living creatures and the twenty-four elders, 9, 10. And afterwards of an innumerable multitude, who acknowledge that they were redeemed to God by his blood, 11, 12. And then, of the whole creation, who ascribe blessing, honour, glory, and power to God and the Lamb for ever, 13, 14.

2044
The Lamb, with seven horns and seven eyes.

CHAP. V.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.
8 And when he had taken the book, *the four beasts and four and twenty elders fell down before the Lamb, having every one of them *harpers, and golden vials full of *odours, *which are the prayers of saints.

9 And *they sung a new song, saying, *Thou art worthy to take the book, and to open the seals thereof: *for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10 *And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And *every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, *Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. and the four and twenty elders fell down and worshipped him that liveth for ever and ever.

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Sen, which is in the bosom of the Father, he hath declared him. With Jesus alone are all the counsels and mysteries of God.

Verse 8. The four beasts—fell down before the Lamb.] The whole church of God, and all his children in heaven and earth, acknowledge that Jesus Christ is alone worthy and able to unfold and execute all the mysteries and counsels of God. See on verse 9.

Having every one of them harps.] There were harps and vials; and each of the elders and living creatures had one.

Odours, which are the prayers of saints.] The frankincense and odours offered at the tabernacle were emblems of the prayers and praises of the Lord. Those prayers are compared to incense, see Ps. cxix. 2:

Let my prayer be set forth before thee as incense. Hence that saying in Synopsis Sahar, p. 44, n. 37:

"The odour of the prayers of the Israelites is equal to myrrh and frankincense; but on the Sabbath it is preferred to the scent of all kinds of perfumes." The words which are the prayers of saints are to be understood as this is my body, this signifies or represents my body; these odours represent the prayers of the saints.

Verse 9. A new song.] Composed on the matters and blessings of the gospel, which was just now opened on earth. But new song may signify a most excellent song; and by this the gospel and its blessings are probably signified. The gospel is called a new song, Ps. cvi. 1. And perhaps there is an allusion in this new song to Ps. cxix. 9: I will sing a new song unto thee, O God: upon a wilderness, and on an instrument of ten strings, &c. The same form of speech is found, Isai. xlii. 10: Sing unto the Lord a

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CHAP. VI.

The opening of the first seal.

Verse 13. Every creature.] All parts of the creation, animate and inanimate, are represented here, by that figure of speech called prospexis or pnematisation, as giving praise to the Lord Jesus, because by him all things were created. We find the whole creation gives precisely the same praise, and in the same terms, to Jesus Christ, who is undoubtedly meant here by the Lamb just slain, as they give to God who sits upon the throne. Now if Jesus Christ were not properly God this would be absurd, as it would be giving to the creature what belongs to the Creator.

Verse 14. The four beasts said, Amen.] Acknowledged that what was attributed to Christ was his.

The four and twenty elders] The word ευσυνετε ομολογούσα, twenty-four, is wanting in the most eminent MSS. and Versions.

Fall down and worshipped.] Εκείνου επονεούσαι 

Fall down on their knees, and then prostrated themselves before the throne. This is the Eastern school of adoration: first, the person worshipping fell down on his knees; and then, bowing down, touched the earth with his forehead. This latter act was prostration.

His that beast for ever.] This clause is wanting in ABC; thirty-seven others, Syriac, Arabic, Coptic, Ethiopic, some copies of the Slavonic, Itala, and Vulgate; and in Andreas, and Arethas, ancient commentators on this book. It is also wanting in some editions, and is undoubtedly spurious. Griesbach has left this and the above twenty-four out of the text.

Now follow the least intelligible parts of this mysterious book, on which so much has been written, and so much in vain. It is natural for man to desire so to be wise; and the more difficult the subject the more it is studied; and the hope of finding out something by which the world and the church might be profited, has caused the most eminently learned men to employ their talents and consume their time on these abstruse prophecies. But of what use has all this learned and well-meaning labour been to mankind? Can hypothesis explain prophecy, and conjecture find a basis on which faith can rest? And what have we better in all attempts hitherto made to explain the mysteries of this book?

CHAPTER VI.

What followed on the opening of the seven seals. The opening of the first seal; the white horse, 1, 2. The opening of the second seal; the red horse, 3, 4. The opening of the third seal; the black horse and the famine, 5, 6. The opening of the fourth seal; the pale horse, 7, 8. The opening of the fifth seal; the souls of men under the altar, 9—11. The opening of the sixth seal; the earthquake, the darkening of the sun and moon, and falling of the stars, 12—14. The terrible conformation of the kings and great men of the earth, 15—17.

A M D * I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, * one of the four beasts, saying, Come and see.

2 And I saw, and behold * a white horse; * and he that sat on him had a bow; * and a crown was given unto him: and he went forth conquering, and to conquer.

NOTES ON CHAP. VI.

Verse 1. When the Lamb opened one of the seals] It is worthy of remark that the opening of the seals is merely a declaration of what God will do, but the exhibition of a purpose then accomplished; whenever the seal is opened, the sentence seems to be emitted. It is supposed that, from the very time, inclusive, the calamities which should on the enemies of Christianity, and particularly Jews, are pointed out under various images, as if as the preservation of the Christians under those terrors.

* One of the four beasts] Probably that with the c of a lion. See chap. iv. 7.

* Some and see.] Attend to what is about to be exhibited. It is very likely that all was exhibited before his eyes as in a scene; and he saw every act represented which was to take place, and all the persons and things which were to be the chief actors.

Verse 2. A white horse.] Supposed to represent the gospel system, and pointing out its excellence, swiftness, and purity.

* He that sat on him] Supposed to represent Jesus Christ.

* A bow.] The preaching of the gospel, darting conviction into the hearts of sinners.

* A crown.] The emblem of the kingdom which Christ was to establish on earth.

* Conquering, and to conquer.] Overcoming and confounding the Jews first, and then the Gentiles;
The opening of the second, and third, fourth, and fifth seals.

A. M. cir. 4100.
A. D. cir. 90.

3 And when he had opened the second seal, * I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, * I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, * A measure of wheat for a penny, and three measures of barley for a penny; and 1 saw thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, * I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under * the altar the souls of them that were slain for the word of God, and for the testimony which they held.

* Ch. iv. 7. = Zech. vi. 2. = Ch. iv. 7. = Zech. vii. 5. = The word cheresia signifies a measure containing one wine quart, and the twelfth part of a quart. = Ch. iv. 4.

spreading more and more the doctrine and influence of the cross over the face of the earth.

Verse 3. * The second beast] That which had the face of an ox.

Verse 4. * Another horse—red] The emblem of war; perhaps also of severe persecution, and the martyrdom of the saints.

* Him that sat thereon] Some say Christ; others, Festus; others, the Roman armies; others, Artabazus, king of the Parthians, &c., &c.

* Take peace from the earth] To deprive Judas of all tranquillity.

* They should kill one another] This was literally the case with the Jews, while besieged by the Romans.

* A great sword] Great influence and success, producing terrible carnage.

Verse 5. * The third beast] That which had the face of a man.

* A black horse] The emblem of famine. Some think that which took place under Claudius. See Matt. xxiv. 7; the same which was predicted by Agobus, Acts xi. 28.

* A pair of balances] To show that the severity would be such, that every person must be put under an allowance.

Verse 6. * A measure of wheat for a penny] The cheresia here mentioned was a measure of dry things; and although the capacity is not exactly known, yet it is generally agreed that it contained as much as one man could consume in a day; and a penny, the Roman denarius, was the ordinary pay of a labourer. So it appears that in this severity each might be able to obtain a bare subsistence by his daily labour; but a man could not, in such cases, provide for a family.

* Three measures of barley] This seems to have been the proportion of value between the wheat and the barley. Barley was allowed to afford a portion, and was given to the Roman soldiers instead of wheat by way of punishment.

* Hurt not the oil and the wine] Be sparing of these: use them not as delicacies, but for solemnity, because neither the wine nor the oil is given to be productive.

Verse 7. * The fourth beast] That which had the face of an eagle.

Verse 8. * A pale horse] The symbol of death. Nicholas, pale death, was a very usual poetical name of this symbol there can be no doubt; beast and man is immediately said, His name that sat on him is Death. And Hell followed with him.] The grave, or not the dead, received the slain. This is a very deep prostration or penitence.

* Over the fourth part of the earth] One fourth mankind was to feel the desolating effects of the seal.

* To kill with sword] War; with hunger—want; with death—pestilence; and with the beasts of the earth—lions, tigers, hyenas, &c., &c., which would multiply in consequence of the devastations occasioned by war, famine, and pestilence.

Verse 9. * The fifth seal] There is no animal or any other being to introduce this seal, nor do there appear to be any new event predicted; but the whole is intended to comfort the followers of Christ under their persecutions, and to encourage them to bear up under their distresses.

* I saw under the altar] A symbolical vision exhibited in which he saw an altar; and under it was a great multitude of souls of those who had been slain for the word of Christ, and for the testimony which they held.
The opening of a mighty wind.

14 *And the heaven departed as a scroll when it is rolled together; and *every mountain and island were moved out of their places.

15 *And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains;

16 *And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 *For the great day of his wrath is come; and *who shall be able to stand?


Romans, under Vespasian and his son Titus, about A. D. 70. What follows may refer to the destruction of the heathen Roman empire.

Verse 12. *The sixth seal.* This seal also is opened and introduced by Jesus Christ alone.

*A great earthquake.* A most stupendous change in the civil and religious constitution of the world. If it refer to Constantine the Great, the change that was made by his conversion to Christianity might be very properly represented under the emblem of an earthquake, and the other symbols mentioned in this and the following verses.

The sun—the ancient pagan government of the Roman empire, was totally darkened; and, like a black hair sackcloth, was degraded and humbled to the dust.

The moon—the ecclesiastical state of the same empire, became as blood—was totally ruined, their sacred rites abrogated, their priests and religious institutions desecrated, their altars cast down, their temples destroyed, or turned into places for Christian worship.

Verse 13. *The stars of heaven.* The gods and goddesses, demi-gods, and deified heroes, of their political and mythological heavens, were prostrated indiscriminately, and lay as useless as the figs or fruit of a tree shaken down before ripe by a tempestuous wind.

Verse 14. *And the heaven departed as a scroll.* The whole system of pagan and idolatrous worship, with all its spiritual, secular, and superstitious influence, was blasted, shrivelled up, and rendered null and void, as a parchment scroll when exposed to the action of a strong fire.
General remarks on

REVELATION.

And every mountain.] All the props, supports, and
dependencies of the empire, whether royal allies, tribu-
tary kings, dependant colonies, or mercenary troops,
were all moved out of their places, so as to stand no
longer in the same relation to that empire, and its
worship, support, and maintenance, as they formerly
did.

And island.] The heathen temples, with their
precincts and enclosures, cut off from the common
people, and into which none could come but the
privileged, may be here represented by islands, for
the same reasons.

Verse 18. The kings of the earth, &c.] All the
secular powers who had endeavoured to support the
pagan worship by authority, influence, riches, po-
litical wisdom, and military skill; with every bond-
man—all slaves, who were in life and limb addicted
to their masters or owners.

And every freeman.] Those who had been manu-
mitted, commonly called freemen, and who were
attached, through gratitude, to the families of their
liberators. All bid themselves—were astonished at the
total overthrow of the heathen empire, and the revo-
lution which had then taken place.

Verse 18. Said to the mountains and rocks.] Ex-
pressions which denote the strongest perturbation
and alarm. They preferred any kind of death to
that which they apprehended from this most awful
revolution.

From the face of him that sitteth on the throne] They
now saw that all these terrible judgments came from
the Almighty; and that Christ, the author of Christianiry, was now judging, condemning, and
destroying them for their cruel persecutions of his
followers.

Verse 17. For the great day of his wrath.] The
decisive and manifest time in which he will execute
judgment on the opposers of his people.

Who shall be able to stand?] No might can pre-
vent against the might of God. All these things may
literally apply to the final destruction of Jerusalem,
and to the revolution which took place in the Roman
empire under Constantine the Great. Some apply
them to the day of judgment; but they do not seem
to have that awful event in view. These two events
were the greatest that have ever taken place in the
world, from the flood to the eighteenth century of the
Christian era; and may well justify the strong figu-
rate language used above.

Though I do not pretend to say that my readers
on this chapter point out its true signification, yet
find others have applied it in the same way. Dr.
Dodd observes that the fall of Babylon, Idumea,
Judah, Egypt, and Jerusalem, has been described in
the prophets in language equally pompous, figurative,
and strong. See Isa. xiii. 10, xxxiv. 4, concerning
Babylon and Idumea; Jer. iv. 23, 24, concerning
Judah; Ezek. xxxix. 7, concerning Egypt; Joel
10, 51, concerning Jerusalem; and our Lord him-
self, Matt. xxiv. 29, concerning the same city.

"Now," says he, "it is certain that the fall of any
of these cities or kingdoms was not of greater con-
sequence to the world, nor more deserving to be
described in pompous figures, than the fall of all
the pagan Roman empire, when the great light of the
heathen world, the sun, moon, and stars, the pers
and ecclesiastical, were all eclipsed and ob-
scured; the heathen emperors and Caesars were
slain, the heathen priests and augurs were exiled;
the heathen officers and magistrates were removed
the temples were demolished, and their ruins
were devoted to better uses. It is customary with
the prophets, after they have described a thing in
the most symbolical and figurative manner, to say
the same again in plain language; and the same
method is observed here, ver. 13, 16, 17; and the
kings of the earth, &c. That is, Maximin, Geta
Maxentius, Licinius, &c., with all their subjects
and followers, were so routed and dispersed that
they hid themselves in dens, &c.; expressions which
denote the utmost terror and confusion. Thus
therefore, a triumph of Christ over his heathen
enemies, and a triumph after a severe persecution;
so that the time and all the circumstances, as well
the series and order of the prophecy, agree per-
fectly with this interpretation. Galerius, Maximin,
and Licinius, made even a public confession of his
guilt, recalled their decrees and edicts against the
Christians, and acknowledged the just judgments
of God and of Christ in their own destruction. Dr.
Newton, Looman, &c., and Dr. Dodd, on this chapter,
with the works of several more recent authors.

CHAPTER VII.

The four angels holding the four winds of heaven, 1. The angel with the seal of the living
God, and sealing the servants of God out of the twelve tribes, whose number amounted to
one hundred and forty-four thousand, 2—8. Besides these, there was an innumerable
multitude from all nations, who gave glory to God and the Lamb, 9—12. One of the
elders shows who these are, and describes their most happy state, 13—17.
CHAP. VII.

out of the twelve tribes.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb.

—Dan. vii. 2. —Ch. ix. 4. —Ch. vi. 6, ix. 4. —Ezek. ix. 4. Ch. xiv. 1. —Ch. xxiii. 4. —Ch. ix. 6. —Ch. xiv. 1. —Rom. xi. 25. —Ch. vi. 9.

NOTES ON CHAP. VII.

Verse 1. And after these things] Immediately after the preceding vision.

I saw four angels] Instruments which God employs in the dispensation of his providence; we know not what.

On the four corners of the earth] On the extreme parts of the land of Judah, called 8 yh, the kind or cleft, by way of eminence.

Holding the four winds] Preventing evil from every quarter. Earth—sea, nor on any tree; keeping the whole of the land free from evil, till the church of Christ should wax strong, and each of his followers were time to prepare for his flight from Jerusalem, previously to its total destruction by the Romans.

Verse 2. The seal of the living God] This angel is represented as the chancellor of the supreme King, as ascending from the east, προς αναστασιν του ουρανου, from the rising of the sun. Some understand this of Christ, who is called αναστασις, the east, Luke i. 78.

Four angels, to whom it was given to hurt] Particular agents employed by divine providence in the management of the affairs of the earth; but whether spiritual or material we know not.

Verse 3. This we have sealed the servants of our God] There is manifestly an allusion to Ezek. ix. 4. By sealing we are to understand consecrating or enrolling by persons in a more especial manner to God, and bowing, by this mark of God upon them, that they were under his more immediate protection, and that nothing should hurt them. It was a custom in the East, and indeed in the West too, to stamp with a hot iron the name of the owner upon the forehead or shoulder of his slave.

It is worthy of remark that not one Christian perished in the siege of Jerusalem; all had left the city, and escaped to Pella. This I have often had occasion to notice.

Verse 4. I heard the number of them which were sealed] In the number of 144,000 are included all the Jews converted to Christianity; 12,000 out of each of the twelve tribes: but this must be only a certain for an uncertain number; for it is not to be supposed that just 12,000 were converted out of each of the twelve tribes.

Verses 5—8. Of the tribe of Juda, &c.] First, we are to observe that the tribe of Levi is here mentioned, though that tribe had no inheritance in Israel; but they now belonged to the spiritual priesthood. Secondly, That the tribe of Dan, which had an inheritance, is here omitted; as also the tribe of Ephraim. Thirdly, That the tribe of Joseph is here added in the place of Ephraim. Ephraim and Dan, being the principal promoters of idolatry, are left out in this enumeration.

Verse 9. A great multitude] This appears to mean the church of Christ among the Gentiles, for it was different from that collected from the twelve tribes; and it is here said to be of all nations, kindreds, people, and tongues.

Clothed with white robes] As emblems of innocence and purity. With palms in their hands, in token of victory gained over the world, the devil, and the flesh.

Verse 10. Salvation to our God] That is, God
Those who have washed their robes in the blood of the Lamb.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavius.
Aug. et Nerv.

11 * And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, *washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 *They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: *and God shall wipe away all tears from their eyes.

* Ch. iv. 6.—Ch. vi. 9, 13, 14.—Ch. vi. 8.—1 Thess. i. 9.—1 Thess. ii. 6.—1 Thess. v. 2.—1 Thess. vii. 7.—Ch. i. 5.—Rev. v. 4.—Rev. xiii. 8.—Rev. xvi. 2, 6.—Rev. xix. 3.

Shall dwell among them.] He lives in his own church, and in the heart of every true believer. 

Verse 16. *They shall hunger no more.] They shall no longer be deprived of their religious ordinances and the blessings attendant on them, as they were when in a state of persecution.

Neither shall the sun light on them.] Their UIG rule, being converted to God, became sons of father to the church.

Nor any heat.] Neither persecution nor affliction of any kind. *These the Hebrews express by the term heat, scorching, &c.

Verse 17. The Lamb.] The Lord Jesus, esteem with his Father in ineffable glory.

Shall dwell among them.] Shall communicate to them all things pertaining to a secure, centre, and infinite happiness.

Living fountains of waters.] A spring is in Hebrew phraseology termed living water, because constantly boiling up and running on. By the perpetual fountains we are to understand new sources of comfort and happiness, which Jesus Christ will open out of his own infinite plenitude to glorified souls. These eternal living fountains make an infinite variety in the enjoyment of blessed. There will be no uniformity, and consequently no clinging with the perpetual enjoyment of the same things; every moment will open a new source of pleasure, instruction, and improvement; they shall make an eternal progression into the faces of God. And as God is infinite, so his attributes are infinite; and throughout infinity more and more of those attributes will be discovered; and the discovery of each will be a new fountain or source of sure and enjoyment. Those sources must be open through all eternity, and yet, through all eternity there will still remain, in the absolute perfection of the Godhead, an infinity of them to be open.

This is one of the finest images in the Bible.

And have washed their robes.] Have obtained their pardon and purity, through the blood of the Lamb.

Their white robes cannot mean the righteousness of Christ, for this cannot be washed and made white in his own blood. This white linen is said to be the righteousness of the saints, chap. xix. 8, and this is the righteousness in which they stand before the throne; therefore it is not Christ's righteousness, but it is a righteousness wrought in them by the merit of his blood, and the power of his spirit.

Verse 15. Therefore.] Because they are washed in the blood of the Lamb, are they before the throne—admitted to the immediate presence of God.

And serve him day and night.] Without ceasing; being filled with the spirit of prayer, faith, love, and obedience.

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The opening of the seventh seal, and the silence in heaven.

God shall wipe away] In the most affectionate and sincere manner, all tears from their eyes—all causes of distress and grief. They shall have pure, unsullied happiness. Reader, this is the happiness of those who are washed from their sins. Art thou washed? 08, rest not till thou art prepared to appear before God and the Lamb.

CHAPTER VIII.

The opening of the seventh seal, 1. The seven angels, with the seven trumpets, 2—6. The first sound, and there is a shower of hail, fire, and blood, 7. The second sounds, and the burning mountain is cast into the sea, 8, 9. The third sounds, and the great storm Wood falls from heaven, 10, 11. The fourth sounds, and the sun, moon, and stars are smitten; and a threefold woe is denounced against the inhabitants of the earth, because of the three angels who are yet to sound, 12, 13.


NOTES ON CHAP. VIII.

Verse 1. The seventh seal] This is ushered in and opened only by the Lamb. Silence in heaven.] This must be a mere metaphor, silence being put here for the deep and solemn association of the stupendous things about to take place, which the opening of this seal had produced. When any prodigies or surprising is expected, all is silence, and even the breath is scarcely heard to be drawn.

Half an hour.] As heaven may signify the place in which all these representations were made to St. John, the half hour may be considered as the time during which no representation was made to him; he time in which God was preparing the august exhibition which follows.

There is here, and in the following verses, a strong allusion to different parts of the temple worship; a recollection that the temple was still standing, and the regular service of God carried on. The silence here refers to this fact—while the priest went in to burn incense in the holy place, all the people continued in silent mental prayer without till the priest returned. See Luke i. 10. The angel mentioned appears to execute the office of priest, as we shall see by and by.

Verse 2. The seven angels which stood before God] Probably the same as those called the seven Spirits 2053 which are before his throne, chap. i. 4, where see the note. There is still an allusion here to the seven ministers of the Persian monarchs. See Tobit, chap. xil. 16.

Verse 3. Another angel] About to perform the office of priest.

Having a golden censer] This was a preparation peculiar to the day of expiation. "On other days it was the custom of the priest to take fire from the great altar in a silver censer, but on the day of expiation the high-priest took the fire from the great altar in a golden censer; and when he was coming down from the great altar, he took incense from one of the priests, who brought it to him and went with it to the golden altar; and while he offered the incense the people prayed without in silence, which is the silence in heaven for half an hour." See Sir Isaac Newton.

Much incense, that he should offer it] Judgments of God are now about to be executed; the saints—the genuine Christians, pray much to God for protection. The angelic priest comes with much incense, standing between the living and those consigned to death, and offers his incense to God with the prayers of the saints.

Verse 4. The smoke of the incense—With the prayers] Though incense itself be an emblem of the prayers of the saints, Ps. xci. 2; yet here they are said to ascend.
The first, second, third, and fourth Revelation.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunberges, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound. 7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. 8 And the second angel sounded, and it was a great mountain burning with fire cast into the sea: and the third part of the sea became blood; 9 and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. 10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11 and the name of the star is called Wormwood: and the third part of the water became wormwood; and many men died of the waters, because they were made bitter. 12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. 13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels, which are yet to sound!

Arabs, Barbarians, Armenians, Slavonians, Franks, Persians, Russians, and Cossacks, on the French empire! 14 The land was wasted; the trees—the chief of the nation, were destroyed; and the grass—the common people, slain, or carried into captivity. High and low, rich and poor, were overwhelmed with one general destruction. This seems to be the meaning of the figures. Many eminent men suppose that the impetuses of the barbarous nations on the Roman empire were intended. It is easy to find coincidences when we look to the times of the invasions. Later writers might find here the inspiration of the Antonines and British, and Prussian, Russian, and Cossack, on the French empire! 15 A great mountain burning with fire was cast into the midst of the sea, Ps. xlv. 2. So and collections of waters mean peoples, as is shown in this book, chap. xviii. 15. Therefore, great empires in kingdoms and among their inhabitants may be here intended, but to whom, where, and in what sense these happenings, or are to happen, we know not.
The fifth angel.

CHAP. IX.

The sixth angel sounds his trumpet.

The third part of the sea became blood.] Another allusion to the Egyptian plagues, Exod. vii. 20, 21. Third part is a rabbinism, expressing a considerable number. "When Rabbi Akiba prayed, wept, rent his garments, put off his shoes, and sat in the dust, the world was struck with a curse; and then the third part of the olives, the third part of the wheat, and the third part of the barley, was smitten." Rab. Hanoch b. Rabbi Abohas, in Noticia Karacorum, p. 102.

Verse 9. The third part of the ships were destroyed.] These judgments seem to be poured out on some maritime nation, destroying much of its population, and much of its traffic.

Verse 10. There fell a great star from heaven.] This was given rise to various conjectures. Some say the star means Attica and his Han; others, Genoa with its Vandals falling on the city of Rome; others, Elysia, the son of Anna, spurning the emperor's notions, and exciting the fury of the zealous; others, luna, infecting the pure Christian doctrine with his heresy, &c., &c. It certainly cannot mean all these; and probably none of them. Let the reader judge.

Verse 11. The star is called Wormwood.] So called from the bitter or distressing effects produced by its influence.

Verse 12. The third part of the sun—moon—stars, was smitten.] Supposed to mean Rome, with her senates, consuls, &c., eclipsed by Odoacer, king of the Heruli, and Theodoric, king of the Ostrogoths, in the fifth century. But all this is uncertain.

Verse 13. I—saw an angel flying.] Instead of ἀπὸ γῆς γυμνὰς, an angel flying, almost every MS. and Version of note has αὐτὸν γυμνὰς, an eagle flying. The eagle was the symbol of the Romans, and was always on their emblems. The three words which are here expressed were probably to be executed by this people, and upon the Jews and their commonwealth. Taken in this sense the symbols appear consistent and appropriate; and the reading eagle instead of angel is undoubtedly genuine, and Griesbach has received it into the text.

CHAPTER IX.

The fifth angel sounds, and a star falls from heaven to earth, 1. The bottomless pit is opened, and locusts came out upon the earth, 2, 3. Their commission, 4—6. Their form, 7—10. Their government, 11, 12. The sixth angel sounds, and the four angels bound in the Euphrates are loosed, 13—15. The army of horsemen, and their description, 16—19. Though much evil is inflicted upon men for their idolatry, &c., they do not repent, 20, 21.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

NOTES ON CHAP. IX.

Verse 1. A star fell from heaven.] An angel encompassed with light suddenly descended, and seemed like a star falling from heaven.

The key of the bottomless pit.] Power to inundate the earth with a flood of temporal calamities and moral evils.

Verse 2. He opened the bottomless pit.] To open the bottom of the bottomless deep. Some think the angel means Satan, and the bottomless pit hell. Some suppose Mohammed is meant; and Ignatius Fuxorini professes to believe that Luther is meant!

Verse 3. And there came out of the smoke locusts upon the earth; and unto them was given power; as the scorpions of the earth have power.

Verse 4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

THere arose a smoke.] False doctrine, obscuring the true light of heaven.

Verse 3. Locusts.] Vast hordes of military troops: the description which follows certainly agrees better with the Saracens than with any other people or nation, but may also apply to the Romans. As the scorpions of the earth have power.] Namely, to hurt men by stinging them. Scorpions may signify archers; and hence the description has been applied to Cestius Gallus, the Roman general, who had many archers in his army.

Verse 4. They should not hurt the grass.] Neither the common people, the men of middling condition,
The commission given

A. M. cir. 4100.
A. D. cir. 96.
Semp. Flavia
Dominus eius.
Aug. et Nerva.

5 And to them it was given that they should not kill them, but that they should be torment ed five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of woman, and their teeth were as the teeth of lions.

9 And they had breastplates, as it was breast-plates of iron; and the sound of their wings was as the sound of chariots of


or the nobles. However, this appears rather to refer to the prudent counsels of a military chief, not to destroy the crops and herbage of which they might have need in their campaigns.

Which have not the evil of God] All false, hypocritical, and heterodox Christians.

Verse 8. To them it was given. That is, they were permitted.

That they should be tormented five months] Some take these months literally, and apply them to the conduct of the zealots who, from May to September, in the year of the siege, produced dreadful contests among the people; or to the afflictions brought upon the Jews by Cestius Gallus, when he came against Jerusalem, before which he lay one whole summer, or nearly five months.—See Joseph., Bell. Jud., i. ii., c. 18.

Others consider the months as being prophetic months, each day being reckoned for a year; therefore this period must amount to one hundred and fifty years, counting thirty days to each month, as was the general custom of the Asiatics.

Their torment was as the torment of a scorpion] The phraseology here is peculiar, and probably refers to the warlike weapon called a scorpion, several of which, or men armed with them, Cestius Gallus brought with him in his army.

Isidore describes this scorpion thus: Scorpion est, caput venenata arca vel termine excussus, qua, dum ad hominem venit, virus qua fugit infans; unde et scorpion nonem acceptum. "The scorpion is a poisoned arrow shot from a bow or other instrument, which, when it wounds a man, deposits the poison with which it is covered in the wound; whence it has the name of scorpion." Seneca, in his Hercules Eleusus, Act. iv., ver. 1218, describes the torment which is occasioned by this species of poisoned arrow:

Hoc qualis intus scorpius, quis fervida
Plaga revulsus cancer inaequa
Usit medullae?

Verse 6. In those days shall men seek death] So distressing shall be their sufferings and torment that they shall long for death in any form, to be rescued from the evils of life. There is a sentiment much like this in Maccabees, 3:11-12, commonly attributed to Cornelia Gallia: Nunc quis longa mili gravis est et insulita est, Vive re num nequam, sit mihi posse morti? O quam dura penitus misera conditione visu! Nee mori humano subjecit armis. Dulce mori mihi et mora optate redditis
At cum tristis ort, praecepit as novis. "Seeing that long life is both useless and burdensome, when we can no longer live comfortably, shall we be permitted to die? O how hard is the condition on which we hold life! For death is not subjected to the will of man. To die is sweet to the wretched; but wished-for by the free.

Yet when it is not desired, it comes with the hired strikers."

Job expresses the same sentiment, in the same plaintive manner:

Why is light given to the miserable,
And life to the bitter of soul?
Who wait for death, but it is not;
And dig for it more than hid treasures.
They rejoice for it, and are glad;
And exult when they find the grave.

Ch. iii. 20-22.

Verse 7. The locusts were like unto horses] To a description of the locusts appears to be taken: Joel ii. 4. The whole of this symbolic description of an overwhelming military force agrees very well with the troops of Mohammed. The Arabs are the most expert horsemen in the world; they lie so much on horseback that the horse and his rider make to be but one animal. The Romans also were eminent for their cavalry.

Crowns like gold] Not only alluding to their cithara or turban, but to the extent of their courage and the multitude of powers which they subdue. Their faces were as the faces of men] That though locusts symbolically, they are really men.

Verse 8. Hair as the hair of women] No matter how it passes upon their flesh. Their hair long, and the beards unknown.
many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12 One woe is past; and, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

Their teeth were as the teeth of lions.] They are vicious and cruel.

Verse 9. They had breast-plates—of iron] They seemed to be invulnerable, for no force availed against them.

The sound of their wings.] Their hanging weapons and military trappings, with the clang of their shields and swords when they make their fierce onsets. This simile is borrowed from Joel ii. 5—7.

Verse 10. They had tails like unto scorpions] This may refer to the consequences of their victories. They infected the conquered with their pestilential bites.

Their power was to hurt men five months.] The Jews make their principal ravages during the five summer months. But probably these may be proleptic months, as above, in ver. 5—100 years.

Verse 11. A king over them] A supreme head; one think Mohammed, some think Vespasian.

The angel of the bottomless pit.] The chief envoy of Satan.

Abaddon] From the abad, he destroyed.

Apollyon.] From apo, intensive, and allos, to destroy. The meaning is the same both in the Hebrew and Greek.

Verse 12. One woe is past] That is, the woe or visitation by the symbolical scorpions.

Verse 13. The four horns of the golden altar] This is another not very obscure indication that the Jewish temple was yet standing.

Verse 14. Loose the four angels] These four angels bound—hitherto restrained, in the Euphrates, are by one supposed to be the Arabs, the Barzceans, the Saxons, or the Turks; by others, Vespasian's four generals, one in Arabia, one in Africa, one in Alexandria, and one in Palestine.

Verse 15. For an hour, and a day, and a month, and a year] We have in this place a year resolved into its component parts. Twenty-four hours constitute a day; seven days make a week; four weeks make a month; and twelve months make a year. Probably no more is meant than that these four angels were at all times prepared and permitted to inflict evil on the people against whom they had received their commission. There are some who understand these divisions of time as prophetic periods, and to these I must refer, not professing to discuss such uncertainties.

Verse 16. Two hundred thousand thousand] Two myriads of myriads; that is, two hundred millions; an army that was never yet got together from the foundation of the world, and could not find forces in any part of the earth. Perhaps it only means vast numbers, multitudes without number. Such a number might be literally true of the foe. Those who will have their particular system supported by the images in this most obscure book, tell us that the number here means all the soldiers that were employed in this war from its commencement to its end! Those who can receive this saying let them receive it.

Verse 17. Breast-plates of fire—jacinth, and brimstone] That is, red, blue, and yellow; the first is the colour of fire, the second of jacinth, and the third of sulphur.

Verse 18. And the heads of the horses] Is this an allegorical description of great ordnance? Cannons, on the mouths of which horses' heads were formed, or the mouth of the cannon cast in that form? Fire, smoke, and brimstone, is a good allegorical representation of
The mighty angel

with the little book.

19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass,

and stone, and of wood: which neither can see, nor hear, nor walk: 

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

* Is. lix. 18. — Matt. xxii. 29. — Lev. xvi. 7. Matt. xxii. 17. Ps. civ. 27. 1 Cor. x. 30.

gunpowder. The Ottomans made great use of heavy artillery in their wars with the Greeks of the lower empire.

Verse 18. By these three was the third part of men killed. That is, By these was great carnage made.

Verse 19. Their power is in their mouth. From these the destructive bolts are projected; and in their tails, the breach where the charge of gunpowder is lodged.

Their tails were like unto serpents, and had heads. If serpents are intended, the description, though allegorical, is plain enough; for brass ordnance especially are frequently thus ornamented, both at their muzzle and at their breach.

Verse 20. Yet repented not. The commission which those heretofore was against idolaters; and though multitudes of them were destroyed, yet the residue continued their senseless attachment to dumb idols, and therefore heavier judgments might be expected.

These things are supposed to refer to the destruction brought upon the Greek church by the Ottomans, who entirely ruined that church and the Greek empire. The church which was then remaining was the Latin or western church, which was not at all corrected by the judgments which fell upon the eastern church, but continued its senseless adoration of devils, saints, relics, &c., and does so to the present day. If, therefore, God’s wrath be kindled against such a church has much to fear.

Verse 21. Neither repented they of their murders. Their cruelties towards the genuine followers of Gd, the Albigensians, and Waldensians, and others, with whom they published crusades, and hunted them down, and butchered them in the most shocking manner. The innumerable murders by the horrible spectacles need not be mentioned.

Their sorceries. Those who apply this also to the Romish church understand by it the various two, singhariae of hands or legandinam, by which they impose on the common people in causing images of Gd to bleed, and the various pretended miracles which at the tombs, &c., of pretended saints, holy wax, and such like.

Fornication. Giving that honour to vices which is due only to the Creator. Their thefts. Their exactions and impostures men for indulgences, pardons, &c. These were may be intended, but it is going too far to say in this is the true interpretation. And yet to erase any doubt on this subject is with some little difficulty.

If such men can see these things so free in such obscure prophecies let them be thankful is their sight, and indulgent to those who still are darkness.

CHAPTER X.

The description of a mighty angel with a little book in his hand, 1, 2. The seven thunders, 3, 4. The angel swears that there shall be time no longer, 5—7. John is commanded to take the little book and eat it; he does so, and receives a commission to prophesy to many peoples, 8—11.

A N D I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a *Ezek. i. 28. — Matt. xvii. 2. Ch. i. 16.

NOTES ON CHAP. X.

Verse 1. Another mighty angel. Either Christ or his representative; clothed with a cloud; a symbol of the divine majesty.

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John is commanded to take and eat the book.

CHAP. X.

1 And saw a little book open: and he set his right foot upon the sea, and his left foot on the earth,

2 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

3 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

4 And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

5 And sware by him that liveth for ever and ever, who created heaven, and the things which are therein, and the earth, and the things which are therein, and the sea, and the things which are therein, that there should be time no longer:

6 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets.

7 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

8 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

9 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

10 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

His feet as pillars of fire] To denote the rapidity and energy of his motions, and the stability of his counsels.

Verse 2. A little book open] Meaning probably one design of God long concealed, but now about to be made manifest. But who knows what it means?

His right foot upon the sea, and his left—on the earth] To show that he had the command of each, and that his power was universal, all things being under his feet.

Verse 3. Seven thunders] Seven being a number of perfection, it may here mean many, great, loud, and strong peals of thunder, accompanied with distinct voices; but what was said St. John was not permitted to reveal, ver. 4.

Verse 5. Lifted up his hand to heaven] As one making an appeal to the Supreme Being.

Verse 6. By him that liveth for ever and ever] The eternal, self-existent Jehovah, the Maker of all kings.

Verse 7. That there should be time no longer] That the rest counsels relative to the events already predicted should be immediately fulfilled, and that there should be no longer delay. This has no reference to the day of judgment.

Verse 7. The mystery of God should be finished] What this mystery refers to who knows? Nor have we more knowledge concerning the sounding of the seventh angel. On these points there is little agreement among learned men. Whether it mean the destruction of Jerusalem, or the destruction of the papal power, or something else, we know not. And yet with what confidence do men speak of the meaning of these hidden things?

Verse 8. Take the little book which is open] Learn from this angel what should be published to the world.

Verse 9. Take it, and eat it up] Fully comprehend its meaning; study it thoroughly.

Verse 10. It was in my mouth sweet as honey] There was in it some pleasing, some unpleasing, intelligence. I read of the consolations and protection of the true worshippers of God, and did rejoice; I read of the persecutions of the church, and was distressed.

Verse 11. Thou must prophesy again] Thou must write, not only for the instruction of the Jews in Palestine, but of those in the different provinces, as well as the heathens and heathen emperors and potentates in general.

The reader will find, on comparing this chapter with Dan. viii. and xii., and Ezek. ii. and iii., that there are several things similar in both; and the writer of the Apocalypse appears to keep these two prophets continually in view. I must once more say that I do not understand these prophecies, therefore I do not take upon me to explain them. I see with
Account of the

REGULATION.

period of 1,111 years, which they term chronic.

two witnesses.
hence we have the chronos, half-chronos, and non-chronos. Bengel has said much on these points, but to very little purpose; the word is the short form; it seems to signify delay simply, and probably denoted the long-suffering of God being ended in reference to Jerusalem; for I am alone take for probable that his book was written previously to the destruction of that city.

CHAPTER XI.

The command to measure the temple, 1, 2. The two witnesses which should prophesy twenty

hundred and sixty days, 3. The description, power, and influence, of these witnesses.

4—6. They shall be slain by the beast which shall arise out of the bottomless pit; and shall arise again after three days and a half, and ascend to heaven, 7—12. After which shall be a great earthquake, 13. The introduction to the third woe, 14. The sounding of the seventh angel, and the four and twenty elders give glory to God, 15—19.

A. M. cir. 4100.
A. D. cir. 96.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court is without the temple two leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees, and the two candlesticks standing before the face of the God of the earth.

5 And if any man will hurt them, he shall perish, being slain of the sword; but they shall return out of the mouth of the dragon, and out of the beast, and out of the rest of the world which are in this world, as women are in childbed.

6 These have power to shut heaven, that the rain shall not fall, and to smite the earth with plagues, even as often as they will.

7 And when they shall have fulfilled their

NOTES ON CHAP. XI.

Verse 1. And there was given me a reed.] See Ezek. xi. 3, &c.

Verse 2. But the court is without the Gentiles.] This must refer to the temple of Jerusalem; and this is another presumptive evidence that it was yet standing.

Verse 3. My two witnesses.] This is extremely obscure; the conjectures of interpreters are as unsatisfactory as they are endless on this point.

Conjecturas conjecturis superestremas, parum serius similias, says Rosenmüller: quorum seminum no rarum, meus non est. I say the same. Those who wish to be amused or bewildered, may have reason both to ancient and modern on this subject.

Verse 4. These are the two olive trees.] Mentioned.

Verse 5. Fire proceedeth out of their mouth.] Those who are employed to denounce the judgments of God against all who would attempt to prevent them from proceeding in their ministry.

Verse 6. These have power to shut heaven.] A. M. cir. 68. A. D. cir. 10. Ezech. xlix. 1.

N.B. In the text marked 2., the figures are subject to a great deal of uncertainty; these are the usual readings, but from the context, it is evident that, the subject of the prophesy is beyond the present state of the manuscripts.

2060
The two witnesses are slain, and revive again.

A. M. cir. 4100. A. D. cir. 96.

Impp. Ptole.

Dominico Cns.

Ang. et Nerua.

testimony, "the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of 4 the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half was the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

15 And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ;

To turn them to blood] As Moses did, Exod. vii. They shall have power to afflict the land with plagues, similar to those which were inflicted on the Egyptians.

Verse 7. The beast that ascendeth out of the bottomless pit] This may be what is called Antichrist; some power that is opposed to genuine Christianity. But what or whence, except from the bottomless pit, e. under the influence and support of the devil, we cannot tell; nor do we know by what name his power or being should be called. The conjecture concerning the two witnesses and the beast have been sufficiently mulcted... If the whole passage, as some think, refer to the persecution raised by the Jews against the Christians, then some Jewish power or person is the beast from the bottomless pit. If it refer to the early ages of Christianity, then the beast may be one of the persecuting heathen emperors. If to a later age of Christianity, then the beast may be the papal power, and the Abbimeges and Walmiss the two witnesses, which were nearly extinguished by the horrible persecution raised u against them by the church of Rome. Whatever may be intended, the earth has not yet covered their lood.

Verse 8. The great city] Some say Rome, which may be spiritually called Sodom for its abominations, Egypt for its tyrannous cruelty, and the place where our Lord was crucified, because of its persecution of its members of Christ; but Jerusalem itself may be tended. All these things I must leave to others.

Verse 9. Shall not suffer their dead bodies to be put to grave. They shall be treated with the greatest rigor. Refusal of burial to the dead was allowed...
The temple of God

REVELATION.

And the four and twenty elders, which sat before God on their thrones, fell upon their faces, and worshipped God.

And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

The city by the Romans. The third woe—the taking and smashing of the city, and burning the temple. This was the greatest of all the woes, as in it the city and temple were destroyed, and nearly a million of men lost their lives.

Verse 15. There were great voices in heaven] All the heavenly host—angels and redeemed human spirits, joined together to magnify God, that he had utterly discomfited his enemies, and rendered his friends glorious. This will be the truly the case when the kingdoms of this world become the kingdoms of God and of his Christ. But when will this be? Some say, What is meant by these words has already been taken place in the destruction of the Jewish state, and sending the gospel throughout the Gentile world. Others say that it refers to the Millennium, and the consummation of all things.


Verse 17. O Lord God Almighty, which art] This gives a proper view of God in his eternity; all times are here comprehended, the present, the past, and the future. This is the infinitude of God.

Hast taken to thee] Thou hast exercised that power which thou ever hast; and thou hast broken the power of thy enemies, and exalted thy church.

Verse 18. The nations were angry] Were enraged against thy gospel, and determined to destroy it.

Thy wrath is come] The time to avenge thy servants and to destroy all thy enemies.

The time of the dead, that they should be judged] The word adversaries, to judge, is often used in the sense of to avenge. The dead, here, may mean those who were slain for the testimony of Jesus, and the judging is the avenging of their blood.

Verse 10. Give reward unto thy servants] Who have been faithful unto death.

Verse 12. The question is the faithful teachers in the church: the saints—the Christians. And them that fear thy name] All thy servants to lower.

Verse 19. The temple of God was opened in heaven] The true worship of God was established and performed in the Christian church; this is the temple, that at Jerusalem being destroyed. And there were lightnings, and voices, and thunders, and an earthquake, and great hail.] These premonitions were intended to introduce the following visions; for the 12th chapter is properly a continuation of the 11th, and should be read in strict connection with it.

I now come to a part of this book that is dear to the greatest importance by the Protestant church; but is peculiarly difficult and obscure. I have acknowledged my own incapacity to illustrate these prophecies. I might have availed myself of the labours of others, but I know not who is right: or whether any of the writers on this book have the sense is more than I can assert, and more than I think. The illustration of the xith, xith, and xviith chapters, which I have referred to in the preface, drawn up and displayed with great industry and learning, I shall insert in its place, as by far the most probable I have yet seen; but I leave it to the learned author responsible for his own particular views of the subject.
The woman brings forth a man child. 

CHAPTER XII.

The woman clothed with the sun, and in travail, 1, 2. The great red dragon waiting to devour the child as soon as born, 3, 4. The woman is delivered of a son, who is caught up unto God; and she flees to the wilderness, 5, 6. The war in heaven between Michael and the dragon, 7, 8. The dragon and his angels are overcome and cast down to the earth; whereupon the whole heavenly host give glory to God, 9—11. The dragon, full of wrath at his defeat, persecutes the woman, 12, 13. She flees to the wilderness, whither he attempts to pursue her; and he makes war with her seed, 14—17.

A. M. cir. 4100. A. D. cir. 98. 
App. Flavio 
Dionysius Casa. 
Aug. et Nerva. 

AND there appeared a great wonder in heaven; a woman clothed with the sun, and upon her head a crown of twelve stars: 2 And she being with child cried, travailing a birth, and pained to be delivered. 3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast to the throne of glory. On that same night the first-born of Egypt were destroyed.

NOTES ON CHAP. XII.

Before I introduce the comment-mentioned at the close of the preceding chapter, I think it necessary to state that the phraseology of the whole chapter is exceedingly rabbinical, and shall insert a few selections which may serve to illustrate some of the principal queries.

In Sohar Eos., fol. 47, col. 187, we find a mystical interpretation of Exod. xxi. 23: If men strive, and hurt a woman with child, so that her fruit depart — shall be surely punished, as the woman’s husband shall be upon him. "If men strive, i. e. Michael and Sammael, and hurt a woman with child, i. e. the universal church, so that her fruit depart, he shall surely be punished, i. e. Sammael is the woman’s husband, that is, the holy and blessed God."

Verse 5. And her child was caught up unto God, and to his throne.] In Fazcul Rubin is these words: "Rachael, the niece of Methumala, was pregnant, and ready to be delivered in Egypt. They trod upon her, and the child came out of her bowels, and lay under the bed; Michael descended, and took him up to the throne of glory. On that same night the first-born of Egypt were destroyed."

Verse 7. There was war in heaven.] In the same treatise, fol. 67, 2, on Exod. xiv. 7, Pharaoh took six hundred chariots, we have these words: "There was war among those above and among those below, so that the serpents among the Egyptians were destroyed, and there was great war in heaven."

Of Michael the rabbins are full. See much in Schoettgen, and see the note on Jude, ver. 9. "The dragon—and his angels] The same as Reb. Sam. ben David, in Cheshed Shemuel, calls מפלט ס Yaşmael vechay infant, "Sammael and his troops;" fol. 29, 2.

Verse 9. That old serpent.] The rabbins speak much of this being, sometimes under the notion of שור יניען האל, the evil principle, and sometimes Sammael. He was cast out into the earth, and his angels were cast out with him.] This is very like a saying in the book Bahir, in Sohar Gen., fol. 27, col. 107: "And God cast out Sammael and his troops from the place of their holiness."
The dragon, full of wrath, persecutes the woman.


cast out into the earth, and his angels were cast out with him. 

10 And I heard a loud voice saying in heaven, * Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, * which accused them before our God day and night. 

11 And * they overcame him by the blood of the Lamb, and by the word of their testimony: * and they loved not their lives unto the death. 

12 Therefore * rejoice, ye heavens, and ye that dwell in them. * Woe to the inhabitors of the earth, and of the sea! for the devil is come down unto you, having great wrath, * because he knoweth that he hath but a short time. 

13 And when the dragon saw that he was cast unto the earth, he persecuted * the woman which brought forth the man child.

14 * And to the woman were given two wings of a great eagle, * that she might fly * into the wilderness, into her place, where she was nourished * for a time, and times, and half a time, from the face of the serpent. 

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 

17 And the dragon was wroth with the woman, * and went to make war with the remnant of her seed, * which keep the commandments of God, and have * the testimony of Jesus Christ.

Verse 10. The accuser of our brethren] There is scarcely any thing more common in the rabbinical writings than Satan as the accuser of the Israelites. And the very same word שָׂרָאֵם סֵרָאֵם accuser, or, as it is in the Codex Alexandrinus, וֹסֵרָאֵם, is used by them in Hebrew letters, וֹסֵרָאֵם katagog; e. gr. Pirkē Eliezer, c. 48, speaking of the day of expiation: “And the holy blessed God hears their testimony from their accuser, וֹסֵרָאֵם ye misa lokkatipor; and expiates the altar, the priests, and the whole multitude, from the greatest to the least.”

In Shenoch Rabbe, sect. 31, fol. 129, 2, are these words: “If a man observes the precepts, and is a son of the law, and lives a holy life, then Satan-stands and accuses him.”

“Every day, except the day of expiation, Satan is the accuser of men.”—Yedidra Rabbe, sect. 21, fol. 164.

“The holy blessed God said to the seventy princes of the world, Have ye seen him who always accuses my children?”—Talout Chadash, fol. 101, 3.

“The devil stands always as an accuser before the King of Israel.”—Sohar Levit., fol. 48, col. 171. See much more in Schoetgen.

NOTES ON CHAP. XII. BY J. E. C.

Verse 1. There appeared a great wonder in heaven; a woman clothed with the sun.] That the woman here represents the true church of Christ most commentators are agreed. In other parts of the Apocalypse the pure church of Christ is evidently portrayed by 2064.

1 Ver. 8.—Ch. xvii. 2. —Dan. vii. 9. xii. 7. —Rev. 12. —Gen. iii. 15. —Ch. xi. 7. xiii. 7. —Ch. xix. 12. —1 Cor. i. 1. 1 John v. 10. Ch. i. 2. 9. vi. 8. 

a woman. In chap. xix. ver. 7, a great multitude are represented as saying, “Let us be glad and rejoice, and give honour to him; for the Lamb is come, and his work hath made him ready.” In chap. xxii. 9, an angel talks with St. John saying, “Come hither, I will shew thee the bride, the Lamb’s wife.” That the Christian church is said to appear also from her being clothed with a striking emblem of Jesus Christ, the Sun of righteousness, the light and glory of the church; for the counterenance of the Son of God is as the sun also in his strength. The woman has The moon under her feet.] Bishop Newton understands this of the Jewish typical worship; and indeed the Mosaic system of rites and ceremonies could not have been better represented, for it was the state of good things to come. The moon is the lesser ruling over the night, and deriving all its illumination from the sun; in like manner the Jewish dispensation was the bright moonlight night of the world, which possessed a portion of the glorious light of the day. At the rising of the sun the night is ended, and the lunar light no longer necessary, as the sun which enlightens her shines full upon the earth; exactly the same way has the whole Jewish system of type and shadows been superseded by the birth, life, crucifixion, death, resurrection, ascension, and procession of Jesus Christ. Upon the head of this woman is A crown of twelve stars.] A very significant representation of the twelve apostles, who were the founders of the Christian church, and by whom...
Explaination of the gospel was preached in great part of the Roman empire with astonishing success. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Dan. xii. 3.

Verse 2. And she being with child cried, travailing is birth, &c.] Thus, when taken in connexion with the following verses, is a striking figure of the great persecution which the church of Christ should suffer under the heathen Roman emperors, but more especially of that long and most dreadful one under Neronian. The woman is represented as miris with did, to show that the time would speedily arrive when God's patient forbearance with the heathen would be terminated, and that a dilperter should arise as the Christian world who would execute the divine vengeance upon paganism.

Verse 3. And another wonder—a great red dragon] The dragon here is a symbol, not of the roman empire in general, but of the heathen Roman empire. This great pagan power must have, therefore, been thus represented from the religion which supported. But what is a dragon? An entirely fabulous beast of antiquity, consequently, in this respect, a most proper emblem of the heathen worship, which consisted in paying adoration to numerous imaginary beings, termed gods, goddesses, &c. Be very foundation of the heathen religious system mostly built upon fable; and it is very difficult to see many of their superstitions to any authentic origin; and even those which appear to derive their origin from the sacred writings are so disguised as literally to bear no more resemblance to a truth than the dragon of the ancients does to any animal with which we are acquainted. But it may be asked why the Spirit of God should represent the heathen Roman empire by a dragon, rather than any other of the fabulous animals with which the mythology of the ancient Romans abounded. The answer is as follows: In the eighth chapter of the epistle Daniel, God has represented the kingdom of the Greeks by a he-goat, for no other apparent reason than this, that it was the national military standard of the Grecian monarchy; we may therefore expect the pagan Roman empire is called a dragon on its military aspects. In confirmation of this point it is very remarkable that the dragon was the principal standard of the Romans next to the eagle, in the wod, third, fourth, and fifth centuries of the Christian era. Of this we have abundant evidence in the inscriptions of both heathens and Christians. Arrian is the earliest writer who has mentioned that dragons are used as military standards among the Romans; he Tactics, c. 61. Hence Schwelbennsup supposes at this standard was introduced after Trajan's conquest of the Parthians. See Fregénus de Be Militari, a scelrebllo, p. 191, Argentorati, 1606; and Grevoss cesar, Antiqu. Roman., Tom. X., col. 1539. Vegas, who flourished about A.D. 386, says, lib. ii., c. 3: Paimram signam totius legionis est aquila, quam ulterius portat. Dracontem etiam regis linguas dracoarios frustrant ad praevium. "The first standard of the whole legion is the eagle, which the equilfer carries. Dracontes are also borne to battle by the draconarii." As a legion consisted of ten cohorts, there were therefore ten draconarii to one equilfer; hence, from the great number of draconarii in an army, the word signam or signiferi, standard-bearers, came at last to mean the carriers of the dragon-standards only, the others retaining the name of signiferi.—See Fregén, lib. ii., c. 7, and his commentator. The heathen Roman empire is called a red dragon; and accordingly we find from the testimony of ancient writers that the dragon-standards of the Romans were painted red. We read in Ammianus Marcellinus, lib. xvi., c. 12, of purpureas signas draconis, "the purple standard of the dragon." See also Claudianus in Rufinus, lib. ii., l. 177, 178. Plinicus, in his Lexicon Antiq. Rom., and Ducreis, in his Glossarium Mediae et Infimae Latinitatis, sub voc. Dracon, and several other writers, have observed this subject at great length, especially the latter writer, who has made several quotations from Claudianus, Sidonius, Prudentius, and others, in which not only the standard, but also the image of the dragon itself, is stated to be of a red or purple colour. Of what has been said above respecting the dragon, this is the sum: a huge fabulous beast is shown to St. John, by which some great pagan power is symbolically represented; and the red dragon is selected from among the numerous imaginary animals which the fancies of mankind have created to show that this great pagan power is the heathen Roman empire.

Having seven heads] As the dragon is an emblem of the heathen Roman power, its heads must denote heathen forms of government.—See the note on chap. xiii. 10, where the heads of the beast are explained in a similar way. There were exactly seven, and are enumerated by Tacitus (Annal., lib. i., in principio) in words to the following effect: "The city of Rome was originally governed by kings. L. Brutus instituted liberty and the consulate. The dictatorship was only occasionally appointed; neither did the conseniral power last above two years; and the consul power of the military tribunes was not of long continuance. Neither had Cnna nor Sylla a long domination; the power of Pompey and Cns was also soon absorbed in that of Caesar; and the arms of Lepidus and Antony finally yielded to those of Augustus." From this passage it is evident to every person well acquainted with the Roman history, that the seven forms of government in the heathen Roman world were, 1. The Regal power; 2. The Consulate; 3. The Dictatorship; 4. The Decemvirs; 5. The consul power of the Military Tribunes; 6. The Triumvirate; and 7. The Imperial Government.

It is singular that commentators in general, in their citation of this passage, have taken no notice of the triumvirate, a form of government evidently as distinct from any of the others as kings are from consulate, or consulate from emperors. For the triumvirate consisted in the division of the Roman republic into three parts, each governed by an officer possessed with consular authority in his own province; and all three united together in the regulation of the whole Roman state. Consequently, it differed entirely from...
**EXPLANATION OF THE REVELATION.**

The imperial power, which was the entire conversion of the Roman state from a republic to a monarchy.

And ten horns. That these ten horns signify as many kingdoms is evident from the seventh chapter of Daniel, where the angel, speaking of the fourth beast, says, that the ten horns out of this kingdom are ten kings that shall arise; and in this view of the passage many commentators are agreed, who also admit that the ten kingdoms are to be met with amid the broken pieces of the Roman empire.

And it is evident that nothing less than the dismemberment of the Roman empire, and its division into ten independent kingdoms, can be intended by the angel's interpretation just quoted. If, therefore, the ten horns of Daniel's fourth beast point out as many kingdoms, for the very same reason must the horns of the dragon be considered as ten independent kingdoms. But the Roman empire was not divided into several independent kingdoms till a considerable time after it became Christian. In what sense then can it be said that the different kingdoms into which the Roman empire was divided by the barbarous nations are horns of the dragon? They were, so far as it was the Roman monarchy, in its seventh Diagonon form of government, which was dismembered by the barbarians. For though the Roman empire was not completely dismembered till the fifth century, it is well known that the depression of the heathen idolatry, and the advancement of Christianity to the throne, effected not the least change in the form of government: the Romans continued still to be subject to the imperial power; and consequently, when the heathen barbarous nations divided the Roman empire among themselves, they might very properly be denominated horns of the dragon, as it was by means of their incursions that the imperial power, rounded by the heathen Caesars, was abolished. Machiavelli and Bishop Lloyd enumerate the horns of the dragon thus: 1. The kingdom of the Hun; 2. The kingdom of the Ostrogoths; 3. The kingdom of the Visigoths; 4. The kingdom of the Franks; 5. The kingdom of the Vandals; 6. The kingdom of the Sueves and Alans; 7. The kingdom of the Burgundians; 8. The kingdom of the Huns, Bugi, Scyri, and other tribes which composed the Italian kingdom of Odoacer; 9. The kingdom of the Saxons; and 10. The kingdom of the Lombards.

And seven crowns upon his head. In the seven Roman forms of government already enumerated, heathenism has been the crowning condition of religion.

Verse 4. And his tail drew the third part of the stars of heaven. It is not unusual in scripture, as Dr. Mitchell observeth, to call the hindmost of an enemy the tail, as in Josh. x. 19: Ye shall cut off the hindmost of them, which are gathering together. Similarly in Hebrew, כח"א corv, כח"א corv, כח"א corv “Ye shall cut off their tail.” See also Deut. xxv. 18. It is also observable that the word שׁוֹפָה shoph, in this verse, has been used by the Greeks in the same sense with the Hebrew word כח עי already referred to. Thus סְפָרָה sophera, which we would translate the year of an army, is literally the tail of an army. See the Thesaurus of Stephens in loc. The tail of the dragon is therefore the heathen Roman power in its seventh or last form of government, vis., the imperial power; and is not, as Dr. Mitchell supposes, to be restricted to the last heathen Roman emperor. The heathen imperial power is said to draw the third part of the stars of heaven, by which has generally been understood that the Roman empire subjected in third part of the princes and potentates of the earth. But that this is not a correct statement of the fact is evident from the testimony of ancient history. The Roman empire was always considered and called the empire of the world by ancient writers. See Domp. Haldar, Antiq. Rom., lib. i., prop. princip.; Plutarch's Life of Antony, and his treatise on the Roman empire, and Cassius Augustus that the whole world should be taxed, by which is evidently meant the Roman empire. The whole mystery of this passage consists in the misapprehension of its symbolical language. In order therefore to understand it, the symbols used must be examined in their original and true sense. The term from Caesar Augustus that the whole world should be tossed, by which is evidently meant the Roman empire. The whole mystery of this passage consists in the misapprehension of its symbolical language. In order therefore to understand it, the symbols used must be examined in their original and true sense. The term from Caesar Augustus that the whole world should be tossed, by which is evidently meant the Roman empire. The whole mystery of this passage consists in the misapprehension of its symbolical language. In order therefore to understand it, the symbols used must be examined in their original and true sense.

2006
The dragon's attempt

CHAP. XII.

Under these anxious fears they moved Diocletian to persecute the Christians. Hence began what is termed the tenth and last general persecution, which was the most severe of all, and continued nearly ten years (see Mosheim's Ecclesiastical History of the Third Century); and as it was the divine pleasure that at this time a great deliverer should be raised up in behalf of his suffering people, the woman, or Christian church, is very appropriately represented as overtaken with the pangs of labour, and ready to be delivered. Before the death of Constantinus, the heathen party, aware that Constantine would follow the example of his father, who so much favoured the Christians, beheld him with a watchful and malignant eye. Many were the snares that, according to Eusebius, were laid for him by Maximin and Galerius; he relates the frequent and dangerous enterprises to which they urged him, with the design that he might lose his life. When Galetius heard of the death of Constantinus, and that he had appointed Constantine his successor, he was filled with the most ungovernable rage and indignation, notwithstanding he did not dare to take any steps contrary to the interest of Constantine. The dread of the name of the West, which were mostly composed of Christians, was a sufficient check to all attempts of that kind. Thus the dragon, or heathen power, stood before the woman, or Christian church, to devour her son, or deliverer, as soon as he was born. See Dr. Mitchell's Exposition of the Revelation, in loc.

Verse 6. And she brought forth a man child! The Christian church, when her full time came, obtained a deliverer who, in the course of the divine providence, was destined to rule all nations.] The heathen Roman empire, with a rod of iron.] A strong figure to denote the very great restraint that should be put upon paganism, so that it should not be able longer to persecute the Christian church. The man child mentioned in this verse is the dynasty of Christian emperors, beginning with Constantine's public acknowledgment of his belief in the divinity of the Christian religion, which happened in the latter part of A. D. 312, after the defeat of the emperor Magnitus.

Verse 7. And her child was caught up unto God, and to his throne.] A succession of Christian emperors was mixed up to the church; for the Roman throne, as Bishop Newton observes, is here called the throne of God, because there is no power but of God: the powers that be are ordained of God.

Verse 8. And the woman fled into the wilderness.] The account of the woman's flying into the wilderness immediately follows that of her child being caught up to the throne of God, to denote the great and rapid increase of heroes in the Christian church after the time that Christianity was made the religion of the empire.

Verse 17. And there was war in heaven.] As heaven means here the throne of the Roman empire, the war in heaven consequently alludes to the breaking out...
Michael's victory

Michael and his angels fought against the dragon. Michael was the man child which the woman brought forth, as is evident from the context, and therefore signifies, as has been shown already, the dynasty of Christ. This dynasty is represented by Michael, because he is "the great prince which standeth for the children of God's people."

Dan. xii. 1.

And the dragon fought and his angels [Or ministers. Verse 8. And prevailed not] Against the cause of Christianity.

Neither was their place found any more in heaven.

The advocates of the heathen idolatry were prevented from having any further share in the government of the empire. The wonderful success of Constantine over all his enemies, and his final triumph over Licinius, correspond exactly to the symbolical language in this verse.

Verse 9. And the great dragon was cast out, &c.]

By the terms Devil and Satan mentioned in this verse, Parezus, Faber, and many other commentators, understand literally the great spiritual enemy of mankind. But this view of the passage cannot be correct, from the circumstance that it is the dragon which is thus called. Now, if by the dragon be meant the devil, then we are necessarily led to the conclusion, that the great apostate spirit is a monster, having seven heads and ten horns; and also that he has a tail, with which he drags after him the third part of the stars of heaven. The appellations, old serpent, devil, and Satan, must therefore be understood figuratively. The heathen power is called that old serpent which deceiveth the whole world, from its subtility against the Christians, and its causing the whole Roman world, as far as it was in its power, to embrace the absurdities of paganism. It is called the devil, from its continual false accusations and slanders against the true worshippers of God, for the devil is a liar from the beginning; and it is also called Satan, which is a Hebrew word signifying an adversary, from its frequent persecutions of the Christian church. The dragon and its angels are said to be cast out, which is more than was said in the preceding verse. There mention is made of his being found no longer in heaven, or on the throne of the Roman empire, here he is entirely cast out from all offices of trust in the church; his religion is first only tolerated, and then totally abolished, by the imperial power. This great event was not the work of a reign; it took up many years, for it had to contend with the deep-rooted prejudices of the heathen, who to the very last endeavoured to uphold their declining superstition. Paganism received several mortal strokes in the time of Constantine and his sons Constantius and Constantinus. It was farther reduced by the great zeal of Jovian, Valentinian, and Valens; and was finally suppressed by the edicts of Gratian, Theodosius, and his successors. It was not till A. D. 388 that Rome itself, the residence of the emperor, was generally reformed from the absurdities of paganism; but the total suppression of paganism soon followed the conversion of the metropolitan city; and about A. D. 586 the dragon may be considered, in an eminent sense, to have been cast into the lake, that is, into a state of utter subjection to the ruling dynasty of Christian emperors.

Verse 10. And I heard a loud voice, saying,—No

to come salvation, &c. This is a song of triumph of the Christian church over the heathen idolatry, and is very expressive of the great joy of the Christians upon this most stupendous event. The loud voice of triumph is said to be heard in heaven, to show that the Christian religion was now exalted to the house or throne of the Roman empire. "It is very remarkable," as Bishop Newton observes, "that Constantine himself, and the Christians of his time, described its conquests under the image of a dragon, as if they had understood that this prophecy had received its accomplishment in him. Constantine himself, in his epistle to Eusebius and other bishops concerning its re-edifying and repairing of the churches, said that liberty being now restored, and that the dragon being removed from the administration of public affairs, by the providence of the great God and by my ministry, I esteem the great power of God to have been more manifest to all." Moreover, a picture of Constantine was set up over the palace gate, with the cross over his head, and under his feet the great enemy of mankind, who persecuted the church by means of impious tyrants, in the form of a dragon, transfixed with a dart through the midst of his body, and falling headlong into the depth of the sea. See Eusebius Vita Constantini, lib. ii. c. 69, and lib. iii. c. 3, and Socrates Hist. Eccles., lib. i. c. 9. Constantine added to the other Roman emigrants the libera, or standard of the cross, and constituted it the principal standard of the Christian Roman empire. To this libera Prudentius refers, when speaking of the Christian soldiers, in his first hymn: Ineos: es empowere,

Cesaria versella linguinant, elegant Aurore coccio.

Praego vestitid Draconem, quum gerebat, publicis,

Proferunt terrae lunam, quod Draconem subsidis.

"They leave the ensigns of Cesaria; they choose the standard of the cross; and instead of the dragon-flags which they carried, moved about with the wind, they bring forward the illustrious wood that subdued the dragon."

When the apostle saw the woman in heaven, we might be call it, in the spirit of prophecy, a great wonder.

Verse 11. And they overcame him by the blood of the Lamb. Here is given the reason why the followers of Christ prevailed at this time against all their adversaries. It was because they fought against the dragon in the armour of God. They overcome him by the blood of the Lamb—by proclaiming salvation to sinners through Christ crucified, and by their continual intercession at the throne of grace for the conversion of the heathen world. And by the word of their testimony] By constantly testifying against the errors and follies of mankind.

And they loved not their lives unto the death. They
The woman has two wings regarded not their present temporal estate, but even giddily delivered up their lives to the fury of their persecutors, and thus sealed the truth of what they spake with their blood.

Verse 12. Therefore rejoice, ye heavens, and ye that dwell in them. Let the Christians, who are now patriots of the present temporal prosperity, and advanced to places of trust in the empire, praise and magnify the Lord who has thus so signaliy interfered in their behalf. But it is added,

Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you. By the inhabitants of the earth are meant the people in subjection to the Roman empire; and by the sea, those parts of the Roman dominions appear to be intended that were reduced to a state of anarchy by the incursions of the barbarous nations. It is not without precedent a like great host of nations combined together to be sea. See Ezek. xxvi. 3. Here then is a woe denounced against the whole Roman world which will be excited by the devil, the father of lies, the fallen party being thus demonized from the period they pursued in their endeavours to destroy the religion of Jesus. See on ver. 15.

Having great wrath, because he knoweth that he hath but a short time. The Christian religion, the pagan sea with great regret, is rapidly gaining ground very where; and, if not timely checked, must soon save all opposition.

Verse 13. And when the dragon saw that he was cast unto the earth. When the heathen party saw that they were no longer supported by the civil over.

He persecuted the woman which brought forth the unchild. The heathens persecuted the Christian church in the behalf of which Divine Providence raised up a dynasty of Christian emperors.

Verse 14. And to the woman were given two wings great eagle. Two axes of myoov Of the great eagle. The great eagle here mentioned is an emblem of the Roman empire in general, and therefore differs from the dragon, which is a symbol of the heathen Roman empire in particular. The Roman power is called an eagle from its legonary standard, which as introduced among the Romans in the second war of the consulates of C. Marius; for before that the minotaurs, wolves, leopards, horses, boars, and serpents were used indifferently, according to the humour of the commander. The Roman eagles were pious in relievo of silver or gold, borne on the tops of pikes, the wings being displayed, and frequently thunderbolt in their talons. Under the eagle, on a pike, were piled bucklers, and sometimes crowns. The two wings of the great eagle refer to the two independent divisions of the Roman empire, which took place January 17, A. D. 306, and were void to the woman, Christianity being the established religion of both empires. That she might fly into the wilderness, into her sea, &c. The apparent repetition here of what is id in ver. 6 has induced Bishop Newton to consider the former passage as introduced by way of prolepsis or anticipation; for, says he, the woman did not fly into the wilderness till several years after the conversion of Constantine. But that there is no such prolepsis as the bishop imagines is evident from the ecclesiastical history of the fourth century; for the woman, or true church, began to flee into the wilderness a considerable time before the division of the great Roman empire into two independent monarchies. The word translated fled is not to be taken in that peculiar sense as if the woman, in the commencement of her flight, had been furnished with wings, for the original word is apyожно. The meaning therefore of verses 6 and 14, when taken in connection with their respective contexts, is that the woman began to make rapid strides towards the desert almost immediately after her elevation to the heavens or throne of the great Roman empire, and in the course of her flight was furnished with the wings of the great eagle Isa. 40, 31, that she might fly into that place prepared of God, where she should be fed a thousand two hundred and threescore days. It is said here that the period for which the woman should be nourished in the wilderness would be a time, times, and a half; consequently this period is the same with the twelve hundred and sixty days of ver. 6. But in no other sense can they be considered the same than by understanding a time to signify a year; times, two years; and half a time, half a year; i.e. three years and a half. And as each prophetic year contains three hundred and sixty days, so three years and a half will contain precisely twelve hundred and sixty days. The Apocalypse being highly symbolic, it is reasonable to expect that its periods of time will also be represented symbolically, that the prophecy may be homogeneous in all its parts. The Holy Spirit, when speaking of years symbolically, has invariably represented them by days, commanding, e. gr., the prophet Ezekiel to lie upon his left side three hundred and ninety days, that it might be a sign or symbol of the house of Israel bearing their iniquity as many years; and forty days upon his right side, to represent to the house of Judah in a symbolic manner, that they should bear their iniquity forty years. The one thousand two hundred and threescore days, therefore, that the woman is fed in the wilderness, must be understood symbolically, and consequently denote as many natural years. The wilderness into which the woman flies is the Greek and Latin worlds, for she is conveyed into her place by means of the two wings of the great eagle. We must not understand the phrase flying into her place of her removing from one part of the habitable world into another, but of her speedy declension from a state of great prosperity to a forsaken and desolate condition. The woman is nourished for one thousand two hundred and threescore years from the face of the serpent. The empire in the East and West were destined, in the course of the divine providence, to support the Christian religion, at least nominally, while the rest of the world should remain in pagan idolatry or under the influence of the dragon, here called the serpent because he deceiveth the whole world. The words of the prophecy are very remarkable. The
The flood cast out by the REVELATION. serpent after the woman.

Christian church is said to be supported by the eastern and western empires, two mighty dominations; and at the same time situated in the wilderness, strongly denoting that, though many professed Christianity, there were but very few who “kept the commandments of God, and had the testimony of Jesus Christ.”

Verse 15. And the serpent cast out of his mouth water as a flood.] The water here evidently means great multitudes of nations and peoples; for in chap. xvii. 15, the interpreting angel says, The waters which thou sawest—yea, nations, and multitudes, and nations, and tongues. This water then, which the dragon cast out of his mouth, must be an inundation of heathen barbarous nations upon the Roman empire, and the purpose which the dragon has in view by this inundation is, that he might cause the woman, or Christian church, to be carried away of the flood. Entirely swept away from the face of the earth. Dr. Mosheim, in the commencement of his second chapter upon the fifth century, observes “that the Goths, the Heruli, the Franks, the Huns, and the Vandals, with other fierce and warlike nations, for the most part strangers to Christianity, had invaded the Roman empire, and rent it asunder in the most deplorable manner. Amidst these calamities the Christians were grieved, nay, we may venture to say the principal, sufferers. It is true these savage nations were much more intent upon the acquisition of wealth and dominion than upon the propagation or support of the pagan superstitions, nor did their cruelty and opposition to the Christians arise from any religious principle, or from an enthusiastic desire to ruin the cause of Christianity; it was merely by the instigation of the pagans, who remained yet in the empire, that they were excited to treat with such severity and violence the followers of Christ.” Thus the woes which were denounced, ver. 12, against the inhabitants of the earth and of the sea, came upon the whole Roman world; for, in consequence of the excitement and malicious misrepresentations of the pagans of the empire, “a transmigration of a great swarm of nations” came upon the Romans, and ceased not their ravages till they had desolated the eastern empire, even as far as the gates of Byzantium, and finally possessed themselves of the western empire. “By,” says Dr. Robertson, in the introduction to his History of Charles V., Vol. I., pp. 11, 12, edit. Lond. 1800, “a man was called to fix upon the period in the history of the world, during which the condition of the human race was most calamitous and afflicted, he would, without hesitation, name that which elapsed from the death of Theodosius the Great to the establishment of the Lombards in Italy, a period of one hundred and seventy-six years. The contemporary authors who beheld that scene of desolation, labour and are at a loss for expressions to describe the horror of it. The scourge of God, the destroyer of nations, are the dreadful epistles by which they distinguish the most noted of the barbarous leaders; and they compare the ruin which they had brought on the world to the havoc occasioned by earthquakes, conflagrations, or deluges, the most formidable and fatal calamities which the imagination of man can conceive.” But the subtle design with the serpent or dragon had in view, when he vomited out of his mouth a flood of waters, was most providentially frustrated; for

Verse 16. The earth helped the woman.] Nothing, indeed,” as Bishop Newton excellently observes, “was more likely to produce the ruin and utter overthrow of the Christian church than the irruption of so many barbarous nations into the Roman empire. But the event proved contrary to human appearance and expectation: the earth swallowed up the flood; the barbarians were rather swallowed up by the Romans, than the Romans by the barbarians; the heathen conquerors, instead of imposing their own submitted to the religion of the conquered Christians; and they not only embraced the religion, but adopted even the laws, the manners, the customs, the language, and the very name, of Romans, so that the vices were in a manner absorbed and lost among the vanquished.” See his Dissertations on the Prophecies, in loc.

Verse 17. And the dragon was wroth with the woman.] The heathen party, foiled in their sanguinary attempt to destroy Christianity, were greatly exasperated, and endeavoured to excite the hatred of the multitudes against the religion of Jesus. “They alleged that before the coming of Christ the world was infected with peace and prosperity; but that since the progress of their religion everywhere, the gods, i.e. with indignation to see their worship neglected, in their altars abandoned, had visited the earth with those plagues and desolations which increased every day.” See Mosheim’s Ecclesiastical History, Ge. V., Part 1, and other works on this subject.

Went to make war with the remnant of her seed, the dragon aforesaid, i.e. into the wilderness, whither the woman had fled; and in secret formed a new species of persecution, erected only against the remnant of her seed, the remnant of the commandments of God, and have the testimony of Jesus Christ. See on verse 13 of the following chapter for an illustration of this remarkable

CHAPTER XIII.

The beast rising out of the sea with seven heads, ten horns, and ten crowns, 1. His description, power, blasphemy, cruelty, &c., 2—10. The beast coming out of the earth with horns, deceiving the world by his false miracles, and causing every one to receive a mark in their right hand, 11—17. His number, 666, 18.
AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his ten horns ten crowns, and upon his head the name of blasphemy.

CHAP. XIII.

NOTES on CHAP. XIII. by J. E. C. (com. 1. And I stood upon the sand of the sea, and a beast rise up out of the sea.) Before we can understand the interpretation of this chapter, it will be necessary to ascertain the meaning of the symbol of the beast, as the want of a proper understanding of this term has probably been one reason so many discordant hypotheses have been published to the world. In this investigation it is impossible to resort to a higher authority than scripture, the Holy Ghost is his own interpreter. What is referred to by the term beast in any one prophetic vision, the same species of thing must be referred to by the term whenever it is used in a similar sense in any other part of the sacred oracles, and therefore laid this foundation, the angel's interpretation of the last of Daniel's four beasts need not be produced, an account of which is given in the seventh chapter of this prophet. Daniel being desirous to "know the truth of the fourth beast it was diverse from all the others, exceeding dreadful and of the ten horns that were on his head," the prophet interprets the vision: "The fourth beast be the fourth kingdom upon earth, which shall divers from all kingdoms, and shall devour the earth, and shall tread it down, and break it in pieces, and the ten horns out of this kingdom are kings that shall arise," etc. In this scripture it is distinctly declared that the fourth beast should be the fourth kingdom upon earth; consequently, the fourth beast seen by Daniel are four kingdoms: hence the beast is the symbolic prophecy of a kingdom.

Having seven heads and ten horns, and upon his horns ten crowns) The beast here described is the Latin empire, which supported the Roman or Latin church; for it has upon his horns ten crowns, i.e. is an empire composed of ten distinct monarchs in the interest of the Latin church. See the heads and horns fully explained in the notes on chap. xiii. 10, 12, 16.

As the phrases Latin church, Latin empire, etc., are not very generally understood at present, and will occur frequently in the course of the notes on this and the xivth chapter, it will not be improper here to explain them. During the period from the division of the Roman empire into those of the east and west, till the final dissolution of the western empire, the subjects of both empires were equally known by the name of Romans. Soon after this event the people of the west lost almost entirely the name of Romans, and were denominates after their respective kingdoms which were established upon the ruins of the western empire. But as the eastern empire escaped the ruin which fell upon the western, the subjects of the former still retained the name of Romans, and called their dominion 'The Eastern Roman, the Roman empire,' by which name this monarchy was known among them till its final dissolution in 1453, by Mohammed II., the Turkish Sultan. But the subjects of the eastern emperor, ever since the time of Charlemagne or before (and more particularly in the time of the Crusades and subsequently), called the western people, or those under the influence of the
REVELATION.

was like unto a leopard, * and his feet were as the feet of a bear, * and his mouth as the mouth of a lion: and * the
dragon gave him his power, * and his seat, * and great
authority.

3 And I saw one of his heads * i.e. used it in an injurious sense; for he only is the Jew who is one inwardly. Hence the term is also used to the synagoge of Satan is a name of blasphemy, i.e. a sacred name blasphemed. A name of blasphemy, or a blasphemous appellation, is said to be applied upon all the seven heads of the beast. To determine what this name is, the meaning of the seven heads of this place must be ascertained. If the reader refers to the notes on chap. xvii. 8, 10, 11, he will find the heads are explained to have double meaning, viz., that they signify the seven electorates of the German empire, and also seven forms of Latin government. As this is the first place in which the heads of the beast are mentioned with any description it is reasonable to expect that that significance of the heads which is first in order in the angel's interpretation, chap. xvii. 9, must be what is here intended. This is, "the seven heads are seven mountains which the woman sitteth;" the name of blasphemy will consequently be found upon the seven elevens of Germany. This, therefore, can be no other than that which was common, not only to the electorate, but also to the whole empire of Germany, or that which is known one of Bavarum Imperium Romanum, "The Sacra (or Holy) Roman empire." Here is a sacred appellation blasphemed by its application to the principal power of the beast. No kingdom can properly be called holy but that of Jesus; therefore it will be blasphemy to unite this epithet with any power. But it must be horrifying blasphemy: a name has been invented to show how idolatrous is the system of worship. It is impossible therefore its assumption of sacred or holy (this appellation was originally given to the empire by the main support of what is termed the Catholic church, the emperor being styled, as the account, Christ's temporal vice upon earth; and in the highest sense the words can be taken, a name of blasphemy. The name of blasphemy is very properly said to be upon the seven heads of the beast, or seven electors of the German empire, because the electors are called Sacri Imperii Principes Electores, Princes, Electors of the Holy Empire; Sacri Romani Imperii Electores of the Holy Roman Empire.

Verse 2. * And the beast which I saw was like a leopard.

This similitude of the beast to a leopard appears to be an allusion to the third beast of Daniel, which is well known to represent the empire of the Greeks. The Latin empire greatly resembled it.

A description of the beast

A. M. cir. 4100. A. D. cir. 96. Inscr. Flavio

Romish church, Latinus, and their church the Latin
close, and the western people, in return, denomi-
nated the eastern church the Greek church, and the
members of it Greeks. Hence the division of the
Christian church into those of the Greek and Latin.
For a confirmation of what has just been said the
reader may consult the Byzantine writers, where he
will find the appellations Paganorum et Apostolorum
Romani and Latinus, used in the same sense here mentioned in very numerous instances. The members of the Roman church have not been named Latinus by the Greeks alone; this term is also used in the public instruments drawn up by the general popish councils, as may be
instituted in the following words which form a part of a decree of the council of Basel, dated Sept. 26, 1437: Copiosisimus subventionem pro unione Grecorum cum Latinis, "A very great convention for the union of the Greeks with the Latinus." Even in the very papal bulls this appellation has been acknowledged, as may be seen in the edict of Pope Eugenius IV., dated Sept. 17, 1437, where in one
place mention is made of Ecclesiae Latitorum quae tua unio, "the desired union of the church of the Latinus;" and in another place we read, Nec suprasequae omnia probaerut opus tani it, et servandus Latinus ecclesiae honoris, "that no means might be left untried of prosecuting so pious a work, and of preserving the honour of the Latin church." See Cora Diplomatique, Tom. III., pp. 32, 35. In a bull of the same pontiff, dated Sept. 1458, we have Sanctissima Latiorum at Grecorum unio, "the most holy union of the Greeks with the Latinus." See Bail's Summa Conciliorum, in loc. By the Latin empire is meant the whole of the powers which support the Latin church.

And upon his head the name of blasphemy. ] Oscepa (blasphemy; A name of blasphemy. This has been variously understood. Jerome and Prosper give it as their opinion that the name of blasphemy consists in the appellation urba eterna, eternal city, applied to Rome; and modern commentators refer to it to the idolatrous worship of the Romans and pagans. Before we attempt to ascertain the meaning of this passage, it must be first defined what the Holy Spirit means by a name of blasphemy. Blasphemy in scripture, signifies impious speaking when applied to God, and injurious speaking when directed against our neighbour. A name of blasphemy is the prostitution of a sacred name to an unholy purpose. This is evident from the 9th verse of the second chapter of the Apocalypse, where God says, "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." These wicked men, by calling themselves Jews, blasphemed the name, 2072
ch. xvii. 8. — ch. xviii. 10.

And the dragn gave him his power, and his seat, and great authority. It was said of the dragon, in chap. xii. 8, that his place was found no more in heaven; the dragon here cannot therefore be the heathen Roman empire, as this was abolished previously to the rising up of the beast. It must then allude to the restoration of one of its great power and authority: the beast, as will be seen in the explanation of the following verse, and more fully in the notes on chap. xvii.

And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. 4 And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? 

and all the world wondered after the beast. 4 And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?
The beast speaks great

A. D. civ. 4100.
A. D. cir. 96.
Imp. Flavius
Dominicus Can.
Aug. et Nerv.

5 And there was given unto him a mouth speaking great
things and blasphemies; and
power was given unto him to
continue forty and two months.

* Dan. vii. 8, 11, 25. xi. 35.— Or, to make war.

earth, and not world as in our translation, the Latin
world, which is the earth of the beast, is here in-
tended; and the meaning of the passage consequently
is, that the whole body of the Roman Catholics were
affected with great astonishment at the mighty sway
of the Latin empire, considering it as a great and
holy power.

Verse 4. And they worshipped the dragon. Wor-
shipping the dragon here evidently means the volun-
tary religious subjection of the members of the
Latin church to the revived western empire, because
of the eminent part it has taken in the support of
their faith.

And they worshipped the beast. Not only the
dragon or revived western empire was worshipped;
the beast, the whole Latin empire, is a partner in the
adoration. The manner in which it is worshipped
consists in the subjects of—

Saying, Who is like unto the beast? Is it not the
only holy power in the universe? Is it possible for
any person not a subject of it to be saved?

Who is able to make war with him? Can any
nation successfully fight with it? Is not the
Roman empire, which is its principal bulwark, invic-
tissimum, most invincible? Invictissimus, most
invincible, was the peculiar attribute of the emperors
of Germany. See Modern Universal History, Vol.
XXXII., p. 107.

Verse 5. And there was given unto him a mouth
speaking great things. That is, There was given to
the rulers of the Latin empire, who are the mouth
of the beast (and particularly the Roman emperors
of Germany), power to assume great and pompous
titles, indicative of their mighty sway over many
subjugated countries (see the imperial instruments
of the middle centuries in the Corps Diplomatique),
and also to utter against their opponents the most
terrible edicts.

And blasphemies. The system of worship sup-
ported by the beast is a system of blasphemy, as
there will be occasion to show presently.

And power was given unto him to continue forty
and two months. As these forty-two months are
prophetic, they must mean so many years as there
are days contained in them; viz. 1290, each month
containing 30 days. The beast, therefore, will con-
tinue in existence at least 1290 years; but when the
termination of this period will take place is difficult
to say, as the beginning cannot be at present indi-
uitably ascertained.

Verse 6. And he opened his mouth in blasphemy
against God, to blaspheme his name. The Latin

REVELATION.

A. M. d. 116.
A. D. cir. 96.
Imp. Pius
Dominicus Can.
Aug. et Nerv.

6 And he opened his mouth in blasphemy against God, to
blaspheme his name, * and his

empire is here represented as a blasphemous pow
in three respects. First, he blasphemes the same
God. This has been most notoriously the case with
the different popish princes, who continually blas-
pheme the sacred names of God by using them
their desire of worship. The mouth of blasphemy
against God cannot be more evident than in the
following impious words which form a part of the
Golden Bull published by Charles IV. in January,
1366: "But thou, envy, how often hast thou tem-
ted to ruin by division the Christian empire,
which God hath founded upon the three ord
virtues, faith, hope, and charity, as upon a holy
indivisible Trinity, vomiting the old venom of di-
cord among the seven elections, who are the sons
and seven principal members of the holy empire; by
the brightness of whom the holy empire ought to
be illuminated as by seven torches, the light of which
is reinforced by the seven gifts of the Holy Spirit."

* Ch. xi. 2. xii. 6.— John i. 14. Col. ii. 9.

And his tabernacle. Tabernacle is any kind of
dwelling-place, and in an eminent sense among
the Jews was a kind of tent to take up and down an
occasion required, which was as it were the place of
the Most High, the dwelling of the God of Israel.
It was divided into two partitions, one called the
Holy Place, and the other the Most Holy Place.
The latter of which, before the building of the
temple, the ark of the covenant was kept, which
was a symbol of God's gracious presence with the
Jewish church. All this the author of the Epistle
the Hebrews, in the eighth and ninth chapters,
explains to prefigure the human nature of Christ. To
the beast's blasphemy of the tabernacle of God is
therefore, as Dr. More and others properly obser
v that, his impious doctrine of transubstantiation,
in which it is most blasphemously asserted that the
sacrament of the bread and wine in the sacrament is
literally converted, by the consecration of the priest, into
the very body and blood of Jesus Christ! This doctrine
was first advanced among the Latins in the 13th
century; and in 1215 fully received as an article
of the Roman Catholic faith. It is in the pages of
ecclesiastical history to record the incredible mobs
which have been married by the papists for her
non-reception of this most unscriptural and anti-

And them that dwell in heaven.] By heaven is here
meant the throne of God, and not the throne of the
beast, because it is against God the beast blasphemes.
This must therefore allude to his impious adoration
of the saints and angels, whose residence is in heaven.

He blasphemes against God by paying that

The beast makes war with the saints, and overcomes them. 

And it was given unto him to make war with the saints, and to overcome them: and power was given him over all nations, and kings, and all the world.

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain, from the foundation of the world.

If any man have an ear, let him hear.

He that killeth with the sword must be killed with the sword.

2094 the Greeks were expelled Constantinople by the Latins, who set up an empire there which continued about fifty-seven years. The total overthrow of the Latin states in the East soon followed the recovery of Constantinople by the Greeks; and in 1301 the Latin empire in the East was entirely dissolved. Thus the Latins have had power over the whole world: professedly Christian: but it is not said that the whole world was in utter subjection to him, for we read in the following verse,

And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb. The earth here is the Latin world, as has been observed before in similar cases. The meaning therefore is, that all the corrupt part of mankind who are inhabitants of the Latin world shall submit to the religion of the empire, except, as Bishop Newton expresses it, "those faithful few whose names, as citizens of heaven, were enrolled in the registers of life."

Slain from the foundation of the world. That is, of the Christian world; for this has been shown to be the meaning of all kindreds, and tongues, and nations. The year of the crucifixion is properly the commencement of Christianity, as the apostles then first began to promulgate the religion of Christ with the Holy Ghost sent down from heaven. But as Jesus Christ was in the divine purpose appointed from the foundation of the world to redeem man by his blood, he therefore is, in a very eminent sense, the Lamb slain from the foundation of the world, i.e. from the creation.

If any man have an ear, let him hear. These words are evidently introduced to impress the reader with the awfulness of what has just been spoken—all shall worship him whose names are not written in the book of life, as well as to fix his attention upon the following words:

He that killeth with the sword must be killed with the sword. The Latin empire here spoken of must go into captivity, because it has led into captivity, by not only propagating among the various nations its abominable anticristian system, but also in compelling them to embrace it under the penalty of forfeiting the protection of the empire.
Another beast with two horns.
A. M. cir. 4100.
A. D. cir. 96.
Imp. flavo
Dominus Luna.
Aug. et Nerva.

REVELATION.

11 And I beheld another beast *coming up out of the earth*; and he had two horns like a lamb, and he speake like a dragon.

**xi. 7.**

* Ch.

of God. This prophecy will not receive its full accomplishment till the kingdoms of this world become the kingdoms of our Lord and of his Christ.

Here is the patience and the faith of the saints.

By these words, as Dr. Mitchell observes, "God calls upon his saints to keep in view, under all their persecutions, his retributive justice; there is no violence that has been exercised upon them but what shall be retalied upon the cruel and persecuting government and governors of the Latin empire."

Verse 11. *And I beheld another beast coming up out of the earth.* As a beast has already been shown to be the symbol of a kingdom or empire, the rising up of this second beast must consequently represent the rising up of another empire. This beast comes up out of the earth; therefore it is totally different from the preceding, which rose up out of the sea. Earth here means the Latin world; for this word has been shown to import this already in several instances; the rising up of the beast out of this earth must, consequently, represent the springing up of some power out of a state of subjection to the Latin empire; therefore the beast, here called another beast, is another Latin empire. This beast is the spiritual Latin empire, or, in other words, the Romish hierarchy; for with no other power can the prophetic description yet to be examined be shown to accord. In the time of Charlemagne the ecclesiastical power was in subjection to the civil, and it continued to be so for a long time after his death; therefore the beast, whose deadly wound was healed, ruled over the whole Latin world, both clergy and laity; these, consequently, constituted but one beast or empire. But the Latin clergy kept continually gaining more and more influence in the civil affairs of the empire, and in the tenth century their authority was greatly increased. In the subsequent centuries the power of the Romish hierarchy ascended even above that of the emperors, and led into captivity the kings of the whole Latin world, as there will be occasion to show in commenting upon the following verses. Thus the Romish hierarchy was at length entirely exempted from the civil power, and constituted another beast, as it became entirely independent of the secular Latin empire. And this beast came up out of the earth; that is, the Latin clergy, which composed a part of the earth or Latin world, raised their authority against that of the secular powers, and in process of time wrested the superintendence of ecclesiastical affairs from the secular princes.

*And he had two horns.* As the seven-headed beast is represented as having ten horns, which signify so many kingdoms leagued together to support the Latin church, so the beast which rises out of the earth has also two horns, which must consequently represent two kingdoms; for if horns of a beast mean kingdoms in one part of the Apocalypse, kingdoms must be intended by this symbol whenever it is used in a similar way in any other part of this book. As the second beast is the spiritual Latin empire, the two horns of this beast denote that the empire thus represented is composed of two distinct spiritual powers. These, therefore, can be no other, as Bishop Nvars and Faber properly observe, than the two independent branches of the Romish hierarchy, i.e., the Latin clergy, secular and secular. "The first of these branches is the parochial clergy; the second comprehends the whole body of parish clergy." These two grand branches of the hierarchy originally constituted but one dominion, as the east as well as the other clergy were in subjection to the bishops; but the subjection of the monks to the diocesan became by degrees less apparent; and a process of time, through the influence and authority of the Roman pontiffs, they were entirely exempt from all episcopal jurisdiction, and thus became spiritual power, entirely independent of that of secular clergy.

Like a lamb. As lamb; in other parts of the Apocalypse, evidently means Christ, who is the Lamb of God which taketh away the sin of the world, and has a similar import in this passage; therefore the meaning here is evidently that the two horns of the beast, or the regular and secular clergy, profess to be the ministers of Christ, to be like him in innocence and humility, and to teach nothing that is contrary to godliness. The two-horned beast, or spiritual Latin empire, has in reality the name, and in the eyes of the Latin world the appearance, of a Christian power. But he is only so in appearance, and is alone among his deluded votaries; for when he spake,

*He spake as a dragon.* The doctrines of the Romish hierarchy are very similar to those contained in the old heathen worship; for he has introduced "a new species of idolatry, nominally different, but essentially the same, the worship of angels and saints instead of the gods and demi-gods of antiquity."

Verse 12. *And he exerciseth all the power of the first beast before him.* In the preceding verse the two-horned beast was represented as rising out of the earth, that is, obtaining gradually more and more influence in the civil affairs of the Latin world. But he is represented as having obtained the dominion and management of all the power of the first beast or secular Latin empire before him, conquer over all.
He causes fire to come down from heaven.

CHAP. XIII.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

14 And deceiveth them that dwell on the earth by the power of the deceitful arts of the false prophet, and by those signs which he hath power to do in the presence of the kingdom.

A. M. cir. 4100. A. D. cir. 96. 
Imag. Florio 
Dominico Cass. 
Aug. et Nerv. 

Ver. 4. — Ver. 3. — Deut. viii. 1, 2, 3. Matt. xxiv. 34. 2 Thes. ii. 5. Ch. xvi. 14.

4 1 Kings viii. 38. 2 Kings i. 10, 19. — Ch. xii. 9, xiii. 20.

power of the first beast before him, and causeth the earth and the sea which dwell therein to worship the first beast, whose deadly wound was healed.

d temporal and political affairs of the greatest consequence; in composing the differences of princes, concluding treaties of peace, concerted alliances, presiding in cabinet councils, governing courts, levying taxes, and other occupations not only remote from, but absolutely inconsistent with, the monastic character and professed end of their order. We must not, however, imagine that all the Mendicant Friars attained to the same degree of reputation and authority; for the power of the Dominicans and Franciscans surpassed greatly that of the two other orders, and rendered them singularly conspicuous in the eyes of the world.

During two centuries these two fraternities governed, with an almost universal and absolute sway, both state and church; filled the most eminent posts, ecclesiastical and civil; taught in the universities and churches with an authority before which all opposition was silent; and maintained the pretended majesty and prerogatives of the Roman pontiffs against kings, princes, bishops, and heretics, with incredible ardour and equal success. The Dominicans and Franciscans were, before the Reformation, what the Jews were; so long as the wealth and glory of the church continued to flourish, so long did its power and authority continue invincible.

As the pontiffs, observing Moehelim, allowed these four Mendicant orders the liberty of travelling wherever they thought proper, of conversing with persons of all ranks, of instructing the youth and the multitude wherever they went; and as these monks exhibited, in their outward appearance and manner of life, more striking marks of gravity and holiness than were observable in the other monastic societies; they arose at once to the very summit of fame, and were regarded with the utmost esteem and veneration throughout all the countries of Europe. The enthusiastic attachment of these sanguineous beggars went so far that, as a sort of the most authentic records, several times were divided, or cantoned out, into four parts, with a view to these four orders; the first part was signed to the Dominicans, the second to the Franciscans, the third to the Carmelites, and the fourth to the Augustinians. The people were unwilling to divide the sacraments from any other hands than those of the Mendicants, to whose churches they owed all to perform their devotions while living, and were extremely desirous to deposit there also their mains after death; all which occasioned grievous complaints among the orders. To whom the care of souls was committed, and who considered themselves as the spiritual guides of the multitude, or did the influence and credit of the Mendicants! and here: for we find in the history of this (thirteenth century) and the succeeding ages that they were employed, not only in spiritual matters, but also in
An image of the beast is made, to which life is given.

earth * by the means of those
miracles which he had the
to do in the sight of the
beast; saying to them that
dwell on the earth, that they should make an
image to the beast, which had the
wound by a sword, * and
did live.
15 And he had power to give
* life unto the image of the beast, that is
with the destruction of whatever is the cause of it.

Thus the wrath of God is likened to fire, Ps. xxv. 7, 8; Jer. iv. 4. Therefore the fire which the
destroying fire he causeth to come down from the heavens or throne of the Latin emperors, and that upon authority through their judicial tribunals. He maketh fire come down from heaven: he compleateth secular princes to war against heretics; and if any rebel against his authority he immediatly puts them under the beast. Their princes, that is, the Latin emperors, all those who oppose their authority herein, they have instituted tribunals to try the cause of heresy, and all those that would not submit to the idolatry of the two-horned beast, they have condemned to various kinds of tortures and deaths. It is said of the false prophet, in the apocalyptic scripture, is not unfrequently used for a preacher or exposuer of Latini's Word. See 1 Cor. xv. 5. It hence follows that the

idolatry over the whole earth, and to extend the
sphere of their domination. Here we have also an
illustration of that remarkable passage in chap. xvi.
10, the kingdom of the beast, i. e. the kingdom of the
kingdom; i. e. it is a solitary, but in reality expressed with wonderful precision. The fifth vial is poured out upon the throne of the beast, and his kingdom is darkened, i. e. the Latin kingdom in subjection to the Latin kingdom or the secular Latin empire.

Verse 13. And he doeth great wonders] That we may have the greatest assurance possible that the two-horned beast is the spiritual Latin empire, it is called in chap. xix. 20, a passage illustrative of the one now under consideration, the false prophet, "than which," as Bishop Newton observes, "there cannot be a stronger or plainer argument to prove that false doctors or teachers were particularly designed;" for prophet, in the scriptural style, is not unfrequently used for a preacher or exposuer of God's word. See 1 Cor. xiv. 5. It hence follows that the two-horned beast is an empire of false doctors or teachers.

In order to establish the Latin church upon a
foundation that can never fail, the false prophet
doth great wonders—he attempts the most wonderful and prodigious exploits, and is crowned with incredible success. He has the art to persuade his followers that the clergy of the church of Rome are the only true ministers of Christ; that they have such great influence in the court of heaven as to be able, not only to forgive sins, but also to grant indulgences in sin, by paying certain stipulated sums. He persuades them too that they can do works of supererogation. He pretends that an incredible number of miracles have been wrought and are still working by the Almighty, as so many evidences of the great sanctity of the Latin church; and the false prophet has such an astonishing influence over his flock, as to cause them to believe all his fabulous legends and lying wonders. He pretends also (and is believed!) that his power is not confined to this world; that he is able by his prayers to deliver the souls of the deceased from what he calls purgatory, a place which he has failed to exist for the purification of sinful souls after their departure from this world. His wonderful exploits, in being able to induce men possessed of reasonable faculties to believe his monstrous absurdities, do not end here; he even

Maketh fire come down from heaven—in the right of
men] Fire in scripture, when it signifies wrath, represents that species of indignation which is attended
All are obliged to receive a mark image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

And he caused all, both small and great,

Verse 15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.] I would just observe that the Brahmans, by repeating benedictions, called adoration, by associating the gods, it is well known, and invoking, in the names of the gods recently made, before it is worshipped; afterwards, being supposed to be the residence of the god x goddess it represents, it has a legal right to worship. On this verse the learned bishop observes: 'The influence of the two-horned beast, or corrupted clergy, is further seen in persuading and inciting mankind to make an image to the beast which shall be round by a sword and did live. This image must representative of the beast is the pope. It is properly the idea of the church. He represents in himself the whole power of the beast, and is the end of all authority, temporal as well as spiritual. It is nothing more than a private person, without power and without authority, till the two-horned east or corrupted clergy, by choosing him pope, give him the papacy, and enable him to speak and utter is decree, and to persecute even to death as many refuse to submit to him and to worship him. As soon as he is chosen pope he is clothed with the pontifical robes, and crowned and placed upon the altar. The cardinals come and kiss his feet, which ceremony is called adoration. They first elect and then venerate their pope. In the annals of Martin V., here two are represented crowning the pope, and kneeling before him, with this inscription, Quem vult adorari; 'Whom they create, they adore.' He who desires to be king to the ten kingdoms of the earth, and is the power, as far as he is able, all who will acknowledge his supremacy to be put to death.' he great ascendancy which the popes have obtained over the kings of the Latin world by means of a Roman hierarchy is sufficiently marked in the story of Europe. As long as the great body of the people were devoted to the Roman Catholic idolatry, it was in vain for the kings of the different Roman Catholic countries to oppose the increasing usurpation of the popes. They ascended, in spite of all position, to the highest pinnacle of human greatness; for even the authority of the emperors themselves was established or annulled at their pleasure. The high sounding tone of the popes commenced in Gregory VII., A.D. 1073, commonly known by the name of Hildebrand, who aimed at nothing less than universal empire. He published an anathema against those who received the investiture of a bishopric or abbey from the hands of a layman, as also against

those by whom the investiture should be performed. This measure being opposed by Henry IV., emperor of Germany, the pope deposed him from all power and dignity, regal or imperial. See Corps Diplomatique, Tom. I., page 83. Great numbers of German princes sided with the pope; and if the emperor had found himself under the necessity of going (in January 1077) to the bishop of Rome to implore his forgiveness, which was not granted him till he had fasted three days, standing from morning to evening barefooted, and exposed to the inclemency of the weather! In the following century the power of the pope was still further increased; for on the 23rd of September, 1122, the emperor Henry V. gave up all right of conferring the regalia by the ceremony of the ring and crosier, so that the chapters and communities should be at liberty to fill up their own vacancies. In this century the election of the Roman pontiffs was confined by Alexander III. to the college of cardinals. In the thirteenth century the popes (Dr. Mosheim observes) "invented that pernicious maxim, that the bishop of Rome is the supreme lord of the universe, and that neither princes nor bishops, civil governors nor ecclesiastical rulers, have any lawful power in church or state but what they derive from him. To establish their authority both in civil and ecclesiastical matters upon the firmest foundation, they assumed to themselves the power of disposing of the various offices of the church, whether of a higher or more subordinate nature, and of creating bishops, abbots, and canons, according to their fancy. The first of the pontiffs who usurped such an extravagant extent of authority was Innocent III. (A.D. 1198—1216), whose example was followed by Honorius III. (A.D. 1227), Gregory IX. (A.D. 1227), and several of their successors." Thus the plenitude of the papal power (as it is termed) was not confined to what was spiritual; the Roman bishops "dechanced monarchs, disposed of crowns, absolved subjects from the obedience due to their sovereigns, and laid kingdoms under interdicts. There was not a state in Europe which had not been disquieted by their ambition. There was not a throne which they had not shaken, nor a prince who did not tremble at their presence." The point of time in which the Roman bishops attained their highest elevation of authority was about the commencement of the fourteenth century. Boniface VIII., who was pope at this time, outstripped all his predecessors in the high sounding tone of his public decrees. According to his famous bull Unam Sanctam, published Nov. 18, 1302, "the secular
The number of the beast: he that had the mark, or *the name of the beast,* or *the number of his name.*

18 *Here is wisdom: Let him that hath understanding count the number of the beast: *for it is the number of a man; and his number is Six hundred threescore and six.*

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REVELATION.

six hundred and sixty-six.

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A. M. 5956.
A. D. 536.
Imag. F. 143.
Dominus C. 14.
Aug. et Novm.

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power is but a simple emanation from the ecclesiastical; and the double power of the pope, founded upon holy scripture, is even an article of faith. God," said he, "has confided to Saint Peter, and to his successors, two swords, the one spiritual, the other temporal: the one to be exercised by the church itself; and the other, by secular powers for the service of the church, and according to the will of the pope. The latter, that is to say the temporal sword, is in subjection to the former, and the temporal authority depends indispensably on the spiritual power which judges in, while God alone can judge the spiritual power. Finally," he adds, "it is necessary to salvation for every human creature to be in subjection to the Roman pontiff." The false prophet says "to them that dwell upon the earth, that they should make him an image to the beast that had the wound by a sword, and did live;" that is, the Roman priesthood preached up the pope's supremacy over temporal princes; and, through their astonishing influence on the minds of the people, the bishop of Rome at last became the supreme sovereign of the secular Latin empire, and thus was at the head of all authority, temporal and spiritual.

The papists have in their various superstitions professed to worship God. But they are said, in the unerring words of prophecy, to worship the dragon, beast, and image of the beast, and to blaspheme God; for they received as holy those commandments of men that stand in direct opposition to the sacred scriptures, and which have been imposed on them by the Romish bishops, aided by the secular powers. *"God is a Spirit, and they who worship him must worship him in SPIRIT and in TRUTH."*

Verse 16. *And he caused all, both small and great, rich and poor, free and bond, to receive a mark.* To ascertain the meaning of the mark which the two-horned beast causes all orders and degrees of men in the Latin world to receive, we need only refer to chap. xiv. 11, where the mark imposed by the two-horned beast is called the *mark of his name.* The name of the beast is the Latin empire; the *mark of his name* must therefore be *his Latin worship:* for this very reason, he that had the mark, or false prophet, who causes all descriptions of persons to receive it. Now it is well known that the continual employment of the Latin clergy is to enforce the Latin idolatry upon their flocks. The mass and offices of the church, which are in Latin, and contain the sum and substance of their idolatrous worship, are of different kinds, and abound in impious prayers to the Virgin Mary, and the saints and angels. In a word, the Latin worship is the universal badge of distinction of the Latin church, from all other churches on the face of the earth; and is therefore the only infallible mark by which a genuine papist can be distinguished from the rest of mankind. But the two-horned beast causes all to receive this mark——

"In their hand, or in their forehead." *Bec hand* in scripture language, when used figuratively, represents the physical power of the person of what it is spoken; and when applied to God signifies a signal manifestation of divine power against his enemies, and in behalf of his people. See Ex. xxvi. 6, xlii. 6, xlvii. 8, xlvi. 4, &c. The reception of the mark in the right hand must therefore mean, that all receiving it devote the whole powers of their mind and body to the propagation of the Latin worship, to the enmity of all they denominate heretics of their church. But some receive the mark is for *foreheads.* By any thing being impressed upon *foreheads,* is meant the public profession of whatever is inscribed or marked upon it. See chap. ix. 3, xiii. 6, &c. The mark of the beast being received is *forehead, therefore, means that all those who make a public profession of the Latin worship, whereby it is evident to all that they form a part of the Latin church. Many may be marked in the right hand who are also marked on their foreheads, because it does not follow that those marked on their foreheads are also marked in their right hand; that is, it is not every individual that complies with the Latin worship who, to the utmost of his power, endeavours to propagate his religious system. Hence the propriety of the words "He causeth all—to receive a mark in their right hand, or in their foreheads."*

Verse 17. *And that no man might buy or sell, except he that had the mark.* "If any," observes Bishop Newton, "disent from the stated and sublunary forms, they are condemned and excommunicated heretics; and in consequence of that they are no longer suffered to *buy or sell;* they are interdicted from traffic and commerce, and all the benefits of civil society. So Roger Hoveden relates of William the Conqueror, that he was so dutiful to the King that he would not permit any one in his power to *buy or sell* any thing whose he found dissolved to the apostolic see. So the canon of the council of Latern, under Pope Alexander III., made such the Waldenses and Albigenses, enjoin, upon pain of anathema, that no man presume to entertain or else灶 them in his house or land, or exercise traffic with them. The synod of Tours in France, under the same pope, orders, under the like interdiction, that no man should presume to receive or assist them, not so much as to hold any communion with them to.
The demonstration of the number of the beast.

a .... 1   i .... 10  ρ .... 100
b .... 2   α .... 20  σ .... 200
g .... 3   ι .... 30  τ .... 300
δ .... 4   μ .... 40  υ .... 400
e .... 5   ν .... 50  φ .... 500
ξ .... 7   ε .... 70  χ .... 600
η .... 8   σ .... 80  ψ .... 700
θ .... 9   π .... 90  ω .... 800

The method just described of representing numbers by letters of the alphabet, gave rise to a practice among the ancients of representing names also by numbers. Examples of this kind abound in the writings of heathens, Jews, and Christians. When the practice of counting the number in names or phrases began first to be used, cannot be ascertained; it is sufficient for the illustration of the passage under consideration, if it can be shown to have been in existence in the apostolic age. Senea, who was contemporary with St. Paul, informs us, in his eighty-eighth epistle, that Apion the grammarian maintained Homer to have been the author of the division of his poems of the Iliad and Odyssey into forty-eight books; for a proof of which Apion produces the following argument: that the poet commenced his Iliad with the word μνημον, that the two first letters, whose sum is 48, might indicate such division. Lecoidas of Alexandria, who flourished in the reign of Nero, Varapolus, &c., carried the practice of computing the number in words so far as to construct equinumeral distichs; that is, epigrams of four lines, whose first hexameter and pentameter contain the same number with the other two. We will only notice two examples; the first is addressed to one of the emperors, the other to Poppaea, the wife of Nero.

Ουν οι τοι γραμμα γινελακενιν εν φροι.
Καλλις γε ακπονοι ει δους εις εινσα 
Περιλεγε, ουν τουτο εκεσινετα.
"The muse of Lecoidas of the Nile offers up to thee, O Caesar, this writing, at the time of thy nativity; for the sacrifice of Callopse is always without smoke: but in the ensuing year he will offer up, if thou wilt, better things than this."

From the numerical table already given, the preceding epigram may be shown to contain equinumeral distichs, as follows: ουν contains 424, i.e., 9, x 400, x 5, x 10; in all 424: ουν contains 239, i.e., o 200, o 70, o 10. In like manner ουν will be found to contain 379, γραμμα 185, γινελακενιν 404, εν 55, εινσα 1111, Καλλις 325, Νευροι 114, Μενα 711, Αποστολε 1704. The sum of all these is 5699, the number in the first distich. In the second distich, Καλλις contains 449, γε ακπονοι 272, ει δους 679, εις 215, x 5, χινσα 1156, Περιλεγε 267 (the subscribed iota being taken into the account), ουν 624, x 70, xενετα 1071. The sum of all 6696, which is precisely the same with that contained in the first distich.

Ουσαν παραμα γινελακενιν εν φροι
Τουτ ουν Νευροιν δει εννυφειν,
Ποτας, δες εναν Σεβαστοις κατε γερ ει
Λεωριν εκεν και κωρεα.

6 Q
The demonstration of the Revelation.

"O Poppoς, wife of Jupiter (Nero) Augusta, receive from Leonidas of the Nile a celestial globe on the day of thy nativity; for gifts please thee which are suited to thy imperial dignity and wisdom."

In this epigram each of the distichs contains the number 721 (i.e., 7, 70, 1, 50, q. 10, η 70, π 50, the sum of which is 751), μεγίστα 144, γεγυνακομέναν 404, έν 55, οίκους 1111, τοις 1707, αι 131, Νεόκλεισσος 806, έσε 136, ικανονικά 1704; the sum of all 6422. The numbers corresponding to the words of the second distich are, respectively, 223, 294, 465, 619, 416, 104, 280, 805, 301, 31, 1305, 75, 31, 988; the sum of which is also 6422.

This poet did not restrict himself to the construction of equinumeral distichs. The following is one of his distichs in which the hexameter line is made equal in number to its corresponding pentameter:

Ec nunc intr quaevis gentes, omnis dux doxov, Grai qui siuti duxi dux diem, illam.

"One line is made equal in number to one, not two to two; for I no longer approve of long epigrams."

In this distich the words of the hexameter line contain, respectively, the numbers 215, 450, 66, 1688, 534, 470, 474, and 394; the sum of which is 4111. The numbers corresponding to the words of the pentameter line are, respectively, 470, 104, 315, 1468, 336, and 1468; the sum of which is also 4111. The equinumeral distichs of Leonidas are contained in the second volume of Brunck and Jacob's edition of the Greek Anthology. It appears from ancient records that some of the Greeks in the early part of the second century, if it is in the apostolic age, employed themselves in counting the numbers contained in the verses of Homer to find out what two consecutive lines were ὑπογραφή or equinumeral. Aulus Gellius, the grammarian, who lived in the reigns of Hadrian and Antonius Pius, gives us an account (lib. xiv, cap. 6) of a person who presented him with a book filled with a variety of information collected from numerous sources, of which he was at liberty to avail himself in writing his Attic Nights. Among the subjects treated of in this book, we are informed by Gellius, was that of Homerian equinumeral verses. None of the examples are given by the grammarian; but Labbeus says, in his Bibl. Nov. MSS., p. 284, that the equinumeral verses are marked in the Codex 2216, in the French king's library. Gronovius, in his notes on Gellius, p. 560, has copied what he found in a MS. (No. 1468) upon this subject, viz., two examples out of the Hid, and one in the Odyssey. The examples in the Iliad are lines 254 and 256 of book vii, each containing 3806; and lines 206 and 307 of book xii, each containing 3948. The verses in the Odyssey (w, 110, 111) stated to be equinumeral in the MS. cited by Gronovius have not now this property, owing possibly to some corruption that may have taken place in the lines from frequent transcription.

For other examples of the computation of the number in words or phrases, the reader is referred to the Παραφυλογικά τοῦ Ἐκκλησίας, ibi, c. 7; ib. c. 24; and ib. M. c. 26. See also Martini leere Παραφυλογικά τοῦ Ἐκκλησίας, De Nupis Παραφυλογικά τοῦ Ἐκκλησίας, ibi. ii. c. 7; ib. i. p. 687; inc. 1291; Sibyll. Ossculum, ibi. i. 56.

Having thus shown that it was a practice in the apostolic age, and subsequently, to count the verse in words and phrases, and even in whole verses; will be evident that what is intended by 660, the Greek name of the beast (for it is in the new language that Jesus Christ communicated his revelation to St. John) contains this number. The names have been proposed from time to time applicable to the beast, and at the same time containing 660. We will only notice one example, namely, that famous one of Irenaeus, which has been propounded by almost all commentators who have given a sort of tolerable exposition of the Revelation. In word alluded to in Areopogos, the letters of which have the following numerical values: Α 30, ε 8, η 70, ι 10, ι 50, ο 70, ε 200; and if these be added together, the sum will be found to be equivalent to the number of the beast. This word was αρεως, Irenaeus, who lived in the second century, as then existing Roman empire; "for," says he, "are the Latins who now reign." Though it is evident from the notes on the preceding part of this chapter that the conjecture of Irenaeus respecting the note 660 having some way or other a reference to the empire of the Latins is well founded; yet it is evident in the doctrine of the word Arewog as, containing 660, it is not a proof that it has any such reference. Hence the Jews objected against Arewog, being not included in the prophecy from its orthography; it says he, it should be written Arewog. The objection of the learned Jews has very great force, evident from every Greek writer, except he who used the Greek word for Latins, in all of which is uniformly found without the diphthong. See also Polibius, Dionysius of Halicarnassus, Sambus, Thucydides, Diodorus Siculus, Plutarch, the Byzantine lexicon, etc. It hence follows that if the Greek word for Latins had been intended, the number would in Arewog, and not that in Arewog, would have been called the name of the beast. We have already observed that the beast is the Latin kingdom or empire; therefore, if this observation be correct, the Great Seal signifying the Latin kingdom must have this name.

The most concise method of expressing this was as follows, "If Arewog means, this is thus numbered:

<table>
<thead>
<tr>
<th>Letter</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Α</td>
<td>30</td>
</tr>
<tr>
<td>Ε</td>
<td>8</td>
</tr>
<tr>
<td>Η</td>
<td>70</td>
</tr>
<tr>
<td>Ι</td>
<td>10</td>
</tr>
<tr>
<td>Ι</td>
<td>50</td>
</tr>
<tr>
<td>Ο</td>
<td>70</td>
</tr>
<tr>
<td>Ε</td>
<td>200</td>
</tr>
</tbody>
</table>

Hence Αρεως 660 is thus represented.
The demonstration of the number of the beast.

B = 2
a = 1
b = 200
s = 10
λ = 30
σ = 5
τ = 10
ε = 1

688

No other kingdom on earth can be found to contain 686. This is then ὁ ἡμιδῶρ, the wisdom or demonstration. A beast is the symbol of a kingdom; therefore the preceding part of this chapter, to be the Latin kingdom; and ὁ ἡμιδῶρ must be shown to contain, exclusively, the number 686, is the demonstration.

Having demonstrated that ὁ ἡμιδῶρ βασιλεὺς, The Latin kingdom, is the name of the beast, we must examine what is intended by the phrase in the th verse, the name of the beast, or the number of his name. Bishop Newton supposes that the name of the beast, and the number of his name, mean the same thing; but this opinion is totally irreconcilable with what 5:5, where St. John informs us that he "saw it was a sea of glass mingled with fire, and there was a voice as the sound of many waters, and the sound of a great host." In this passage it is evident that the beast, his image, and the number of his name, stand on the sea of glass, having the harps of God. In the Latin kingdom, the number of his name is declared to be that of his name.

A solution of the whole mystery is as follows: the beasts of the Apocalypse, we have already shown, have the same appellation; that is to say, the name of the first and second beast is equally "βασιλεὺς, the Latin kingdom; therefore, by the name of the beast is meant the Latin kingdom, and by the number of his name is also meant the Latin kingdom. Hence only one of the beasts is numbered; a name that is not numbered is termed the name of the beast, and the numbered Latin empire enumerated the number of his name, or 686, exactly replete to an ancient practice already noticed, of reserving names by the numbers contained in them. Therefore the meaning of the whole passage that those who receive the false prophet do not excommunicate, or put out of the pale of his church, have the mark of the beast, that is, genuine papists, such as are actively or passively obedient to his idolatry. Those also escape his ecclesiastical excommunication who have the name of the beast, or the name of his name. By a person having the name of a beast is evidently meant his being a Latin, i.e., subject to the Latin empire, and consequently individual of the Latin world; therefore those who have the name of the beast, or the number of his name, are those that are subject to the Latin empire, or of the numbered Latin empire, viz., who are in subjection to the Latin empire secular or spiritual. All that were in subjection to the secular or spiritual power were not papists in heart; hence the propriety of distinguishing those which have the mark from those which have the name of the beast, or the number of his name. But which of the two beasts is it which God has numbered has not been a little contested. That it is the first beast which is numbered has been the prevailing opinion. On this side are Lord Napier, Whiston, Bishop Newton, Faber, and others. Among those that have supposed the second beast to be the one which is numbered are Dr. Henry More, Pyle, Kenyon, Galilaeus, Bicheno, Dr. Hoyle, &c. Dr. Gill and Reader assert that both beasts have the same number, and that the name is "Aureus." Though it has been demonstrated that the name of the beast is the Latin kingdom, it is impossible from the mere name to say whether it is the Latin empire secular or spiritual; hence the necessity of determining which of the two beasts God has computed. That it is the second beast which is numbered is evident from three different passages in the Apocalypse. The first is in chap. xii. 7, where it is said, "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Here the name of the beast is mentioned before the number of his name, which is a presumptive evidence that the name of the beast refers to the first beast, and the number of his name to the second. The second passage is in chap. xiv. 9, where mention is made of "them that had gotten the victory over the beast, and over his image, and over the number of his name, stand on the sea of glass, having the harps of God." In this passage it is evident that the beast, his image, and the number of his name, are perfectly distinct; therefore no two of them can mean the same thing. Hence what is meant by the name of the beast entirely different from that intended by the number of his name. But how can this be, when it is clearly declared that the number of the beast is 686, which number is declared to be that of his name? A solution of the whole mystery is as follows: the true or proper name of the beast, the beast, the image of the beast, and the number of the beast are four distinct and independent names. The beast, the Latin empire, is the beast; the image of the beast, the numbered Latin empire, is the false prophet.
The hundred and forty and four thousand were the number of the beast; for it is the number of a man: and his number is Six hundred threescore and six." Here is the solution of this mystery: let him that hath a mind for investigations of this kind, find out a kingdom which contains precisely the number 666, for this must be infallibly the name of the beast. If Anturv Baeblu, The Latin Kingdom, has exclusively this number. But both beasts are called by this name; which is, therefore, the one that is numbered? It is said the number of the beast is the number of a man: consequently, the numbered beast must be a man, that is, it must be represented elsewhere in the Revelation under this emblem, for it is no other sense can an empire be denominated a man. Therefore it is not the ten-horned beast, for this is uniformly styled The Beast in every part of the Apocalypse where there has been occasion to notice this power. It can therefore be no other than a two-horned beast, or Roman hierarchy; which is an account of its prefaceing to the world the anti-Christian system of doctrines, and calling Christianity, is likewise named in chap. xvi. 13, xix. 20, and n. 10, The False Prophet.

CHAPTER XIV.

The Lamb on mount Sion, and his company, and their character, 1—5. The angel flies in the midst of heaven, with the everlasting gospel, 6, 7. Another angel proclaims its fall of Babylon, 8. A third angel denounces God’s judgments against those who wear the beast or his image, 9—11. The patience of the saints, and the blessedness of the who die in the Lord, 12, 13. The man on the white cloud, with a sickle, reaps the earth, 14—16. The angel with the sickle commanded by another angel, who had power over fire, to gather the clusters of the vines of the earth, 17, 18. They are gathered into the great winepress of God’s wrath, which is trodden without the city, and the blood comes out 1000 furlongs, 19, 20.

And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth.

Ch. v. 6.—Ch. vii. 4.—Ch. viii. 10.—Ch. i. 15. xii. 6.—Ch. v. 8.

NOTES ON CHAP. XIV.

Verse 1. [Lamb stood on the mount Sion] This represents Jesus Christ in his sacrificial office; mount Sion was a type of the Christian church.

And with him an hundred forty and four thousand representing those who were converted to Christianity from among the Jews. See chap. vii. 4.

[His Father’s name written in their foreheads.] They were professedly, openly, and practically, the children of God, by faith in Christ Jesus. Different sects of idolaters have the peculiar mark of their god on their foreheads. This is practised in the East to the present day, and the mark is called the sectarial mark. Between eighty and ninety different figures are found on the forehead of different Hindu deities and their followers.

Almost every MS. of importance, as well as most of the Versions and many of the Fathers, read this clause thus: Having his name and his Father’s name 2084

written upon their foreheads. This is understood, the true reading, and is properly received by Greek into the text.

Verse 2. The voice of many waters] That is, multitudes of various nations.

The voice of harpers] Though the sounds were many and apparently confused, yet both harmony and melody were preserved.


[No man could learn that song] As none but pious Christians can worship God acceptably, because they approach him through the only Mediator, so none can understand the deep things of God but such as can others know the cause why true believers are so much in God through Christ, because they are not the communion which such hold with the Father and the Son through the Holy Ghost.

Verse 4. These are they which were not defiled with...
The angel flying with the everlasting gospel.

A.M. cir. 4100. A.D. cir. 96.

17. *redeemed* from among men,

18. being the first-fruits unto God

and to every nation, and kind

redempted, and tongue, and people,

7 And* in their midst found no guile:

8 I fear God, and give glory to

and worship him that made heaven, and earth,

the sea, and the fountains of waters.

1 And* in their midst found no guile:

2 *and worship* him that made heaven, and earth,

the sea, and the fountains of waters.

3 And here followed another angel, saying,

4 Babylon is fallen, is fallen,...
Dreadful punishment of those who worship the beast.

9 And the third angel followed them, saying with a loud voice, *If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,
10 The same 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:
11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. 12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.
The angel reapeth the clusters of the

CHAP. XIV. vine; and the wine-press is trodden.

A. M. cir. 4100.
A. D. cir. 96.

14 And I looked, and behold a white cloud, and upon the cloud sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had the power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20 And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

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Yoù, saith the Spirit.] The Holy Spirit confirms the declaration from heaven, and assigns the reasons of it.

That they may rest from their labours.] Have no more tribulation and distress.

And their works do follow them.] Rupe evon awereon pe awere And their works follow them.

They are in company. Here is an elegant pronoposis or personification; their good works, sufferings, &c., are represented as so many companions escorting them on their way to the kingdom of God.

There are some good and pertinent things in the Jewish writers on this subject. "Rabbi Jonathan taught, If a man perform one righteous action in this life, it goes before him into the world to come. But if a man commit one crime, it follows him, and drops him to the day of judgment." Sosa, fol. 2, 2. Andoa Sura, fol. 6, 1.

"Come and see, If any man observe a precept, that work ascends to God, and says, such a one performed me. But if a man transgress the law, that sin ascends to the holy blessed God, and says, I came from such a one, who has performed me,

Sokar Levit, fol. 34, col. 106. Here the same personification is observed as that in the text.

In that hour in which a man passes from this life into eternity, all his works precede him; and there they say unto him, This and that thou hast done in such a place on such a day. This he shall acknowledge. They shall require that he shall subscribe this with his own hand, as it is written, Job xxxvi. 7; each man shall subscribe with his own hand; and not only this, but he shall acknowledge that the sentence brought against him is most just." Tsuath, fol. 11, 1.

The following elegant similitude Scheutten gives from Sopher Huchayim, Part II., fol. 47, 2. "A certain...
The seven angels with

The seven last plagues.

man had three friends, two of whom he loved; but the third he did not highly esteem. On a time the king commanded him to be called before him; and being alarmed, he sought to find an advocate. He went to that friend whom he loved most, but he utterly refused to go with him. The second offered to go with him as far as the door of the king’s palace, but refused to speak a word in his behalf. The third, whom he loved least, not only went with him, but pleaded his cause so well before the king, that he was cleared from all blame. In like manner, every man has three friends, when he is cited by death to appear before God. The first friend, whom he loved most, viz., his money, cannot accompany him at all. His second, viz., his relations and neighbours, accompanied him only to the grave, and then returned; but could not deliver him from the Judge. The third friend, whom he held but in little esteem, viz., the law and his good works, went with him to the king, and delivered him from judgment." The meaning of this most plainly is, that nothing except the descent of good and evil men shall accompany them to the judgment-seat of God, and that a man’s lot will be in the other world as his conduct has been in this; their works follow with them.

Verse 14. A white cloud] It is supposed that, from this verse to the end of the chapter, the destruction of Rome is represented under the symbols of harvest and vintage; images very frequent among the ancient prophets, by which they represented the destruction and excision of nations. See Joel iii. 12—14.; Isai. xvii. 5, lxxii. 1; and Matt. xlix. 37.

A golden crown] In token of victory and regal power.

Verse 15. Threat in thy sickle] Execute the judgments which God has decreed.

For the harvest of the earth is ripe.] The cup of the people’s iniquity is full.

Verse 16. The earth was reaped.] The judgments were executed. But where, or on whom, who can tell?

Verse 18. Power over fire] Probably meaning the same angel which is mentioned, chap. viii. 3, ix. 13, who stood by the altar of burnt offering, having authority over its fire to offer that income to God which represents the prayers of the saints.

Verse 19. The white wine-press of the wrath of God] The place or kingdom where God executes his judgments on the workers of iniquity, whether papa or persecuting Christians; Rome Plague or Rome Popi.

Verse 20. Even unto the horse bridles] A hyperbolical expression, to denote a great effusion of blood. The Jews said, "When Hadrian besieged the city called Bettera, he slew so many that the houses were in blood up to their mouths." The same kind of hyperbole with that above. See Westcott in its verse.

The space of a thousand and six hundred furlongs] It is said that the state of the church, or St. Peter’s patrimony, extends from Rome to the Po, two thousand Italian miles, which make exactly one thousand six hundred furlongs! If this be really so, the coincidence is certainly surprising, and worthy of deep regard.

On these two last verses pious Quenel thus speaks: "As the favourable sickle of Jesus Christ is wheat when ripe for heaven, so that of the executioners of his justice cuts off from this life the toys which are only fit for the fire of hell. Then shall be blood of Christ cease to be trampled on by men; and that of the wicked shall be eternally made down in hell, which is the wine-press of the wrath of God.

And the wine-press was trodden without the city; eternally without the city of the heavenly Jerusalem, and far from the presence of God; eternally crushed and trodden down by his justice; eternally trampled in body and soul, without any hope either of joy or dying! This is the miserable lot and portion of those who shall have despised the law of God, as died in impendency. My God, pierce my heart with a disdainful dread of thy judgments!"

Whatever these passages may mean, this is prudent and Christian use of them.

CHAPTER XV.

The seven angels with the seven last plagues. 1. The sea of glass, and those who had a victory over the beast, 2. The song of Moses and the Lamb, 3, 4. The temple in heaven opened, 5. Seven angels come out of the temple, who receive from one of the four living creatures seven golden vials full of the wrath of God, 6—8.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues: for in them is filled up the wrath of God.

NOTES ON CHAP. XV.

Verse 1. Seven angels having the seven last plagues] Under the emblems of harvest and vintage God’s
The sea of glass; and those

CHAP. XV. who triumphed over the beast.

2 And I saw as it were a sea of glass mingled with fire; and they that had got the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of kings.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Just and true are thy ways! Every step God takes in grace or providence is according to Justus, and he carefully accomplishes all his threatenings and all his promises; to this he is bound by his truth.

Verse 4. Who shall not fear thee? That is, All should fear and worship this true God, because he is just and true and holy; and his saints should love and obey him, because he is their king; and they and all men should acknowledge his judgments, because they are made manifest.

Verse 5. The temple of the tabernacle of the testimony. The temple which succeeded the tabernacle, in which was the testimony, viz., the two tables, Aaron’s rod, pot of manna, holy anointing oil, etc. All bearing testimony to the truth of God, and his miraculous interposition in their behalf.

Verse 6. The seven angels came out of the temple. To show that they were sent from God himself.

Clothed in pure and white linen. Habited as priests. For these habits see Exod. xxviii. 6, 8; and see the note on chap. i. ver. 19.

Verse 8. The temple was filled with smoke. So was the tabernacle when consecrated by Moses, Exod. xl. 34, 35, and the temple when consecrated by Solomon, 1 Kings viii. 10, 11; 2 Chron. v. 14. See Isa. vi. 4. This account seems at least partly copied from those above.

When the high-priest entered into the holy of holies, and the ordinary priest into the holy place, they always carried with them a great deal of smoking incense, which filled those places with smoke and darkness, which prevented them from considering too attentively the parts and ornaments of those holy places, and thus served to produce an air of majesty in the temple, which none dared to approach without the deepest reverence. To this Calmet thinks the allusion may be here.
The angels are commanded

CHAPTER XVI.

The angels are commanded to pour out their vials upon the earth, 1. The first pours out his vial on the earth, by which a grievous sore is produced, 2. The second angel pours out his vial on the sea, and it is turned into blood, 3. The third angel pours out his vial on the rivers and fountains, and they are turned also into blood, 4-7. The fourth angel pours out his vial on the sun, and men are scorched with fire, 8, 9. The fifth angel pours out his vial on the throne of the beast, 10, 11. The sixth angel pours out his vial on the river Euphrates, 12. Three unclean spirits come out of the mouth of the beast, dragon, and false prophet; and go forth to gather all the kings of the world to battle, in the place called Armageddon, 13—16. The seventh angel pours out his vial on the air, on which followed thunders, lightnings, earthquakes, and extraordinary hail, 17—21.


AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters: and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets; and thou hast given them blood to drink: for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him

NOTES ON CHAP. XVI.

Verse 1. Go your ways, and pour out] These ministers of the divine justice were ready to execute vengeance upon transgressors, having full power; but could do nothing in this way till they received especial commission. Nothing can be done without the permission of God; and in the manifestation of justice or mercy by divine agency, these must be positive command.

Verse 2. A noisome and grievous sore] This is a reference to the sixth Egyptian plague, boils and blains, Exod. xiv. 9, 10, 11.

Verse 3. As the blood of a dead man] Either meaning blood in a state of putrefaction, or an effusion of blood in natural conflicts; even the sea was tinged with the blood of those who were slain in these wars. This is most probably the meaning of this vial. These engagements were so sanguinary that both the conquerors and the conquered were nearly destroyed; every living soul died in the sea.

Verse 4. Upon the rivers and fountains of water] This is an allusion to the first Egyptian plague, Exod. vii. 20; and to those plagues in general there are allusions throughout this chapter. It is a statement of the rabbins that "whatever plague God inflicted on the Egyptians in former times, he will inflict on the enemies of his people in all later times." See a long quotation on this subject from Rashi in Schechter.

Verse 5. The angel of the waters] The rabbis attribute angels, not only to the four elements, called, but to almost every thing besides. We have already seen the angel of the bottomless pit, chap. xi, and the angel of the fire, chap. xiv. 18. The angel of the earth is spoken of in Ezekiel, xii. 2, and is called Azazel. They have also an angel that presides over the grasse; and another the presides over the cattle which feed upon the grass. They say that God employed the angel of the air to swallow up the waters at the creation, that the dry land might appear. He disobeyed, and God slew him; the name of the angel of the sea is Rokab. See Baba bathra, fol. 74, 2. It is pah from several places that the writer of the Apocalypse keeps these notions distinctly in view.

Verse 6. Thou hast given them blood to drink] 2000
The sixth angel pours out his vial on the Euphrates.  

A. M. cir. 4100. A. D. cir. 96.  
Im. Platero  
Dominicus Cas.  
Aug. et Ner.  

The sixth angel pours out his vial on the great river Euphrates; and  


The water thereof was dried up, that the way of the kings of the east might be prepared.  

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.  

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.  

15 And the Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garrison.  

They thirsted after blood and massacred the saints of God; and now they have got blood to drink! It is said that when Tomyris, queen of the Scythians, had vanquished Cyrus, she cut off his head and threw it into a vessel of blood, saying these words: "Sacrae te eum offendere, quam victor, cecipe instar licentiae sumperisti. " Satisfy thyself with blood, for which thou hast thirsted, and for which thy desire has been insatiable." See Justin, Hist. Lib. I. c. 8.  

This figure of speech is called sarcasmus in rhetoric.  


Verse 11. Blasphemed the God of heaven] Neither did they repent; therefore other judgments must follow. Some think that the sun was Flattulens, the Roman emperor, and that his throne means Rome; and the darkening refers to the injuries she sustained in her political consequence by the civil wars which then took place, from which she never entirely recovered. Others apply it all to Papal Rome, and in this respect make out a very clear case! Thus have men conjectured, but how much nearer are we to the truth?  

Verse 12. Upon the great river Euphrates] Probably meaning the people in the vicinity of this river; though some think that the Tiber is intended.  

Verse 13. Three unclean spirits] Perhaps false teachers, called afterwards spirits of devils, which pervade the kings of the earth by lying miracles to come forth to the place of general slaughter, ver. 14, 16.  

Some good critics apply this to Vesuvianism, and his pretended miracles. See the account in Tacitus, lib. iv., c. 81.  

Verse 15. Behold, I come as a thief! Here is a sudden but timely warning to put every man on his guard, when this sudden and generally unexpected tribulation should take place.  

Kept his garments, lest he walked naked] Here is a plain allusion to the office of him who was called the prefect or overseer, of the mountain of the temple.
The seventh angel pours

A. M. cir. 4100.
A. D. cir. 96.


REVELATION.

out his vial into the air.

19 And *the great city was divided into three parts, and the cities of the nations fell:
and great Babylon *came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And *every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and *men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

His custom was to go his rounds during the watches of the night; and if he found any of the Levites sleeping on his watch, he had authority to beat him with a stick and burn his vestments. See Middoth, fol. 34, 1, and Talmud, fol. 27, 2; 29, 1. Such a person being found on his return home naked, it was at once known that he had been found asleep at his post, had been beaten, and his clothes burnt; thus his shame was seen—he was reproached for his infidelity and irreligion.

Verse 18. Armageddon.] The original of this word has been variously formed, and variously translated. It is יִמְלָאָן yemeleham, "the mount of the assembly;" or יִמְלָאָן יִמְלָאָן yemeleham yemeleham, "the destruction of their army;" or it is יִמְלָאָן yemeleham, "Mount Megiddo," the valley of which was remarkable for two great slaughters: one of the Israelites, 2 Kings xxii. 29, the other of the Canaanites, Judg. iv. 16, v. 19. But Mount Megiddo, that is Carmel, is the place, according to some, where these armies should be collected.

But what is the battle of Armageddon? How ridiculous have been the conjectures of men relative to this point! Within the last twenty years this battle has been fought at various places, according to our purblind seen and self-inspired prophets! At one time it was Austerlitz, at another Moscow, at another Leipsic, and now Waterloo! And thus they have gone on, and will go on, confounding and being confounded.

Verse 17. Poured out his vial into the air.] To signify that this plague was to be widely diffused, and perhaps to intimate that pestilences and various deaths would be the effect of this vial. But possibly air in this place may have some emblematical meaning. It is done.] It is said, chap. x. 7, that in the day of the seventh trumpet the mystery of God shall be finished; so here we find it completed. Fuyons! All’s over! Fuiamus Troiae! Illum fuit! Once there was Troy, and they had a city; but now all is extinct.

Verse 18. A great earthquake.] Most terrible convulsions, both civil and religious. Or a convulsion, shaking, or revolution.


The cup of the wine of the fierceness of his wrath.] Alluding to the mode of putting certain criminals to death, by making them drink a cup of poison. See on Heb. ii. 9.

Verse 20. Every island fled away.] Probably meaning the capture of sea-port towns, and fortified places.

Verse 21. A great hail—about the weight of a talent.] Has this any reference to common balls and bolts? It is very doubtful; we are all in the dark in these matters.

The words ἕως ὡς ταλάντον, as a talent, are used to express something great, excessively oppressive; a νομινὸς ἕως ταλάντον, terrible diseases, not the excess of the weight of a talent. See Rosenmüller.

CHAPTER XVII.

The judgment of the great whore, which sits on many waters, 1, 2. Her description, scurrilous and conduct, 3—6. The angel explains the mystery of the woman, of the beast, &c., 7—18.

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AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have made drunk with the wine of her fornication: So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE

This chapter is, on several accounts, very important, and particularly as it appears to explain several of the most remarkable symbols in the book. The same author who has written so largely on the twelfth and thirteenth chapters, has also obliged me with his interpretation of this chapter. Not pretending to explain these things myself, I insert this as the most elaborate and learned exposition I have yet seen, leaving my readers at perfect liberty to reject it, and adopt any other mode of interpretation which they please. God alone knows all the secrets of his own wisdom.

NOTES on CHAP. XVII. By J. E. C.

Verse 1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters] That idolatrous worship is frequently represented in scripture under the character of a whore or whoredom, is evident from numerous passages which it is unnecessary to quote. See 1 Chron. v. 25; Ezek. xvi., xxiii., 46. The woman mentioned here is called a great whore, to denote her excessive depravity, and the awful nature of her idolatry. She is also represented as sitting upon many waters, to show the vast extent of her influence. See on ver. 13.

Verse 2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.] What an awful picture this is of the state of the religion of the world in subjection to this whore! Kings have committed spiritual fornication with her, and their subjects have drunk deep, dreadfully deep, into the doctrine of her abominable error.

Verse 3. So he carried me away in the spirit into the wilderness.] This wilderness into which the apostle was carried is the desolate state of the true church of Christ, in the midst of the wings of the once mighty Roman empire. It was a truly awful sight, a terrible desert, a waste howling wilderness; for when he came hither he—

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The angel explains the mystery of the woman. REVELATION.

6 And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 8 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.  

Verse 6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.] How exactly the cruelties exercised by the Latin church against all its has been condemned heretics correspond with this description, the reader need not be informed.  

Verse 7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.] The apostle was greatly astonished, as well as might he be, at the woman’s being drunk with the blood of the saints, when the beast which carried her abounded with sacred appellations, such as holy, most holy, most Christian, sacred, most sacred. The angel undertakes to explain to St. John the vision which had excited him so great astonishment; and the explanation is of such great importance, that, had it not been given, the mystery of the dragon and the beast could not have been satisfactorily explained in all its particulars. The angel begins with saying,

Verse 8. The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition:] The beast is the Latin kingdom (’N Λατινὸν βασίλειον); consequently the beast was, that is, was in existence previously to the time of St. John (for Latians was the first king of the Latin, and Numitor the last); is not now, because the Latin nation has ceased long ago to be an independent power, and is now under the dominion of the Romans; but shall ascend out of the bottomless pit; that is, the Latin kingdom, the antichristian power, or that which ascended out of the abyss or bottomless pit, is yet in futurity. But it is added, And they that dwell on the earth shall wonder, whose names were not written in the book of life from its foundation of the world; when they behold the beast that was, and is not, and yet is.  


1664.
chap. xvii. heads and the seven mountains.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

Every freeman, and particularly the feudal tenants, were subject to the obligation of military duty, and appointed to guard their sovereign's life, member, mind, and right honour. Soon after, or perhaps a little before, the extinction of the Carolingian dynasty in France, by the accession of the Capetian line, and in Germany by the accession of the house of Saxony, feuds, which had been entirely at the disposal of the sovereign, became hereditary. Even the offices of duke, count, margrave, &c., were transmitted in the course of hereditary descent; and not long after, the right of primogeniture was universally established. The crown-vassals usurped the sovereign property of the land, with civil and military authority over the inhabitants. The possession thus usurped they granted out to their immediate tenants; and these granted them over to others in like manner. Thus the principal vassals gradually obtained every royal prerogative; they promulgated laws, exercised the power of life and death, coined money, fixed the standard of weights and measures, granted safeguards, entertained a military force, and imposed taxes, with every right supposed to be annexed to royalty. In their titles they styled themselves duces, &c., Dux gratia, by the grace of God; a prerogative avowedly confined to sovereign power. It was even admitted that, if the king refused to do the lord justice, the lord might make war upon him. The tenants, in their turn, made themselves independent of their vassal-lords, by which was introduced an ulterior state of vassalage. The king was called the soverer lord, his immediate vassal was called the ex vener, and the tenants holding of him were called the avere vassals. See Butler's Revolution of the Germanic Empire, p. 54—60. Thus the power of the emperors of Germany, which was so very considerable in the ninth century, was gradually diminished by the means of the feudal system; and during the anarchy of the long interregnum, occasioned by the interference of the popes in the election of the emperors (from 1256 to 1273), the imperial power was reduced almost to nothing. Rudolph of Hapsburg, the founder of the house of Austria, was at length elected emperor, because his territories and influence were so inconceivable as to excite no jealousy in the German princes, who were willing to preserve the forms of constitution, the power and vigour of which they had destroyed. See Robertson's Introduction to his History of Charles V. Before the dissolution of the empire in 1806, Germany "presented a complex association of principalities more or less powerful, and more or less connected with a nominal sovereignty in the emperor, as its supreme feudal chief."
Of the beast that was and is not, and is of the seven elevations in the Latin world. The time when the seven electorates of the empire were first instituted is very uncertain. The most probable opinion appears to be that which places their origin some time in the thirteenth century. The uncertainty, however, in this respect, does not in the least weaken the evidence of the mountains being the seven electorates, but rather confirms it; for, as we have already observed, the representation of the woman sitting upon the beast is a figure of the Latin church in the person of her greatest authority, spiritual and temporal; and we know did not take place before the commencement of the fourteenth century, a period subsequent to the institution of the seven electorates. Therefore the woman sits upon the seven mountains, or the German empire in its elective aristocratical state; she is said to sit upon them, to denote that she is the whole German empire under her direction as authority, and also that it is her chief support and strength. Supported by Germany, she is in a position of being successfully opposed by any other power: she sits upon the seven mountains, therefore she is higher than the seven highest eminences of the Latin world; she must therefore have the secular Latin empire under her complete subjection. But this state of eminence did not continue above two or three centuries; the visible decline of the papal power in the fourteenth and fifteenth centuries, occasioned partly by the removal of its papal see from Rome to Avignon, and more particularly by the great schism from 1377 to 1417, deeply considered one of the remote causes of the reduction, was at first the means of merely transferring the supreme power from the pope to a general council, while the dominion of the Latin church remained much the same. At the council of Constance, March 30, 1415, it was decreed, "that the synod be lawfully assembled in the name of the Holy Ghost, which constituted the general council, and represented the whole Catholic church militant, let its power immediately from Jesus Christ; and let every person, of whatsoever state or dignity, pay the pope himself, is obliged to obey it in what concerns the faith, the extermination of schism, and the general reformation of the church in its head and members." The council of Basle of 1439 declared "that every one, of whatever dignity or condition, pay the pope himself, who shall refuse to obey the ordinances and decrees of this general council, or any other, shall be put under penance, and punished." It is also declared that the pope has no power to dissolve the general council, or without the consent of the assembly." See the third Tom
are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

CHAP. XVII.

are ten kings.

13 These have one mind, and shall give their power and strength unto the beast.
14 "These shall make war

the inhabitants carried to Rome. This put an end to the monarchical republic of the Latins; and the Latins elected two annual magistrates, whom Licinius calls dictatores, but who are called prætori by other writers. This form of government continued until the time of P. Decius Mus, the Roman consul; for Festus, in his fourteenth book, informs us "that the Albanas enjoyed prosperity till the time of King Tullus"; but that, after Alba being then destroyed, the consuls, till the time of P. Decius Mus, held a consultation with the Latins at the head of Ferentum, and the empire was governed by the council of both nations." The Latin nation was entirely subjugated by the Romans B. C. 304, which put an end to the government by prætori, after it had continued upwards of three hundred years. The Latins from this time ceased to be a nation, as it respects the name; therefore the three forms of government already mentioned were those which the Latins had during that period which the angel speaks of, when he says, The beast which thou sawest was. But as five heads, or forms of government, had fallen before St. John's time, it is evident that the two other forms of government which had fallen must be among those of the Romans; first, because though the Latin nation so called was deprived of all authority by the Romans, yet the Latin power continued to exist, for the very conquerors of the Latin nation were Latins; and, consequently, the Latins, though a conquered people, continued to have a Latin government. Secondly, the angel expressly says, when speaking to St. John, that one is, that is, the sixth head, or Latin form of government, was then in existence; which could be no other than the imperial power, this being the only independent form of Latin government in the apostolic age. It therefore necessarily follows, that the Roman forms of government by which Latin was ruled must be the remaining heads of the beast. Before the subjugation of the Latins by the Romans four of the Roman or dynastic forms of government had fallen, the regal power, the dictators, the duoviri, and the consular power of the military tribunes, the last of which was abolished about 366 years before the commencement of the Christian era; none of these, therefore, ruled over the whole Latin nation. But as the Latins were finally subdued about 330 B. C., the consular government of the Romans, which was then the supreme power in the state, must be the fourth head of the beast. This form of government continued, with very little interruption, till the rising up of the triumvirs, the fifth head of the beast, B. C. 43. The dictatorship of Sylla and Julius Caesar could not be considered a new head of the beast, as the Ecclesiastical History. But what gave the 3-blows to the temporal sovereignty of the Latins was the light of the glorious Reformation; first broken out in Germany in 1517, and in a very years gained its way, not only over several of the 4 principalities of Germany, but was also made established religion of other popish countries. sequently, in the seventeenth, eighteenth, and nineteenth 5 centuries, in the number of the electorates, will not 6 it be the least interpretation of the seven staves already given. The seven electors were archbishops of Menzis, Cologne, and Trier, the 7 palatine of the Rhine, the duke of Saxony, the 8 of Brandenburgh, and the king of Bohemia; 9 the heads of the beast have a double significance; 10. And there are seven kings. Ew. Banaz. 7 where they are seven kings. Before it was 8, they are seven mountains; here, they are also 9 kings, which is a demonstration that kingdom not here meant by mountains: and this is a 10 argument that the seven electorates are represcribed by seven mountains, for though the sovereigns of states ranked with kings, they were not 11; that is to say, they were not absolute and lords of the territories they possessed, independently of the emperor, for their states formed a part of Germanic body. But the seven heads of the 12 are also seven kings, that is to say, the Latin has had seven supreme forms of government; 13 is used in the prophetic writings for any one governor of a state or people, as is evident 14, xxiii. 5, where Moses is called a king; these seven kings, or supreme forms of Latin government, the angel informs St. John—}
Christ is Lord of lords

REVELATION.

A. M. cir. 4109. A. D. cir. 96.

* Dominae Cas.

Augs. et Nervi.

with the Lamb, and the Lamb shall overcome them: * for he is Lord of lords, and King of kings: * and they that are with him are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest,

*Jer. L. 64, 45. Ch. xiv. 10.—[vii. 7. Ver. 1.

the Latinus had already been ruled by it in the persons of Calixtus and Pius. The sixth head of the beast, or that which existed in the time of St. John, was consequently, as we have already proved, the imperial power of the heathen Caesars, or the seventh dracoonic form of government.

And the other is not yet come.] Bishop Newton considers the Roman ducy, under the eastern emperor's lieutenant, the exarch of Ravenna, the seventh head of the beast. But this cannot be the form of government signified by the seventh head, for a head of the beast, as we have already shown, *is a supreme independent form of Latin government: consequently, the Roman ducy cannot be the seventh head, as it was dependant upon the exarchate of Ravenna; and the exarchate cannot be the head, as it was itself in subjection to the Greek empire. The Rev. G. Faber has ascertained the truth exactly in denominating the Carlsbergian patriciate the seventh head of the beast. That this was a supreme, independent form of government, is evident from history. Gibbon, in speaking of the patriciate, observes that "the decrees of the senate and people successively invested Charles Martel and his posterity with the honours of patricians of Rome. The leaders of a powerful nation would have disdained a servile title and subordinate office; but the reign of the Greek emperors was suspended, and in the vacancy of the empire they derived a more glorious communion from the pope and the republic. The Roman ambassadors presented these patricians with the keys of the shrine of St. Peter as a pledge and symbol of sovereignty, and with a holy banner, which was their right and duty to unfurl in defence of the church and state. In the time of Charles Martel and of Pepin, the interposition of the Lombard kingdom covered the freedom, while it threatened the safety, of Rome; and the patriciate represented only the title, the service, the alliance, of these distant protectors. The power and policy of Charlemagne annihilated an ennuy, and imposed a master. In his first visit to the capital he was received with all the honours which had formerly been paid to the exarch, the representative of the emperor; and these honours obtained some new deconquests from the joy and gratitude of Pope Adrian I. In the portico Adrian expected him at the head of his clergy; they embraced as friends and equals; but in their march to the altar, the king, or patrician, assumed the right hand of the pope. Nor was the Frank content with those vain and empty demonstrations of respect. In the twenty-six years that elapsed between the conquest of Lombardy and his imperial coronation, Rome, which had been delivered by the sword, was subject, as his own, to the sceptre of Charlemagne. To people swore allegiance to his person and family: his name money was coined and justice was administered, and the election of the pope was examined and confirmed by his authority. Every original and self-inherent claim of sovereignty, he was not any prerogative remaining which the title of emperor could add to the patrician of Rome."

The seventh form of government was also to remain a short time, which was actually the case, for, from its first rise to independent power to a utter extinction, there passed only about twenty years, a short time in comparison to the duration of several of the preceding forms of government; for primitive regal government continued at least hundred and twenty-eight years, the ducy was in power about eighty-eight years, the power the patrician was in being for upwards of three hundred and sixty years, the comitatus lasted about two hundred and eighty years, and the imperial power estimated upwards of five hundred years.

Verse 11. *And the beast that was, and is not, on he is the eighth, and is of the seven, and goeth into perdition.] That is to say, The Latin kingdom has already been, but is now no longer nominally in existence, shall immediately follow the dissolution of the seventh form of Latin government; and the diminution is called epoche, or eighth, because it occurs to the seventh. Yet it is not an eighth head of the beast, because the beast has only seven heads; we constitute a new head of the beast the form of government must not only differ in nature, but in name. This head of the beast is, therefore, the seventh, one of the seven. Consequently the Latin government represented by this head is the residue of one of the preceding seven. The restored Latin empire can be therefore no other than the regal state of Latin, or in other words the Latin kingdom (* Latinorum Regnum*), which followed the patrician or seventh head of Latin government. But the beast in his eighth state, or under his last head, no longer goeth into perdition. No other form of Latin government shall succeed; but the beast in his last or antichristian condition shall be taken, together with the false prophet that wrought miracles in his name, and cast alive into a lake of fire burning with brimstone." It is observable that the eighth Latin pontiff, called by the angel the beast, and am one of
M. cir. 4100.  
D, cir. 96.  
Sancto Car.  
Dr. Nave.  

CHAP. XVII.  

where the whore sitteth, * are peoples, and multitudes, and nations, and tongues.  
16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her  

*Ch. xiii. 7.—> Jer. i. 41, 42. Ch. xvi. 12.

But when these anticristian monarchies have executed the divine purpose, those that are with the Lamb—the called, the chosen, and the faithful, those who have kept the word in the love of it, shall prevail against all their adversaries, because their battles are fought by the Lamb, who is their God and Deliverer. See chap. xix. 19, 20.

verse 10. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.] Here is a clue to lead us to the right interpretation of the horns of the beast. It is said the ten horns shall hate the whore; by which is evidently meant, when connected with what follows, that the whole of the ten kingdoms in the interest of the Latin church shall finally despise her doctrines, be reformed from popery, assist in depriving her of all influence and in exposing her follies, and in the end consign her to utter destruction. From this it follows that no Roman Catholic power which did not exist so late as the Reformation can be numbered among the horns of the beast; the horns must, therefore, be found among the great states of Europe at the commencement of the Reformation. These were exactly ten, viz.: France, Spain, England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal. In these were comprehended most of the minor states not styled monarchies, and which, from their first rise to the period of the Reformation, had been subdued by one or more of the ten grand Roman Catholic powers already named. Consequently, these ten constituted the power and strength of the beast; and each minor state is considered a part of that monocracy under the authority of which it was finally reduced previously to the Reformation. But it may be asked, how could the empire, which was the revived head of the beast, have been at the same time one of its horns? The answer is as follows: Horns of an animal, in the language of pro-
The woman who reigneth

REVELATION.

A. M. cir. 480.
A. D. cir. 96.
Imag. Flavio
Dominicus Cens.
Aug. et Nerv.

17 * For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, 'until the words of God shall be fulfilled.'

18 And the woman which thou sawtest is that great city, which reigneth over the kings of the earth.

*a Ch. xviii. 8.—1 Thess. ii. 11.

ch. x. 7.—ch. xvi. 19.—ch. xii. 4.

prophecy, represent the powers of which that empire or kingdom symbolized by the animal is composed. Thus the angel, in his interpretation of Daniel's vision of the ram and he-goat expressly informs us that "the ram with two horns are the kings of Media and Persia." One of the horns of the ram, therefore, represented the kingdom of Media, and the other the kingdom of Persia; and their union in one animal denoted the united kingdom of Media and Persia, viz., the Medo-Persian empire. In like manner the beast with ten horns denotes that the empire represented by the beast is composed of ten distinct powers, and the ten horns being united in one beast very appropriately show that the monarchies symbolized by these horns are united together to form one empire; for we have already shown, in the notes on chap. xiii. 1, that a beast is the symbol of an empire. Therefore, as the horns of an animal, agreeably to the angel's explanation (and we can have no higher authority), represent all the powers of which that domination symbolized by the animal is composed, the Roman empire of Germany, as one of those monarchies which gave their power and strength to the Latin empire, must consequently have been a beast of the beast. But the Germanic empire was not only a Latin power, but at the same time was acknowledged by all Europe to have precedence of all the others. Therefore, as it is not possible to express these two circumstances by one symbol, it necessarily follows, from the nature of symbolical language, that what has been named the holy Roman empire must have a double representation. Hence the empire, as one of the powers of the Latin monarchy, was a horn of the beast, and in having precedence of all the others was its revived head. See a similar explanation of the tail of the dragon in the notes on chap. xii. ver. 4.

Verse 17. * For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, 'until the words of God shall be fulfilled.' Let no one imagine that these ten Latin kingdoms, because they support an idolatrous worship, have been raised up merely by the power of man or the chances of war. No kingdom or state can exist without the will of God; therefore let the inhabitants of the world tremble when they see a wicked monarchy rise to power, and let them consider that it is raised up by the Lord to execute his vengeance upon the idolatries and profanities of the times. It is said of the kings in communion with the church of Rome, that God hath put in their hearts to fulfil his will. How is this divine will accomplished? In the most awful and afflictive manner! In causing ten Latin kingdoms to unite their dominions into one mighty empire for the defence of the Latin church. Here a dreadful dispensation of Jehovah; but it is not as the nations have most righteously deserved, but as the Lord of Hosts, who has a holy will, but loved darkness more than light, because their deeds were evil. And hence hath the Lord sent them strong delusion, that all who should believe a lie, that they might all be damned, believe not the truth, but have pleasure in unrighteousness. But this deplorable state of the world is not perpetual, it can only continue till every soul of God is fulfilled upon his enemies; and when that time arrives (which will be that of Christ's second advent), then shall the Son of God say that which the Lord saw with the spirit of his mouth, and shall cause him with the brightness of his countenance.

Verse 18. * And the woman which thou sawest is that great city, which reigneth over the kings of the earth. It has already been shown that the woman signifies upon the seven-headed beast is a representation of the Latin church; here we have the greatest assurance that it is so, because the woman is called a city, which is a much plainer emblem of a church, a city is word is used unequivocally in this sense in any parts of scripture that we cannot well mistake in meaning. See chap. iii. 12; ili. 2; xlii. 10; xii. 19; and also Ps. xvi. 4; lxvii. 3; Heb. iii.—i.e. the same woman from the angel's view, and as the apostle saw her sitting upon the beast. This must signify that she sits upon a beast, as has been the kingdom over the kings of the earth, i.e., over kings of the Latin world, and as the sees the city, does not matter, but for that this is the history of earth has been shown before in numerous instances. That kingdom which the woman has over the kings of the Latin world, or ecclesiastic empire, or other words the kingdom of the Latin church, is a numbered Latin kingdom or Romish hierarchy. See chap. xiii. 16. The woman is also called a city, to denote the very great extent of her jurisdiction; for she has comprehended within her walls the subjects of the mighty dominations of France, Sp., England, Scotland, The Empire, Sweden, Denmark, Poland, Hungary, and Portugal. What an extensive city was this! Surely such as to justify the proper denomination, that great city.

Having now gone through the whole of the interpretation of St. John's vision of a woman upon the seven-headed and ten-handed beast, it will be essentially necessary to examine a little more attentively the eighth verse of this chapter. It is already been shown that the phrases, nam, is
Further observations on the eighth verse of this chapter.

shall ascend out of the bottomless pit, and yet, is, refer to the Latin kingdom which existed before the building of Rome, to the Roman empire in the time of St. John, and to the Latin empire which was in futurity in the apostolic age. But as the words were,  is not, &c. are spoken of the beast upon which the apostle saw the woman, or Latin church, &c. how can it be said of this beast that it had an existence before the date of the Apocalypse, when the woman whom it carried was not in being till long after this period? And what connexion has the Latin empire of the middle ages with that which derived its name from Latinius, king of the Aborigines, and was subjugated by the ancient Romans; or even with that which existed in the time of the apostle? The answer is as follows: St. John saw the beast upon which the woman sat with all his seven heads and ten horns. Consequently, as the angel expressly says that four of these seven heads had already fallen in the time of the vision, it therefore necessarily follows that the apostle must have known that part of the Latin empire represented by the seven-headed beast which had already seen under the emblem of four heads. Therefore the woman sat upon the beast that was. But it is plain from the angel's interpretation that the whole of the seven heads fell, before the beast upon which the woman sat arose; and yet the woman is represented as sitting upon the seven-headed beast to denote, as we have before observed, that it is the Latin kingdom in its last estate, or under one of its reads restored, which is the secular kingdom of antichrist. The beast is also said not to have any existence in the time of the vision; from which it is evident that the monarchy of the Latinius, and not that of the Romans, is here intended; because the latter was in the time of the vision. Again, the beast which St. John saw had not ascended out of the bottomless pit in his time; consequently the whole seven heads and ten horns were in futurity, for all these heads and horns rose up out of the abyss at the same time with the beast. How is this apparent contradiction reconciled? In the most plain and satisfactory manner, by means of the angel's double interpretation of the heads; for if the seven heads be taken as the sense of seven mountains (head in the scripture style being a symbol of precedence as well as superiority), then the beast with all its heads and horns is allegorically in futurity in the apostle's time, for seven heads are the seven electorates of the German empire, and the ten horns the ten monarchies of the interest of the Latin church. Finally, the beast is said to exist in the time of the vision; therefore the Roman empire, which governed the whole, must be here alluded to; and consequently to be the phrase and yet is a proof that, as the beast is of the Latin kingdom, and this beast is said to have an existence in the time of the apostle, the empire of the Caesars, though generally known by the name of the Roman, is in a very proper sense the Latin kingdom, as the Latin was the language which prevailed in it. Hence the seven-headed and ten-horned beast is at once the representation of the ancient Latin power, of the Roman empire which succeeded it, and of the Latin empire which supports the Latin church. Here is then the connexion of the ancient Latin and Roman powers with that upon which the woman sits. She sits upon the beast that was and is not, because three of his heads represent the three forms of government which the ancient Latins had before they were subjugated by the Romans, viz., The Regal Power, the Dictatorship, and the Power of the Pontiffs. She sits upon the beast which shall ascend out of the bottomless pit, because all his seven heads, taken in the sense of seven mountains, were in futurity in the apostolic age. She sits upon the beast that yet is, because four of his heads represent four forms of government of the Roman or Latin empire now in existence, viz., The Consulate, the Triumvirate, the Imperial Power, and the Patriciate. It is hence evident that the beast, in the largest acceptance of this term, is a symbol of the Latin power in general, from its commencement in Latinius to the end of time; its seven heads denoting seven kings or emperors, forms of Latin government, during this period, king or kingdom, as we have already observed, being a general term in the prophetic writings for any kind of supreme governor or government, no matter by what particular name such may have been designated among men. Thus the Latin power from the time of Latinius to the death of Numitor was the beast under the dominion of his first head; from the death of Numitor to the destruction of Alba it was the beast under the dominion of his second head; from the destruction of Alba to the final subjugation of the Latins by the Romans the beast under the dominion of his third head. And as the four Roman forms of government which were subsequent to the final conquest of the Latins, were also Latin dominations, the Latin power under these forms of government was the beast under the dominion of his fourth, fifth, sixth, and seventh heads. The beast of the bottomless pit, which followed the fall of all the heads of the sea-beast or general Latin empire, is, according to the angel's interpretation, θηριον (θηριον), an eighth ἡμέρα, i. e. an eighth species of Latin power, or, in other words, a supreme form of Latin government essentially differing from all the foregoing; yet, as it is nominally the same with one of the preceding seven, it is not accounted an eighth head of the beast. The first beast of chap. xiii. is a description of the eighth or last condition of the general Latin empire, and is said to arise απο της θαλασσης, out of the sea, because the heads are there taken in a double sense, sea being a general term to express the origin of every great empire which is raised up by the sword; but when (as in ver. 11) one of the heads of the sea-beast (viz., that secular power which is still in being, and has supported the Latin church for more than a thousand years) is peculiarly styled The Beast, the Holy Ghost, speaking of this secular Latin empire exclusively, declares it to be απο της θαλασσης, from the bottomless pit.

John Edward Clarke.
CHAPTER XVIII.

A luminous angel proclaims the fall of Babylon, and the cause of it, 1—5. The followers of God are exhorted to come out of it, in order to escape her approaching punishment, 6—8. The kings of the earth lament her fate, 9, 10. The merchants also bewail her, 11. The articles in which she trafficked enumerated, 12—16. She is besmeared also by shipmasters, sailors, &c., 17—19. All heaven rejoices over her fall, and her final desolation is foretold, 20—24.

And after these things I saw another angel come down from heaven, having great power; and he lighted with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

For her sins have reached unto heaven, and God hath remembered her iniquities.

Reward her even as she rewarded ye, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire.

NOTES ON CHAP. XVIII.

Verse 1. The earth was lightened with his glory.] This may refer to some extraordinary messenger of the everlasting gospel, who, by his preaching and writings, should be the means of diffusing the light of truth and true religion over the earth.

Verse 2. Babylon the great is fallen, is fallen.] This is a quotation from Isai. xxi. 9: And he said, Babylon is fallen, is fallen; and all the pronounced images of her gods he hath broken unto the ground. This is applied by some to Rome Pagan; by others to Rome Papal; and by others to Jerusalem.

Is become—the hold of every foul spirit.] See the parallel passages in the margin. The figures here point out the most complete destruction. A city utterly sacked and ruined, never to be rebuilt.

Verse 3. The wine of the wrath.] The punishment due to her transgressions, because they have partaken with her in her sins. See the note on chap. xiv. 8. Verse 4. Come out of her, my people.] These words appear to be taken from Isai. xlvi. 20; Jer. i. 8; ii. 6, 45. The poet Mantuanus expresses this thought well:—

Utterly burned with fire.] Of what city is it?
The kings and merchants

CHAP. XVIII.

of the earth bewail her fall.

A.M. cir. 4100.

A.D. cir. 96.

Joez. Eusebi.

Domitianus Cest.

Aug. et Nerva.

& she shall be utterly burned with fire; & for strong is the Lord God which judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, & shall bewail her, & lament for her, & when they shall see the smoke of her burning.

10 Standing afar off for the fear of her

*Ch. xii. 16. — Jer. i. 34. Ch. xi. 17. — Ezek. xvi. 16,17. Ch. xvii. 2. Ver. 2. — Jer. i. 46. — Ver.

20 torment, saying, Alas, alas, that great city Babylon, that mighty city! & for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine

poke? Rome Pagus has never been thus treated; disdain and Tolitsa burned some parts with fire. same Papal has not been thus treated; but this is Jerusalem, and, yet Jerusalem is not generally thought to be intended.

Verse 9. The kings of the earth Those who spied her superstitions and adopted her idolatries.

Verse 10. Standing afar off Beholding her destructions with wonder and astonishment, utterly unable to afford her any kind of assistance.

Verse 11. The merchants of the earth These are represented as mourning over her, because their profits with her was at an end.

Bishop Bale, who applies all these things to the Church of Rome, thus paraphrases the principal passages:

"The mighty kings and potentates of the earth, at having afores eyes the love and fear of God, have committed with this whose most vile abomination; abasing themselves by many strange or accustomed worshipping, and burying themselves y other to observe by your laws and customs. At the samples, doctrines, counsels, and persuasions of by evil whoremongers, have they broken the covenants peace; battailled, oppressed, spoyled, ravished, many manously murdered innocents; yea, for plain foolish rules, and more vain titles, as though there were either heaven nor hell, God nor accounts to be made.

And her mitred mercenary, byth shorne soldiery, mercenariers, byr souleshellers, and his martyers, waxed very rich, through the sale of her yele, creme, salt, water, bread, orders, halloways, mawlinges, buses, palmes, waxe, frankenesses, beddes, roes, candelstikes, copes, bellas, organes, images, statues, and other pedlar wares.

They have gotten in unto them paillaces and chasty houses, fat pastures and parkes, meadowes and arrens, rivers and ponds, villages and towns, cities in whole provinces, with the divill and all els; besides ther men's wives, daughters, mayde servants, and children, whom they have abominably corrupted. What profites they have drawn unto them also by sale of their blisshippicks, pretacies, promiscue, enemys, test equestories, pardons, pilgrimage, confessions, and perytionary; besides the yearly rentals of cathedal churches, abbyres, colleges, convents, for sites and suche other.—Specially shal they be sore discontented with the matter, which have with hir committed the whordom of the spirite, by many exterme worshipshipings of drye waffer cakes, clyces, rodes, reliques, ladyes, images, sculles, bones, chipes, olde ragges, showes (shone), botomes, spurrees, hastes, breeches, whodes, night capes, and such like.

And they that have lived sometyme with hir (ver. 9), in following hir idle observacionis, in matternes, houres, and masses; in sensings, halowyng, and font halowyng; in going processionys with canapee, crose, and pyx; with banneres, stremers, and torchers light; with such other guedes to folish for children.

Alas, alas, that great city (ver. 10) that beautiful Bablon, that blessed holy mother the church, which sometime had so many popes pardons, so many bishoppes blessinges, so many holye stations, so many cleane remissions a pena et culpa, so many good ghostly fathers, so many religiuous orders, so much holy watter for spirites, and Saint John's gospel, with the five woundes and the length of our Lord for drowning, is nowe decayed for ever!

Alas, alas, who shall pray for us now? Who shall singe dirges and trentoles? Who shall spelle us of our sinnes? Who shall give us ashe and palmes? Who shall bless us with a spade, and singe us out of purgatories when we are deade? If we laks these things we are like to want heaven. These are the desperate complaints of the wicked."

Verse 12. The merchandise of gold, and silver, &c. The same author, Bishop Bale, who was once a priest of the Romish church, goes on to apply all these things to that church; and whether the text have this meaning or not, they will show us something of the religious usages of his time, and the real mockery of this intolernat and superstirious church. Speaking in reference to the Reformation, and the general light that had been diffused abroad by the word of God, which was then translated into the vulgar tongue, and put into the hands of the people at large, he says:

"They will pay no more money for the housell rippings, bottom blessings; nor for 'sweet me and seent me not,' above the head and under of their chaunces, which in many places be of fine gold. Neither regard they to kneele anye more downe, and to kiss their pontificall rings which are of the same metal. They will be no more at coste to have the ayre beaten,
The various kinds of

REVELATION.

The various kinds of

linen, and purple, and silk, and
scarlet, and all 'thyine wood,
and all manner vessels of ivory,
and all manner vessels of most
precious wood, and of brass, and iron, and
marble,

* Or, saved.

15 And cinnamon, and odours,
and ointments, and frankincense,
and wine, and oil, and
fine flour, and wheats, and beasts,
and sheep, and horses, and chariots, and
slaves, and * souls of men.

* Or, bodies. — Ps. cxviii. 13.

And of strong prov the branches made that sub
up the lightens before their false gods; the houses
stakynge them for fallings; the lockes that are
from the robberes of thieves; their fyre pass, tar,
and pooleys, with many other strange gines begin.

With marble most commonely pave they the
temples, and build strong piers and arches in
great cathedrals churches and monasteries; they use
thereof also their supralities, their tume, and the
solemne grave-stones; besides their other buildings
with free-stone, flint, ragge, and brick, completed
in the same.

Verse 13. And cinnamur] "By the stanes are
meat all manner of costly spices, wherevith
they bury their byshoiks and founders, lest they decli
stinke when they translate them aspayne to make
mantine for advantage.

"By the smelling odours, the swete hertes:
they strewe abroade at dreymes dedications and holy
besides the damask waters, burnes, mad
pomander, citve, and other curious confection
yet bestow upon them owne precious bodies.

"The cupreaste cupes are such as they
were rose water, aloes, and spike, with other
orconias, wherewith they anoint their holy vases
and roodis, to make them to sweate, and to as
sweete when they are borne abroad in processions
their high fastfull days.

"Frankincense occupye they often a the
things in the senseyng of their idolles, baloyve
their paschal, conjunctio of their pleasent; brede
the blessing of their palames, candles, ashes, and the
dead mens graves, with resepiseant in poor.

"With wynse synge they their masses for many.
they hounselfe the people at Easter, they wash
altars stones upon Maundy Thursday; they frye
holy imbere days, besydes other banketings all
the whole year, to kepe their fresh chaste.

"With oyle smere they younge infants at baptize
and bishoppinge; they grease their mammouez af
them the mark of madion; they make this
castell that starvest, and do many other feste or
d.

"Frankincense is such a merchandize of their
far exceedeth all other, and was first given by
Pope Alexander the first, thinkings Christne inten
not sufficient, nor comly in using the con
breaked in that ministrere. For that was le
brought them in their plentiful possessions, de
lordchippes, fatte benisync, and prescription,
numenable pleases els.

"With wynde drywe the olde of their
farmes, wherethe
The lamentation over the fallen city.

chap. xviii.

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of

and charge, to utter these woes to advantage, and how they came first by the old idolatries."

Several of the most reputable MSS., Versions, and some of the Fathers, after cinnamon, add eun apomp, and amomum. What this shrub was is not easy to say, though mentioned and partially described by Pliny and Dioscorides. Some think it was a species of geranium; others, the rose of Jericho. It was an odorous plant, supposed to be a native of Assyria; and is thus mentioned by Virgil, Eclog. iv, ver. 26:

Aeryrium vulgo nascetur amomum.

"The Assyrian amomum shall grow in every soil."

This is translated by some Spilemard; by others Lady's Rose.

Thyine wood.] The Thyne or Thyin is said to be a tree whose boughs, leaves, stalks, and fruit, resemble the cypress. It is mentioned by Homer, Odys. lib. v, ver. 60.; by Theophrastus, Hist. Plant. v. 5.; and by Pliny, Hist. Nat. lib. xiii. c. 16. How much the different articles mentioned in the 12th and 13th verses were in request among the ancients, and how highly valued, every scholar knows.

Sassa.] Zappaer. The bodies of men; probably distinguished here from φυτα, souls of men, to express bondmen and freemen.

Verse 16. And the fruits that they sold lastest after.] Καὶ τὰ φρούτα ταῖς ἐπούσαις τοῖς φυταῖς εἶναι. As φρούτα signifies autumn, any and all kinds of autumnal fruits may be signified by the word in the above clause.

Dainty and goodly.] Τα λαυρά, Delicacies for the table. Τὰ λαυρὰ, what is splendid and costly in apparel.

Verse 16. Stand afar off.] See ver. 10.

Verse 17. Clothed in fine linen, and purple, &c.] The verb τυφέλλασθαι, which we here translate clothed, signifies often to adorn, to enrich, to adorn with, and is so used by the best Greek writers; see many examples in Κιλικ. These articles are not to be considered here as personal ornaments, but as articles of trade or merchandise, in which this city trafficked.

Verse 17. Every shipmaster.] Captains of vessels; some think πίθοι are meant, and this is most likely to be the meaning of the original word προφανεροφα.
Revelations over her city.

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, in which were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 And Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee.

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

This description appears to be at least partly taken from Ezek. xxvii. 20-26.

And all the company in ships] Καὶ πάντες ὡς πολεμίοις ἔβαδον ἃ λεγοῦσιν τῶν ναυτῶν, those who sail from place to place, or as such as sail at particular places on the coast, without performing the whole voyage. This sufficiently marks the traffic on the coast of the Mediterranean sea. Some might debark (in sailing from Rome) at the island of Sicily, others at different ports in Greece; some at Corinth, others at Crete, or the various islands of the Aegean Sea; some at Rhodes, Patmos, Patmos, &c., &c.; as in those times, in which the compass was unknown, every voyage was performed coastwise, always keeping, if possible, within sight of the land.

Verse 18. What city is like unto this great city?] Viz., in magnitude, power, and luxury.

Verse 19. They cast dust on their heads] They showed every sign of the sincerest grief. The lamentation over this great ruined city, from ver. 9 to 19, is exceedingly strong and well drawn. Here is no dissembled sorrow; all is real to the mourners, and affecting to the spectators.

Verse 20. Rejoice over her, thou heaven.] This is grand and sublime; the fall of this bad city was cause of grief to bad men. But as this city was a persecutor of the godly, and an enemy to the works of God, angels, apostles, and prophets are called to rejoice over her fall.

Verse 21. Thus with violence shall that great city Babylon be thrown down.] This action is finely and forcibly expressed by the original words: ὁ θεός διὰ ἐφημέρων ἐκκένωσεν Βαβylon, and μετὰ πάντων. The millstone will in falling have not only an accelerated force from the law of gravitation, but that force will be greatly increased by the projectile force impressed upon it by the power of the destroying angel.

Verse 22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee.

Verse 23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

Verse 24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.
Chap. XVIII.

The whole heavenly host give glory to God, because he has judged the great whore, and avenged the blood of his saints. 1-6. The marriage of the Lamb and his bride, 7-9. John offers to worship the angel, but is prevented, 10. Heaven is opened, and Jesus the Word of God appears on a white horse; He and his armies described, 11-16. An angel in the sun invites all the fowls of heaven to come to the supper of the great God, 17, 18. The beast, the false prophet, and the kings of the earth, gather together to make war with him who sits on the white horse; but they are all discomfited, and utterly destroyed, 19-21.

And after these things *I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

*Ch. xi. 18.

Notes on Chap. XIX.

Verse 1. I heard a great voice of much people in heaven.] The idolatrous city being destroyed, and the soul of the martyred saints being avenged, there is universal joy among the redeemed of the Lord, which they commence with the word ἀλλήλου, ἀλληλού, a form of praise which the heathens appear to have borrowed from the Jews, as is evident from their πανεμ, or hymns in honour of Apollo, which began and ended with ἀλήλου, etc.
The marriage of the Lamb is come; and his wife has made herself ready.

And again they said, Alleluia. And her smoke rose up for ever and ever.

And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, "Amen; Alleluia.

And a voice came out of the throne, saying, "Praise our God, all ye his servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty

thunderings, saying, Alleluia:

for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and "white:" for the fine linen is the righteousness of saints.

And he saith unto me, Write, "Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, "These are the true sayings of God.

And he said unto me, "See thou do it not:

A M. cir. 4100.
A D. cir. 96.
Imp. Flavia
Domitian Cesar.

REVELATION.

A M. cir. 418.
A D. cir. 96.
Imp. Flavia
Domitian Cesar.


elder is; a mere corruption of the Hebrew words. It is worthy of remark that the Indians of North America have the same word in their religious worship, and use it in the same sense. "In their places of worship, or beloved square, they dance sometimes for a whole night only in a bowing posture, and frequently singing haleiyahuah Ye ho wah; praise ye Yah, Ye ho wah:" probably the true pronunciation of the Hebrew word, which we call Jehovah. See Adair's History of the American Indians.

Salvation: He is the sole author of deliverance from sin; the glory of this belongs to him, the honour should be ascribed to him, and his power is that alone by which it is effected.

Verse 2. For true and righteous.] His judgments displayed in supporting his followers, and punishing his enemies, are true—according to his predictions; and righteous, being all according to infinite justice and equity.

Verse 3. Her smoke rose up.] There was, and shall be, a continual evidence of God's judgments executed on this great whore or idolatrous city; nor shall it ever be restored.

Verse 4. The four and twenty elders.] The true church of the Lord Jesus converted from among the Jews. See chap. iv. 10. v. 14.

Verse 5. Praise our God, &c.] Let all, whether redeemed from among Jews or Gentiles, give glory to God.

Verse 6. The voice of a great multitude.] This is the catholic or universal church of God, gathered from among the Gentiles.

The Lord God omnipotent reigneth.] Κυριως ο λαος ο νικηται Kypriws to λαως to νικηται Many excellent MSS., most of the Versions, with Andracus and Aetharcs, the two most ancient commentators on this book, all have, ουρα, our, after δι' αυτου and according to this text reads emphatically thus: Our Lord God is Almighty, reigneth. What consolation to every great Christian that was Lord and God is Almighty, and that this Almighty never trusts the reins of government of the universe out of his hands! Was therefore has his church to fear?

Verse 7. The marriage of the Lamb is come.] The meaning of these figurative expressions appears to be this: After this overthrow of idolatry and superstition, and the discomfiture of Antichrist, there will be a more glorious state of Christianity than ever was before.

Verse 8. Arranged in fine linen.] A prediction that the church should become more pure in her doctrine, more pious in her experience, and more righteous in her conduct, than she had ever been from her first birth.

Verse 9. The fine linen here spoken of is not the righteousness of Christ imputed to believers, for it is here called the righteousness of the saints—that which the first and Spirit of Christ has wrought in them.

Verse 10. Blessed are they which are called unto the marriage supper.] This is an evident allusion to the marriage of the king's son, Matt. xxii. 2, &c., when the incarnation of our Lord, and the calling of Jews and Gentiles, are particularly pointed out. See also notes there. Blessed are all they who hear the pool and are thus invited to lay hold on everlasting life.

Verse 11. If thou appearest in worship him.] Gosp as this angel was, St. John could not mistake to be either for Jesus Christ, or for God the Father; nor was his prohibition intended as an act of religious worship. It was merely an act of that sort of-
am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13 And he was arrayed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And he hath on his vesture and on his thigh a name written, KINGS AND LORDS.

On his head were many crowns] To denote the multitude of his conquests, and the extent of his dominion.

A name written, that no man knoweth] This is a reference to what the rabbins call the swn khammephoras or tetragrammaton, the name of Jehovah; or what we call Jehovah. This name the Jews never attempt to pronounce: when they meet with it in the Bible, they read Adonai for it; but, to a man, they all declare that no man can pronounce it; and that the true pronunciation has been lost, at least since the Babylonish captivity; and that God alone knows its true interpretation and pronunciation. This, therefore, is the name which no man knoweth but he himself.

Verses 12, 13. He was clothed with a vesture dipped in blood] To show that he was just come from recent slaughter. The description is taken from Isa. lxi. 2, 3, where Judas Maccabæus, or some other conqueror, is described.

The Word of God.] Written in the Targum, and in other Jewish writings, nvr meimera dologi, "the word of Jehovah," by which they always mean a person, and not a word spoken. See the notes on John i. 1, &c.

Verses 14. The armies which were in heaven] Angels and saints over whom Jesus Christ is Captain. Clothed in fine linen.] All holy, pure, and righteous.

Verse 15. Out of his mouth goeth a sharp sword] See on chap. i. 18. This appears to mean the word of the gospel by which his enemies are confounded, and his friends supported and comforted.

With a rod of iron.] He shall execute the severest judgment on the opposers of his truth.

He treadeth the wine-press] As the grapes are trodden to express the juice, so his enemies shall be bruised and beaten, so that their life’s blood shall be poured out.

Verse 16. On his vesture and on his thigh a name written] Dr. Dodd has well observed on this passage,
All the fowls invited to the

REVELATION.

A. M. cir. 4100.
A. D. cir. 96.

That ye may eat the flesh

17 And I saw an angel standing in the midst of heaven, &c. Come and gather yourselves together unto the supper of the great God:

18 * That ye may eat the flesh

that “it appears to have been an ancient custom among several nations to adorn the images of their deities, princes, victors at public games, and other eminent persons, with inscriptions, expressing either the character of the persons, their names, or some other circumstance which might contribute to their honor: and to that custom the description here given of Christ may possibly have some allusion. “There are several such images yet extant, with an inscription written either on the garment, or on one of the thigh, or on that part of the garment which was over the thigh; and probably this is the meaning of the apostle. And as these inscriptions are placed on the upper garment, Grotius seems very justly to have explained the words εἰς τὸ ἰματίαν, by his imperial robe, that his power in this victory might be conspicuous to all. But as a further confirmation of this sense of the passage it may not be improper here to describe briefly several remarkable figures of this sort, which are still extant.” This description I shall give from my own examination.

1. Haianoros, Euterpe, lib. ii., p. 137, Edit. Gale, speaking of the actions of Sesostris, and of the images he set up in the countries which he conquered, has the following words: Εἰς δὲ πρὶς Ἰσωτρῶν δὲν τούτων εἰς πρόσωπον ἔγεναλλομεν ἀντρος τοις ἄνθρωποις. Εἰς ἱλικιαν. “Two images likewise of this man are seen in Ionia, on the way that leads from Ephesus to Phocas, and from Sardis to Smyrna. The figure is five palms in height; in his right hand he holds a dart, in his left a bow, armed after the manner of the Egyptians and Ethiopians. On a line drawn across the breast from one shoulder to the other are these words, written in Egyptian hieroglyphics: Εἰς εἴρετα ρωσ χρησμὸν εἰρήνην ξετίξον εἰρήνην. ‘I obtained this country by these my shoulders.’” I. e. by my own power.

2. In the Elitrum Regalis of Dampier, in the Appendix at the end of Vol. II., there is a beautiful female figure of brass, about twelve inches high, the hair gracefully plaited, and the head adorned with a diadem. She has a tunic without sleeves, and over that a sort of pallium. On the outside of the right thigh, close to the tunic, and probably on it, in the original, is an inscription in Egyptian characters, which these import I cannot say. Dampier has given a general explanation of the image in the Appendix to the above vol., p. 108. The plate itself is the eighty-third of the work.

3. There are two other images found in the same author, Vol. I., p. 91, tab. xxxii.; the first is naked, with the exception of a short loose jupe, or petticoat, which goes round the loins, and over the left arm. On the left thigh of this image there is an inscription

in Egyptian characters. The second has a rich jupe but much longer, which extends to the call of the leg, and is supported over the bended left arm. Over the right thigh on this vesture there is an Egyptian inscription in two lines.

4. Montfaucon, Antiquités Égyptiennes, Vol. III. part 2, p. 228, has introduced an account of two fine images which are represented Tab. CLVII. In the first is a warrior entirely naked, except a collar, a bracelet, and boots. On his left thigh, crusted from the groin to a little below the knee, is an inscription in very ancient Egyptian characters, in two lines, but the import is unknown. The second is a small figure of brass, shot in inches long, with a loose tunic, which is supported from the left shoulder down to the call of the leg. On this tunic, over the left thigh, is an inscription (perhaps) in very ancient Latin characters, but in ancient Egyptian language, as the learned author judges. It is in one line, but what it means is only unknown.

5. In the same work, p. 209, Tab. CL VIII., a nude Egyptian warrior is represented entirely naked; on the left thigh is the following words in ancient line letters, ΚΑΣΙΟΛΟΠΡΟ, and on the right thigh ξλαμιτ, i. e. “Kaphisodorus, the son of Arhionius.” All these inscriptions are written insinuans on the thigh.

6. Gossner; Vol. Vol. I., p. 323, lib. II. Affectus Servorum et Libertorum inter se, et ex te, gives the figure of a naked warrior, with his hand on an axe, the end of whose helve rests on the ground, with the following inscription on the back of his left thigh, longitudinally written, as in all the other cases:

A. PUBLICUS. D. L. ANTIOCH. TI. BARBIUS. Q. P. L. TIBER

7. The robins say that “God gave to the planets a record, on which the ineffable name of Zeus was inscribed; and as long as they held that over the angel of death had no power over them.” Smith’s Bible, sect. 15, fol. 145, 2. Bremers Ed., sect. 12, fol. 214, 2.

In the latter tract, sect. 16, fol. 222, 3, and in Ed Thomas, fol. 66, mention is made of the guards of the angels of the lamellae, who were clothed with garb of treatment, on which was inscribed θρετον της θεου, or ineffable name. See now on Siegen.

8. But what comes nearer to the point, is referre to the title given here to Christ, is what is related in Sesostris by Diodorus Siculus, lib. I., c. 56, p. 10.

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The beast and the false prophet

CHAP. XIX.

are taken and punished.

of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 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 worshiped his image. These both were cast alive into a lake of fire burning with brimstone.

21 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.
The angel with the key

There shall be a universal destruction; the kings, generals, captains, and all their host, shall be slain.

Verse 18. I saw the beast! See the notes on chapters xii., xiii., and xvii.
Verse 20. And the beast was taken, and—the false prophet.] See the notes on chap. xvii. 8, 56.
That worshipped his image.] The beast has been represented as the Latin empire; the image of the beast, the pope of Rome; and the false prophet, the papal clergy.

VERSE 21.

Were cast alive into a lake of fire! Were drowned when alive—in the zenith of their power, not destroyed with an utter destruction.
Verse 21. With the sword of him that sat upon the horse.] He who sat on the white horse is Christ; and his sword is his word—the unadulterated gospel.

CHAPTER XX.

An angel binds Satan a thousand years, and shuts him up in the bottomless pit, 1—3. They who were beheaded for the testimony of Jesus, who have part in the first resurrection, and shall reign with Christ a thousand years, 4—6. When the thousand years are expired, Satan shall be loosed out of his prison, shall go forth and deceive the nation, and shall gather Gog and Magog from the four corners of the earth, 7, 8. These shall besiege the holy city; but fire shall come down from heaven and consume them, and the devil be cast into a lake of fire, 9, 10. The great white throne, and its great and small and great standing before God, and all judged according to their works, 11, 12. The sea, death, and hades, give up their dead, and are destroyed; and all not found in the book of life are cast into the lake of fire, 13—15.

A. M. 4100.
A. D. 96.
Imp. Ptole
Dominus Caes.
Aug. et Nerva.

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

* Ch. 18. ix. 1.—† Ch. xii. 9. See 2 Pet. ii. 4. Jude 6.

NOTES ON CHAP. XX.

Verse 1. An angel come down from heaven.] One of the executors of the divine justice, who receives criminals, and keeps them in prison, and delivers them up only to be tried and executed.
The key of the prison and the chain show who he is; and as the chain is great, it shows that the culprit was impeached of no ordinary crimes.
Verse 2. The dragon.] See the notes on chap. xii. 9.
That old serpent, which is the Devil, and Satan.] He who is called the old serpent is the Devil—the antichrist, and Satan—the opposer. He who supposes that the term old serpent here plainly proves that the creature that tempted our first parents was actually a snake, must enjoy his opinion; and those who can receive such a saying, why let them receive it. Solah.
A thousand years.] In what this binding of Satan consists, who can tell? How many visions have been seen on this subject both in ancient and modern times! This, and what is said ver. 5, 4, and 5, no doubt refers to a time in which the influence of Satan will be greatly restrained, and the true church of God enjoy great prosperity, which shall endure for a long time. But it is not likely that the number, a thousand years, is to be taken literally here, and year

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceiving no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

* Tob. viii. 3.—† Dan. vii. 17.—† Ch. xvi. 14, 15. Vul.
symbolically and figuratively in all the book.

The doctrine of the Millennium, or of the millennial reign of Christ, on earth a thousand years, with Christ in their head, has been illustrated and defended by many Christian writers, both among the ancient and moderns. Were we to give a collection of the conceptions of the primitive Fathers on this subject, my mind would have little reason to applaud my pains. It has long been the idle expectation of many persons that the Millennium, in its sense, was at hand; and its commencement has been expected in every century since the Christian era. It has been fixed for several different years, during the short period of my own life, I believed those predictions to be realized, and I have lived to see them such. Yet there is no doubt that the earth is in a state of progressive improvement; and that the light of true religion is shining more copiously everywhere, and will shine more and more to the perfect day. But when the religion of Christ will be at its meridian of light and heat, we know not. In every believer this may possibly take place; but probably not at such a time shall it appear, in which evil shall be wholly banished from the earth, till after the day of judgment, when the earth having been burnt up, a new heaven and a new earth shall appear.
Of those who live and reign

CHAP. XX.

with Christ a thousand years.

A. M. cir. 4108.
A. D. cir. 56.
Imp. Florio
Domitian Cæs.
Aug. et Neva.

4 And I saw four thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6 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.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 Ch. ii. 11. xxi. 8. — Isa. lxi. 6. — 1 Pet. ii. 9. — Ch. i. 6. v. 10. — Ver. 4. — Ver. 9.

Republic of Plato, book x, p. 323. Edit. Bip., where, speaking of Eras, the son of Arminus, who came to life after having been dead twelve days, and who described the states of departed souls, asserting that some were obliged to make a long pilgrimage under the earth before they arose to a state of happiness, ws, ws k€v xwv av€kouv xalax{, for it was a journey of a thousand years; he adds that, as the life of man is rated at a hundred years, those who have been wicked suffer in the other world a tenfold punishment, and therefore their punishment lasts a thousand years.

A similar doctrine prevailed among the Romans; whether they borrowed it from the Greeks, or from the rabbinical Jews, we cannot tell.

Thus Virgil, speaking of the punishment of the wicked in the infernal regions, says:

Hæs omnes, ubi MILLESIM nonnume per annos
Letheanum ad fluvium Deus evocat agmine magno:
Scilicet immemores supra ut convexa revisant
Rursum et incipient in corpore velle reverti.

Alex., lib. vi. 748.

"But when a thousand rolling years are past,
So long their drearv punishment shall last,
Whole droves of spirits, by the driving god,
Are led to drink the deep Lethean flood.
In large forgetful draughts, to sleep the cares
Of their past labours and their icksome years;
That, unremembering of its former pain,
The soul may clothe itself with flesh again."

How the apostle applies this general tradition, or in what sense he may use it, who can tell?

Verse 5. The rest of the dead lived not again] It is generally supposed from these passages that all who have been martyred for the truth of God shall be raised a thousand years before the other dead, and reign on earth with Christ during that time, after which the dead in general shall be raised; but this also is very doubtful.

Verse 6. Blessed, [ Manuapç ] Happy. And holy; he sees holy, and therefore he suffered for the testimony of Jesus in the time when nothing but holiness was called to such a trial.

2113
The first resurrection. Supposed to be that of the martyrs, mentioned above.

The second death. Punishment in the eternal world; such is the acceptance of the phrase among the ancient Jews.

Hath no power; one will overcome. Hath no authority—no dominion over him. This is also a rabbinical mode of speech. In Erubin, fol. 19, 1; Chagiga, fol. 27, 1: "Rea Lakish said, The fire of hell hath no power over an Israelite who sins. Rab. Eliezer says, The fire of hell has no power over the disciples of the wise men."

Verse 7. Satan shall be loosed. How can this bear any kind of literal interpretation? Satan is bound a thousand years, and the earth is in peace; righteousness flourishes, and Jesus Christ alone reigns. This state of things may continue for ever if the imprisonment of Satan be continued. Satan, however, is loosed at the end of the thousand years, and goes out and deceives the nations, and peace is banished from the face of the earth, and a most dreadful war takes place, etc., etc. These can be only symbolical representations, utterly incapable of the sense generally put upon them.

Verse 8. Gog and Magog. This seems to be almost literally taken from the Talmudic Targum, and that of Jonathan ben Uziel, on Num. xii. 36. I shall give the words at length: "And there were two men left in the camp, the name of the one was Eldad, the name of the other was Medad, and on them the spirit of prophecy rested. Eldad prophesied and said, 'Behold, Moses the prophet, the scribe of Israel, shall be taken from this world; and Joshua, the son of Nun, captain of the host, shall succeed him.' Medad prophesied, and said, 'Behold, quails shall arise out of the sea, and be a stumbling-block to Israel.' Then they both prophesied together, and said, 'In the very end of time Gog and Magog and their army shall come up against Jerusalem, and they shall fall by the hand of the King Messiah; and for seven whole years shall the children of Israel light their fires with the wood of their warlike engines, and they shall not go to the wood nor cut down any tree.'" In the Targum of Jonathan ben Uziel, on the same place, the same account is given; only the latter part, that is, the conjoint prophecy of Eldad and Medad, is put more circumstantially, thus: "And they both prophesied together, and said, 'Behold, a king shall come up from the land of Magog in the last day, and shall gather the kings together, and last clad with armour, and all people shall obey him, and they shall wage war in the land of Israel, and the children of the captivity: the hour of lamentation has been long prepared for them, for they shall be slain by the flame of fire which shall burst from under the throne of glory, and their dead bodies shall fall on the mountains of the land of Israel: and all the wild beasts of the field, and the wild birds of heaven, shall come and devour their carcasses: and afterwards all the dead of Israel shall rise again for life, and shall enjoy the delights prepared for them from the beginning, and shall receive the reward of their works.'"

This account seems most evidently to have been copied by St. John, but how he intended it to be applied is a question too difficult to be solved by the skill of man; yet both the account in the Talmud of St. John is founded on Ezek. xxx. xxxi. xxxii. xxxix. The rabbinical writings are full of accounts concerning Gog and Magog, of which Weiss has made a pretty large collection in his notes at the places. Under these names the enemies of the church are generally intended.

Verse 9. The beloved city. Primarily, Jerusalem, typically, the Christian church. Verse 10. And the devil—was cast into the lake. Before, Satan was bound, that is, his power was curtailed and restrained; now, he is cast into the lake of fire, his power being totally taken away.

Verse 11. A great white throne. Relates to: glorious majesty. Here that sat on it. The indescribable Jehovah. From whose face the earth and the heavens fled away. Even the brightness of his countenance dissolved the universe, and annihilated the laws by which it was governed. This is a very majestic figure, and fits the expressed: There was found no place for them. The place of majesty of God filling all things, and being in all.

Verse 12. The dead, small and great. All—
The sea, death, and hell,

CHAP. XX.

give up their dead.

dead which were in them;

stand before God; * and

the books were opened: and

another * book was opened, which

is the book of life: and the

deal were judged out of those things which

were written in the books, * according to their

works.

13 And the sea gave up the dead which were in it; and * death and * hell delivered up the

skeles, and conditions of men. This description

rears to refer to Dan. vii. 9, 10.

And the books were opened] See Dan. xii. 1. 24. "Bah,

chaps said: All the actions of men, whether good

or bad, are written in a book, and of all they shall give


wise should men be to shun vice, and to act up

rightly before the holy blessed God, seeing there are

many which go throughout the earth, see the

acts of men, testify of them, and write them in a


"In the first day of the new year the holy blessed

Abel that he may judge the world; and all men,

unto exception, give an account of themselves;

the books of the living and the dead are opened." —

bar Chadash, fol. 19, 1.

The books mentioned here were the books of the

living and the dead, or the book of life and the book

death: that is, the account of the good and evil

deeds of men; the former leading to life, the latter

death. St. John evidently alludes here to Dan.

10, on which the rabbinical account of the books

seems to be founded. The expressions are figurative

with.

According to their works.] And according to their

laws also, for their works would be the proof whether

x faith were true or false: but faith exclusively

ld be no rule in such a procedure.

verse 13. The sea gave up the dead] Those who

been drowned in it; and those millions slain in

in contests, who had no other grave.

nd death] All who died by any kind of disease.

is here personified, and represented as a keeper

of human beings; probably no more than

the grave is meant, as properly belonging to

warp of death.

He, Hades, the place of separate

spirits. The sea and death have the bodies of all

human beings; Hades has their spirits. That they may

be judged, and punished or rewar ded according to

their works, their bodies and souls must be reunited;

Hades, therefore, gives up the spirits; and the sea

and the earth give up the bodies.

Verse 14. And death and hell were cast into the lake] Deaht

himself is now abolished, and the place for

separate spirits no longer needful. All dead bodies

and separated souls being rejoined, and no more

separation of bodies and souls by death to take place,

consequently the existence of these things is no

farther necessary.

This is the second death.] The first death consisted in

the separation of the soul from the body for a

season; the second death in the separation of body

and soul from God for ever. The first death is that

from which there may be a resurrection; the second

death is that from which there can be no recovery.

By the first the body is destroyed during time; by the

second, body and soul are destroyed through eternity.

Verse 15. Written in the book of life.] Only those

who had continued faithful unto death were taken to

heaven. All whose names were not found in the

public registers, who either were not citizens, or

whose names had been erased from those registers

because of crimes against the state, could claim none

of those emoluments or privileges which belong to

the citizens; so those who either did not belong to

the new and spiritual Jerusalem, or who had forfeited

their rights and privileges by sin, and had died in

that state, were cast into the lake of fire.

This is the way in which God, at the day of judg-

ment, will proceed with sinners and apostates.

Reader, see that thy name be written in the sacred

register; and, if written in, see that it never be

blotted out.
CHAPTER XXI.

The new heaven and the new earth, 1. The new Jerusalem, 2. God dwells with men; the happy state of his followers, 3—7. The wretched state of the ungodly, 8. An exhortation to know the holy city, the New Jerusalem, 9, 10. Her light, wall, gates, and foundation, described, 11—21. God and the Lamb are the temple and light of it, 22, 23. Their nations and kings of the earth bring their glory and honour to it; the gates shall be shut, nor shall any abomination enter into it, 24—27.

NOTES ON CHAP. XXI.

Verse 1. A new heaven and a new earth [See the notes on 2 Pet. iii. 12. The ancient Jews believed that God would renew the heavens and the earth at the end of seven thousand years. The general supposition they founded on Isa. lxv. 17.]

Verse 2. And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Verse 3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Verse 4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

Verse 5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

Verse 20. This new heaven and new earth are a type of the new order of things, which shall be established at the resurrection, and perfect happiness which shall be enjoyed by the saints, when the reign of God shall be at length established in the world.

Verse 21. The state of the righteous at the coming of Christ is here described; and we are to expect that the same state of comfort, happiness, and bliss, shall be enjoyed by the saints at the resurrection, when the kingdom of Christ shall have been established in the world, and the new heaven and earth shall be brought into possession by the saints.

Verse 22. God and the Lamb are the temple and light of it [See the notes on 22:6.]

Verse 23. Their nations and kings of the earth bring their glory and honour to it [See the notes on 22:23.]

Verse 24. The gates shall be shut, nor shall any abomination enter into it [See the notes on 22:14.]

Verse 26. And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.

Verse 27. And he said unto me, Write; for these words are true and faithful.
The holy Jerusalem

CHAP. XXI. descending out of heaven.

A. M. cir. 4109. A. D. cir. 96.

The holy Jerusalem. 

6 And he said unto me, *It is done. \[I am Alpha and Omega, the beginning and the end. *I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and *I will be his God, and he shall be my son.

8 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.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory of God: and her light was like unto a most sweet precious, even like a jasper stone, clear as crystal.

12 And had a wall greatly and high, and had twelve gates, and at the gates twelve angels,

Necessary death. See the whole of the note on 1 Cor. xv. 27.

Verse 5. Behold, I make all things new.] As the creation of the world at the beginning was the work of God alone, so this new creation.

These words are true and faithful.] Truth refers to the promise of these changes; faithfulness, to the fulfillment of these promises.

Verse 6. It is done.] All is determined, and shall be fulfilled in due time. The great drama is finished, and what was intended is now completed; referring to the period alluded to by the angel.

I am Alpha and Omega.] See on chap. i. 8.

The fountain of the water of life.] See on John iv. 10; 14; vii. 37, &c.

The rivers consider the fountain of the world to one as one of the particular blessings of a future state. In Sirach, Abish R. Nisahm, c. 31, it is said, "He will show them the excellency of the fountain of the future world, that they may accurately see and consider, and say, Woe to us! what good are we lost! and our race is cut off from the face of the earth."

Verse 7. Inherit all things.] Here he had no inheritance; there he shall inherit the kingdom of heaven, and be with God and Christ, and have every possible degree of blessedness.

Verse 8. But the fearful.] Ταπεινοὶ. Those who, for fear of losing life or their property, either refused to receive the Christian religion, though convinced of its truth and importance; or, having received it, in times of persecution fell away, not being willing to risk their lives.

And unbelieving.] Those who resist, against full conviction. And sinner, εἰς ἀναβρασίαν, is added here by thirty excellent MSS., and is found in the Syriac, Arabic, some of the Slavonic, and in Andreas and Athanas. On this evidence Griesbach has admitted it into the text.

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and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 a On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the aged.

18 And the building of the wall it was of jasper: and the city was pure gold, like unto clear glass.

19 a And the foundations of the city were garnished with all manner


some even of the same species more valuable than others; for their value is in proportion to their being free from flaws, and of a good water, i.e. a uniform and brilliant transparency. A crystal is perfectly clear, the oriental jasper is a beautiful sea-green. The stone that is here described is represented as a perfectly transparent jasper, being as unclouded as the brightest crystal, and consequently the most precious of its species. Nothing can be finer than this description: the light of this city is ever intense, equal, and splendid; but it is tinged with this green lustre, in order to make it agreeable to the sight. Nothing is so friendly to the eye as blue or green; all other colours fatigue, and, if very intense, injure the eye. These are the colours of the earth and sky, on which the eye of man is to be constantly fixed. To these colours the structure of the eye is adapted; and the general appearance of the earth and the sky is adapted to this structure.

Verse 12. Had a wall great and high.] An unassailable defence.

Twelve gates.] A gate for every tribe of Israel, in the vicinity of which gate that tribe dwelt; so that in coming in and going out they did not mix with each other. This description of the city is partly taken from Ezek. xlviii. 30—36.

In Synopsis Sokar, p. 115, n. 57, it is said: "In the palace of the world to come there are twelve gates, each of which is inscribed with one of the twelve tribes, as that of Reuben, of Bimom, &c.; he, therefore, who is of the tribe of Reuben is received into none of the twelve gates but his own; and so of the rest."

Verse 13. On the east three gates] The city is here represented as standing to the four cardinal points of heaven, and presenting one side each to of these points.

Verse 14. The wall—had twelve foundations] Probably twelve stones, one of which served for a foundation or threshold to each gate; and on those were inscribed the names of the twelve apostles, to inti-
The foundations of the city

precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;
the fifth, a sardonyx; the sixth, a sardius;
the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls;

—Exod. xxiv. 10.

The building of the wall of it was of jasper; the foundation of the gates, of pearls; the twelve foundations, of twelve stones, as many as the twelve tribes of the children of Israel.

Verse 18. The foundation of the wall of the city was of jasper; the foundation of the gates, of pearls; the twelve foundations, of twelve stones, as many as the twelve tribes of the children of Israel.

The building of the wall of it was of jasper; the foundation of the gates, of pearls; the twelve foundations, of twelve stones, as many as the twelve tribes of the children of Israel.

The foundations of the city are garnished with precious stones.

CHAP. XXI. are garnished with precious stones.

A. M. cir. 4100.

The seventh, chrysole; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

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21 And the twelve gates were twelve pearls;
every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

22 "And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.

23 "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 "And the gates of it shall not be shut at all by day: for there shall be no night there.

26 "And they shall bring the glory and honour of the nations into it.

27 "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.
The water and tree of life,

CHAP. XXII. and the twelve manner of fruits.

The Gentiles would be led to contribute to the riches and glory of the temple by their gifts, &c.

VERSE 27. There shall be no wine enter into it any thing that defileth] See LXX. xxxv. 8, lii. 1. Neither an impure person—he who turns the grace of God into lasciviousness, nor a liar—he that holds and propagates false doctrines.

But they which are written] The acknowledged preserving members of the true church of Christ shall enter into heaven, and only those who are saved from their sins shall have a place in the church militant.

CHAPTER XXII.

The river of the water of life, 1. The tree of life, 2. There is no curse nor darkness in the city of God, 3—5. The angel assures John of the truth of what he has heard, and states that the time of the fulfillment is at hand, 6, 7. He forbids John to worship him, 8, 9. Again he states that the time of the fulfillment of the prophecies of this book is at hand, 10—12. Christ is Alpha and Omega, 13. The blessedness of those who keep his commandments; they enter through the gates into the city, 14. All the ungodly are excluded, 15. Christ sent his angel to testify of those things in the churches, 16. The invitation of the Spirit and the bride, 17. A curse denounced against those who shall either add to or take away from the prophecies of this book, 18, 19. Christ cometh quickly, 20. The apostolical benediction, 21.

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, was there a tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

VERSE 1. Pure river of water of life] This is evidently a reference to the garden of Paradise, and he rivers by which it was watered; and there is also a reference to the account, Ezek. xlvi. 7—12. Water of life, as we have seen before, generally signifies spring or running water; here it may signify incessant communications of happiness proceeding from God.

VERSE 2. In the midst of the street of it] That is, of the city which was described in the preceding chapter.

The tree of life] An allusion to Gen. ii. 9. As his tree of life is stated to be in the streets of the city, and on each side of the river, tree must here be a mention of the singular for the plural number, tree of life, or trees which yielded fruit by which life was preserved. The account in Ezekiel is this: 'And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade— it shall bring forth new fruit according to his months—and the fruit thereof shall be for meat, and the leaf thereof for medicine;'' chap. xlvii. 12.

Twelve manner of fruits] Καρπος δεκα· Τας δεκα τις διαφορας τας διαφορας; that is, fruit twelve times in the year, as is immediately explained, yielded her fruit every month. As this was a great and spacious city, one fountain was not sufficient to provide water for it, therefore a river is mentioned; a great river, by which it was sufficiently watered. Some think that by this tree of life the gospel is indicated; the twelve fruits are the twelve apostles; and the leaves are gospel doctrines by which the nations—the Gentiles, are healed of the disease of sin. But this seems to be a fanciful interpretation.

VERSE 3. No more curse] Instead of καταστασις, curse, the best MSS., Versions, &c., read καταστασις, caused person. As there shall be no more sinning against God, so there shall be no more curse of God.

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1. The sayings of this book

2. are faithful and true.

3. Revelation.

4. in it; and his servants shall serve him.

5. And they shall see his face; and his name shall be in their foreheads.

6. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

7. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

8. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

9. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

10. Then saith he unto me, See thou do it upon the people; for they shall be all his servants, and serve him. Our first parents came under the curse by sinning against their Maker in Paradise; these shall never apostatize, therefore neither they nor the earth shall be cursed.

11. Verse 4. See his face] Enjoy what is called the beatific vision; and they shall exhibit the fullest evidence that they belong entirely to him, for his name shall be written on their foreheads.

12. Verse 5. There shall be no night there] See the 23rd and 24th verses of the preceding chapter.

13. Verse 6. These sayings are faithful and true] See the preceding chapter, ver. 5. From this verse to the end of the chapter is reckoned the epilogue of this book. 1. The angel affirms the truth of all that had been spoken, ver. 6—11. 2. Jesus Christ confirms what has been affirmed, and pledges himself for the fulfilment of all the prophecies contained in it, ver. 12—17. 3. John cautions his readers against adding or diminishing, and concludes with the apostolical blessing, ver. 18—21.

14. The things which must shortly be done] There are many sayings in this book which, if taken literally, would intamate that the prophecies delivered in the whole of the Apocalypse were to be fulfilled in a short time after their delivery to John; and this is a strong support for the scheme of Wettstein, and those who maintain that the prophecies of this book all referred to those times in which the apostle lived, and to the disturbances which then took place, as only among the Jews, but in the Roman empire. What they all mean, and when and how they are to be fulfilled, God in heaven alone knows.

15. Verse 8. I fell down to worship] I prostrated myself before him as before a superior being, to express my gratitude, and give him thanks for the communications he had made. See on chap. xix. 10.

16. Verse 10. Seal not the sayings] Do not lay them up for future generations; they concern the present times; they must shortly come to pass, for the time is at hand. See above, ver. 6. What concerneth Jews was certainly at hand.

17. Verse 11. He that is unjust, let him be unjust still] The time of fulfilment will come so suddenly that there will be but little space for repentance or amendment. What is done must be done instantly, and let him that is holy be prepared, and bold fast as he has received.

18. Verse 12. Behold, I come quickly] I come to establish my cause, comfort and support my followers, and punish the wicked.


20. Verse 14. Blessed are they that do his commandments] They are happy who are obedient. That they may have right to the tree of life; the original is much more expressive, 'Iam asev alev autou eis en to Eikon tis Eiga, That they may'
Christ is the root and offspring

CHAP. XXIII. of David, and the morning star.

A. M. cir. 4100. A. D. cir. 96.

15 For without are dogs, and serpents, and whoremongers, and murderers, and idolaters, and whatsoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 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.

20 He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

AUTHORITY OVER THE TREE OF LIFE; AN AUTHORITY FOUNDED ON RIGHT, THIS RIGHT FOUNDED ON OBEDIENCE TO THE COMMANDMENTS OF GOD, AND THAT OBEDIENCE PRODUCED BY THE GRACE OF GOD WORKING IN THEM. WITHOUT GRACE NO OBEDIENCE; WITHOUT OBEDIENCE NO AUTHORITY TO THE TREE OF LIFE; WITHOUT AUTHORITY NO RIGHT; WITHOUT RIGHT NO ENJOYMENT: GOD'S GRACE THROUGH CHRIST PRODUCES THE GOOD, AND THEN REWARDS IT AS IF ALL HAD BEEN OUR OWN.

VERSE 16. WITHOUT ARE DOGS] All those who are uncircumcised in heart. The Jews call all the uncircumcised dogs. "Who is a dog? Ans. He who is not circumcised."—Plutarch.

VERSE 18. I JESUS] The Maker, the Redeemer, and Judge of all men.


I AM THE ROOT AND THE OFFSPRING OF DAVID] Christ is the root of David as to his divine nature; for from that all the human race spring, for he is the Creator of all things, and without him was nothing made which is made. And he is the offspring of David as to his human nature; for that he took of the stock of David, becoming thereby heir to the Jewish throne, and the only heir which then existed; and it is remarkable that the whole regal family terminated in Christ; and which liveth forever, he is the only David and everlasting king.

THE BRIGHT AND THE MORNING STAR] I am splendid and glory to my kingdom; as the morning star uawes in the sun, so shall I uaw in the unclouded and eternal lories of the everlasting kingdom.

VERSE 17. THE SPIRIT AND THE BRIDE] All the prophets and all the apostles; the church of God under the Old Testament, and the church of Christ under the New.

STAY, COME.] Invite men to Jesus, that by him they may be saved and prepared for this kingdom.

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Subscriptions and REVELATION.

Even so, come, Lord Jesus.] The wish and desire of the suffering church, and of all the followers of God, who are longing for the coming of his kingdom.

Verse 21. The grace of our Lord Jesus Christ! May the favour and powerful influence of Jesus Christ be with you all; you of the seven churches, and the whole church of Christ in every part of the earth, and through all the periods of time.

Instead of κατώτερα δύον, you all, the most excellent MSS. and Versions have κατωτέρας δύον, all the saints. This reading Griesbach has received into the text as indisputably genuine.

Amen.] So be it! and so shall it be for ever and ever. The opinion of Dr. Priestley, concerning the authenticity of this book, and the manner in which it is written, should not be withheld from either the learned or pious reader. "I think it impossible for any intelligent and candid person to peruse this book without being struck in the most forcible manner with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever; so as to be convinced that, considering the age in which it appeared, none but a person divinely inspired could have written it. These prophecies are also written in such a manner as to satisfy us that the events announced to us were really foreseen, being described in such a manner as no person writing without that knowledge could have done. This requires such a mixture of clearness and obscurity as has never yet been imitated by any forgers of prophecy whatever. Forgeries, written of course after the events, have always been too plain. It is only in the scriptures, and especially in the book of Daniel, and this of the Revelation, that we find this happy mixture of clearness and obscurity in the accounts of future events." Notes on Revelation.

The Subscriptions to this book are both few and unimportant:

The Codex Alexandrinus has simply—The Revelation of John.
### Scheme and Order of the Prophecies in the Apocalypse

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Lowman's Scheme of the Apocalypse.

Chap. A. D.

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2. Second trumpet represents a mountain burning with fire, cast into the sea, whereby it became blood; signifying the invasion of Italy by the northern nations, and taking the city of Rome by Alaric. 1412

3. Third trumpet represents a burning star falling upon the rivers, which became bitter; signifying the ravages in Italy, putting an end to the Roman empire, and founding a kingdom of Goths in Italy itself. 1483

4. Fourth trumpet represents a part of the sun and moon darkened; signifying the wars in Italy between Justinian's generals and the Goths, whereby the exarchate of Ravenna was erected, and all remaining power and authority of Rome quite suppressed. 1688

IX. 5. Fifth trumpet represents the bottomless pit opened, and locusts coming out of it; signifying the rise of the Mohammedan religion and empire, and the great progress of both, till a stop was put to them by a contention for the succession. 1675

6. Sixth trumpet represents four angels loosed which were bound in the river Euphrates; signifying the reunion of the divided Sasanian power, the invasion of Europe by them, and threatening the conquest of it, till defeated by Charles Martel. 1676

Parox. III.

Third period of the vials reveals the state of the church and providence 2016 in the times of the last head of Roman government, represented by the beast, for 1200 years to its final overthrow, from about the year 706 to about the year 2016. An angel or scribe brings a little book, the remainder of the sealed book opened by the Lamb, and gives it to St. John to eat; signifying a further revelation of what was to follow in order of time to the end of the world. 2125

Three general descriptions of this period:

705

Chap. A. D.

XI. 1. First general description represents the temple measured, part given to the Gentiles, two witnesses prophecy in sackcloth 1260 days; signifying the corrupt state of the church, and the constancy of some faithful witnesses to the truth, though under severe persecutions, during this whole period. 1379

2. Second general description represents a woman forced to fly into the wilderness for safety, and protected there 1260 days; signifying the persecution and preservation of the church during the same period. 1412

3. Third general description represents a monstrous wild beast rising out of the sea, with seven heads, ten horns, as many crowns, and titles of blasphemy, who was to continue forty and two months; signifying that new Roman power, which should use its authority to promote idolatrous worship, and to persecute all who would not submit to it, and should be supported by another power like unto its own form and constitution, during the same period. 1586

XIV. Chorus of the heavenly church celebrates, in a hymn, the happiness of those who remain faithful and constant. 1675

A nunceius or angel comes down from heaven to declare the certain and severe punishment of the enemies of truth and pure religion, in this period. 1688

XV. Seven angels receive seven cups, full of the wrath of God; signifying that the enemies of truth and pure religion in this period shall be severely punished in the course of it; and that they shall be utterly destroyed in the end. 1715

XVI. The oracle gives orders to the seven angels to pour out their vials or cups. 1850

Seven Vials.

First vial poured on the earth; a grievous sore upon the worshippers of the beast; signifying the great commotions throughout the whole empire, under the family of Charles the Great, by which that family becomes extinct, and by which both the empire and crown of France are transferred to other families. 1850

2. Second vial poured on the sea; it becomes as the blood of a dead 1190
### Lowman's Scheme of the Apocalypse

<table>
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<tr>
<th>Chap.</th>
<th>A. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>XVI.</td>
<td>man; signifying the great bloodshed of the holy war to recover Jerusalem from the Saracens.</td>
</tr>
<tr>
<td>3.</td>
<td>Third vial poured on the rivers 1200 and fountains; they become blood; 1371 signifying the bloody civil wars between the Guelfs and the Gibelins, the papal and imperial factions, when the Popes were driven out of Italy into France.</td>
</tr>
<tr>
<td>4.</td>
<td>Fourth vial poured on the sun, 1373 which has power given it to smite 1290 men; signifying the long wars in Italy, Germany, France, and Spain, occasioned by a long schism in the papacy. Turks take Constanti- nople, and put an end to the eastern empire. Pestilential diseases occasioned by intertemperate heat.</td>
</tr>
<tr>
<td>5.</td>
<td>Fifth vial poured on the seat of 1560 the beast, or his throne; signifying 1560 the Reformation, and the confirmation of it by the principal states of Europe, notwithstanding all opposition from the Pope, and in opposition to the papal authority.</td>
</tr>
<tr>
<td>6.</td>
<td>Sixth vial poured on the river 1670 Euphrates, makes way for the 1850 kings of the East. This seems in the order of the prophecies to be yet future; but may likely mean some invasion of the Pope's dominions from its eastern boundary, or the Adriatic.</td>
</tr>
<tr>
<td>7.</td>
<td>Seventh vial poured on the air, 1850 the seat of Satan's empire, describes the utter ruin of this persecuting idolatrous Roman government, or mystical Babylon, at the end of this period.</td>
</tr>
<tr>
<td>(VII).</td>
<td>Mentions an angel interpreter, who fully explains the character of this idolatrous persecuting power, which should corrupt the church, and persecute the faithful, during this period.</td>
</tr>
<tr>
<td>VIII.</td>
<td>Another angel sent from heaven to confir the utter and lasting destruc tion of this mystical Babylon, as a punishment for her idolatrous corruptions and persecutions.</td>
</tr>
<tr>
<td>XIX.</td>
<td>Chorus of the heavenly church sings the praise of God for his righteous judgements. A vision of Christ leading an army out of heaven, strongly represents the certain accomplishment of this prophecy.</td>
</tr>
</tbody>
</table>

### Per. IV.

| XX. | An angel sent from heaven to shut up Satan in the bottomless pit, as in a secure prison, for one thousand years, during which time there will be a very happy state of the church, in purity, peace, and prosperity. |

### Per. V.

| XX. 7. | After the thousand years of the church's prosperity shall be expired, Satan will be loosed again for a little season; a new attempt will be made to revive the corruptions of the church and a spirit of persecution, which shall end in the final destruction of Satan's power, and of all the enemies of pure and true religion. |

### Per. VI.

| Ver. 11. | The general resurrection and final judgment; the everlasting destruction of the wicked. |

### Per. VII.

| XXI. | The seventh period concludes the whole prophecy, in the vision of a new heaven and a new earth; representing, in strong images, the extent, security, riches, and grandeur, of the heavenly Jerusalem; signifying the consummate happiness of the heavenly state. |
| XXII. | Thus the prophecies of this Revelation issue in an eternal Sabbath, the future reward of all who remain faithful and constant in the true religion of Jesus Christ. |

### The Conclusion

| Ver. 6. | Confirms the truth and certainty of these prophecies; warns against corrupting; exhorts to hope for the accomplishment of them; an useful spirit and temper, to give good men consolation in all their present afflictions, and to preserve them from the corruptions of religion, how prevailing soever in their own times, which is, The useful moral, and principal doctrines, of all these prophecies. |
PRINCIPLES

WHICH, ON CAREFULLY READING AND STUDYING THE SACRED WRITINGS, I THINK I FIND UNQUALITATIVELY REVEALED THERE.

1. That there is but one uncreated, unoriginated, infinite, and eternal Being; the Creator, Preserver, and Governor, of all things.

2. That there is in this infinite Essence a plurality of what are commonly called Persons, not separately subsisting, but essentially belonging to the Godhead; which Persons are commonly termed Father, Son, and Holy Ghost; or God, the Loos, and the Holy Spirit: and these are generally named the Trinity, which term, though not once used in the New Testament, seems properly enough applied, as we never read of more than three persons in the Godhead.

3. That the sacred scriptures, or holy books which form the Old and New Testaments, contain a full revelation of the will of God in reference to man; and are alone sufficient for every thing relative to the faith and practice of a Christian; and were given by the inspiration of God.

4. That man was created in righteousness and true holiness, without any moral imperfection, or any kind of propensity to sin; but free to stand or fall.

5. That he fell from this state, became morally corrupt in his nature, and transmitted his moral defilement to all his posterity.

6. That, to counteract the evil principle, and bring man into a salvable state, God, from his infinite love, formed the purpose of redeeming man from his lost estate by Christ Jesus, and in the interim sent his Holy Spirit to enlighten, strive with, and convince men of sin, righteousness, and judgment.

7. That in due time the Divine Logos, called afterwards Jesus the Christ, the Son of God, the Saviour, &c., became incarnated, and adorned among men, teaching the purest truth, and working the most stupendous and beneficent miracles.

8. That this Divine Person, foretold by the prophets, and described by evangelists and apostles, is truly and properly God; having, by the inspired writers, assigned to him every attribute essential to the Deity; being one with him who is called God, Jehovah, &c.

9. That he is also perfect man in consequence of his incarnation, and in that man or manhood dwelt all the fulness of the Godhead bodily; so that his nature is twofold—divine and human, or God manifested in the flesh.

10. That his human nature is derived from the blessed Virgin Mary, through the creative energy of the Holy Ghost; but his divine nature, because God, infinite and eternal, is uncreated, undervived, and unbogotten; which were it otherwise, he could not be in any proper sense of the word; but as he is God, the doctrine of the eternal Sonship must be false.

11. That, as he took upon the nature of man, he died for the whole human race, without respect of persons; equally for all, and for every man.

12. That on the third day after his crucifixion and burial he rose from the dead; and after showing himself many days to his disciples and then ascended to heaven, where, as God manifest in the flesh, he continues and shall continue to be the Mediator of the human race, till the consummation of all things.

13. That there is no salvation but through his; and that throughout the scriptures his passion and death are considered as sacrificial, pardon and salvation being obtained by the shedding of his blood.

14. That no human being since the fall either or can have merit or worthiness of or by himself, therefore has nothing to claim from God, but in his way of his mercy through Christ; therefore passing and every other blessing promised in the gospel have only been purchased by his sacrificial death, and is given to men, not on account of any thing they have done or suffered, or can do or suffer, but for his sake or through his merit alone.

15. That these blessings are received by faith, becomes not of works, nor of sufferings.

16. That the power to believe, or grace of faith, the free gift of God, without which none can believe, but that the act of faith, or actually believing, is the act of the soul, under the influence of that power. But this power to believe, like all other gifts of God, may be slighted, not used, or misused; in consequence of which is that declaration, “He that believeth shall be saved; but he that believeth not shall be damned.”

17. That justification, or the pardon of sin, is an instantaneous act of God’s infinite mercy is befried of a penitent soul, trusting only in the name of Jesus Christ; that this act is absolute in respect all past sin, all being forgiven where is begun.

18. That the souls of all believers may be led from all sin in this life; and that a man may under the continual influence of the grace of God, without sinning against his God, all evil thoughts and sinful propensities being destroyed, and a heart filled with pure love both to God and man.

19. That unless a believer live and walk in the spirit of obedience, he will fall from the grace of God, and forfeit all his Christian privileges and rights; which state of backsliding he may persevere, and so perish eternally.

20. That the whole period of human life is one of probation, in which each person must repent and turn to God, and in every person a believer may give way to sin and fall from grace; and that this possibility of rising, and liability of falling, are essential to a state of trial or probation.

21. That all the promises and threatenings of the word of God are conditional, as they regard as reference to his being here and hereafter; and on this ground alone the sacred writings can be consistently interpreted or rightly understood.

22. That man is a free agent, never being compul
Principles derived from the Sacred Writings.

by any necessitating influence either to do evil or good, but has it continually in his power to choose the life or death that is set before him; on which ground he is an accountable being, and answerable for his own actions; and on this ground also he is alone capable of being rewarded or punished.

23. That his free will is a necessary constituent of his rational soul, without which man must be a mere machine, either the sport of blind chance, or the mere patient of an irresistible necessity; and, consequently, not accountable for any act to which he was irresistibly impelled.

24. That every human being has this freedom of will, with a sufficiency of light and power to direct its operations; and that this powerful light is not inherent in any man's nature, but is graciously bestowed by Him who is the true light that lighteth every man that cometh into the world.

25. That, as Christ has made, by his once offering himself upon the cross, a sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and that, as his gracious spirit strives with and enlightens all men, thus putting them in a salvable state; therefore every human soul may be saved, if it be not his own fault.

26. That Jesus Christ has instituted, and commanded to be perpetuated in his church, two sacraments: baptism (sprinkling, washing with, or immersion in water) in the name of the holy and ever-blessed Trinity, as a sign of the cleansing and regenerating influences of the Holy Ghost, producing a death unto sin, and a new birth unto righteousness; and the eucharist, or Lord's supper, as commemorating the sacrificial death of Christ. That by the first, once administered, every person may be initiated into the visible church; and by the second, frequently administered, all believers may be kept in mind of the foundation on which their salvation is built, and receive grace to enable them to adore the doctrine of God their Saviour in all things.

27. That the soul is immortal and immortal, and can subsist independently of the body.

28. That there will be a general resurrection of the dead, both of the just and unjust; that the souls of both shall be reunited to their respective bodies; and that both will be immortal, and live eternally.

29. That there will be a day of judgment, after which all shall be punished or rewarded, according to the deeds done in the body; the wicked being sent to hell, and the righteous taken into heaven.

30. That these states of reward and punishment shall have no end, forasmuch as the time of probation or trial is for ever terminated, and the succeeding state must necessarily be fixed and unalterable.

31. That the origin of human salvation is found in the infinite philanthropy of God; and that on this principle the unconditional reprobation of any soul is absolutely impossible.

32. The Sacred Writings are a system of pure and philosophized reason, proceeding from the immediate mind of God; in many places, it is true, lastly elevated beyond what the reason of man could have devised or found out, but in no case contrary to human reason. They are addressed, not to the passions, but to the reason of man; every command is urged with reasons of obedience, and every promise and threatening founded on the most evident reason and propriety. The whole, therefore, are to be rationally understood, and rationally interpreted. He who would discharge reason from this, its noblest province, is a friend in his heart to the antichristian maxim, "Ignorance is the mother of devotion." Revelation and reason go hand in hand: faith is the servant of the former, and the friend of the latter; while the Spirit of God, which gave the revelation, improves and exalts reason, and gives energy and effect to faith.

To conclude: the doctrines or principles which I have stated above, and defended in this work, I believe to be the truths of God. Those against which I have argued I believe to be either false or unproved. The doctrine which cannot stand the test of rational investigation cannot be true. The doctrines or principles already enumerated have stood this test; and those which shrank from such a test are not doctrines of divine revelation. We have gone too far when we have said, "Such and such doctrines should not be subjected to rational investigation, being doctrines of pure revelation." I know no such doctrine in the Bible. The doctrines of this book are doctrines of eternal reason, and they are revealed because they are such. Human reason could not have found them out; but when revealed, reason can both understand and comprehend them. It sees their perfect harmony among themselves, their agreement with the perfections of the divine nature, and their sovereign suitableness to the nature and state of man; thus reason approves and applauds. Some men, it is true, cannot reason; and therefore they declaim against reason, and proscribe it in the examination of religious truth. Were all the nation of this mind, Mother Church might soon resume her ascendancy, and feed us with Latin masses and a wafer God.

Men may incorporate their doctrines in creeds or articles of faith, and sing them in hymns, and this may be all both useful and edifying if the doctrine be true; but in every question which involves the eternal interests of man, the Holy Scriptures must be appealed to, in union with reason, their great commentator. He who forms his creed or confession of faith without these may believe any thing or nothing, as the cunning of others, or his own caprices, may dictate. Human creeds and confessions of faith have been often put in the place of the Bible, to the disgrace both of revelation and reason. Let those go away, let these be retained, whatever be the consequence. Fiat justitia: ruat caeli.
Principles derived from the Sacred Writings.

must be less than that by which it is comprehended, and therefore unworthy of its homage. The more knowledge increases, the more we shall see that reason and learning, sanctified by piety towards God, are the best interpreters of the sacred oracles.

O Thou, who dwellest between the cherubims, shine forth, and in thy light we shall see light!

I have but two words more to add at the conclusion of this long and severe work; one concerning myself:

'Omnem eximia carissime gloria meae,
Omnem deo sacrificium laudis teneas.'

Like travellers, when they see their native soil, Writers rejoice to terminate their toil.

And one to my readers:

Hic labor extremus, longarum hec meta viarum:
Hinc me digressum ostres DEUS appudit oris.

My latest labour's end at length is gained,
My longest journey's welcome goal obtained,
By God's assistance has the work been wrought,
By his direction to your dwellings brought.

Millbrook, July 26th, 1817.

Adam Clarke.

Finished correcting for a new edition, Jan. 9th, 1832.—A. C.

END OF THE NEW TESTAMENT.
A COLLECTION

of

VARIOUS READINGS

For the New Testament;

MADE FROM ANCIENT GREEK MANUSCRIPTS.

Some years ago a well-written MS. fell into my hands, containing a collection of various readings, taken from several ancient MSS. of the Greek Testament. It appears to have been made with great care and accuracy; and judging it worthy to be appended to the notes on the New Testament, I have caused it to be printed, so as to be easily bound up with the last volume of this Work.

Of this Collection I know not the author (it was once in the possession of Dr. Thomas Haughey, but is not in his handwriting), nor do I know what manuscripts they are that are thus collated, as no description of them appears in any part of these sheets. The collector was greatly attached to the Latin Version, as is almost every case he prefers those readings which agree with the Vulgate.

When it was made, or where, is as difficult to be determined. The water-mark of some of the sheets is the arms of the Seven United Provinces: a large shield, surmounted with a crown; in the centre a lion rampant, holding in his left paw a sceptre, and in the right a bundle of arrows: on the side of the throne bench on which he stands is the word VRYHEYT, and round the shield, PRO PATRIA EJUSQUE LIBERTATE. In other sheets, a female figure with a helmet on her head and a sceptre in her hand, sheer a lion rampant, with a drawn sword in one paw, and a bundle of arrows in the other. Both seem inclosed in a palisado, and just before the sceptre are the words PRO PATRIA. On other sets, probably the right folio, there is a small circle or shield including a crown, and the letters G. R.

The Book of the Acts and the Epistle to the Romans are expressly declared to be from the Collection of MSS. ancient manuscripta and the Apocalypse from MSS. ancient manuscripta: but there are two other SS. quoted in several of the Books; so that it appears on the whole that eight Greek MSS. were collated every verse, and two others occasionally.

A copy of the printed Text (probably that of 1684, by the Klaevins), appears to have been used by this unknown collector, with which the MSS. mentioned above were collated. Many of the readings preferred are, however, preferred by Grissbach, and received into the Text. On the whole, I thought this Collection too liable to be confined to a private MS., and thus to be in danger of being lost to the world.

The collection might have been made either in England or Holland, about one hundred years ago, in the time of George I.

Some part of the beginning appears to have been lost, as these Collations commence with Matt. xxiv. 2.

MATTHÆI.

A figure or figures under the head MSS. denote the number of Manuscripts in which the approved reading was found by the unknown collator.

CAP. XXIV.

<table>
<thead>
<tr>
<th>MSS.</th>
<th>Ver. MSS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. βλέπετε ταῦτα πάντα, cum Vulg.</td>
<td>40. 1. εἰς τὸς στιχὸν αὐτῶν, legatur in Text. cum MSS. 7 (οὐδὲ τις αὐτῷ προσφέρετο), cum Vulg.</td>
</tr>
<tr>
<td>1. ἀλλ' οὖν ἐνίκης τὸ γίγνεσθαι</td>
<td>* CAP. XXV.</td>
</tr>
<tr>
<td>2. καὶ ἐπηρεῖται τὸ εὐαγγέλιον.</td>
<td>13. 3. non habent verba illa (εἰ μὴ ἐν τούτῳ τοῦ αὐτοῦ εὐαγγελίῳ), cum Vulg.</td>
</tr>
<tr>
<td>1. μή εὐπορήσετε οὖν, cum Vulg.</td>
<td>16. 1. καὶ εὐπορήσετε ἀλλ' αὐτῷ, cum Vulg.</td>
</tr>
<tr>
<td>4. εἰ μὴ ἐν παρθένῳ μονος, cum Vulg.</td>
<td>2 U</td>
</tr>
</tbody>
</table>

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VARIAE LECTIONES.

CAP. XXVI.

3. 2. non legunt, et ei γαρματους, cum Vulg.
26. 5. και εκείνους ἐξελατειναι, cum Vulg.
26. 2. τοις μαθηταῖς αὐτοῦ, cum Vulg.
26. 1. τυχαί ἐστὶν τὸ αἷμα μου.
39. 6. καὶ προσελήνου μετοίκοι.
46. ponatur in Text. ut legunt MSS. 10 (ο δὲ ἀπαθεῖται).
50. 4. εἰ δὲ παρὰ, cum Vulg.
52. 1. εἰ μεγαλὺς απολεῖναι, cum Vulg.
59. 1. non legit, καὶ εἰ πρεσβύτερος, cum Vulg.

CAP. I.

1. 1. καθὼς γεγραπται εἰς τὴν προφητίαν, cum Vulg.
5. 1. καὶ οἱ ἵστολευκαμενοί παντες, καὶ απαίτοτες ἢ στ' αὐτὸν εἰς τῷ, cum Vulg.
13. 1. καὶ αἱ εἰς τὴν ἁγίασμα, cum Vulg.
16. 1. εἰς τοὺς παραγόντες τῶν Ἰησοῦς, cum Vulg.
24. 1. λέγων, τὸ ἡμέρα και σά, cum Vulg.
27. 8. ἡμέρας πρὸς ἡμέραν, cum Vulg.; et scribendum in Text. (πρὸς οἰόνος).
36. 3. καὶ καταδέχεται, cum Vulg.
36. 4. ἀπέδρα, cum Vulg.
45. ponatur in Textu; ut legunt MSS. 10 (αὐτοὶ εἰς τὸ ἐρωτόμοι) cum Vulg.

CAP. III.

2. 2. εἰς ἐπαρθήσαντα κολλά, cum Vulg.
8. 1. ὅτι οὐκ ἐξηλιολάτησαν, cum Vulg.
18. 1. εἰς δὲ χρησιμοτεκνίαν, cum Vulg.
21. 1. αὐτοὶ ἐντέλης, cum Vulg.
21. 3. τὸ πλήρωμα αὐτόν, cum Vulg.

CAP. IV.

4. 1. εἰσὶ αὐτὸς, cum Vulg.
5. 1. non legit (ἐνάντιος ὡς ἀλλα) cum Vulg.
6. 1. τῶν αὐτοῦ απελευθεροῦντες, cum Vulg.
18. 1. τὸν Καπανῖαν.
29. 1. αὐτοῦ ἐξηλιολάτησαν, cum Vulg.
31. 1. εἰς χρησιμοτεκνίαν, αὐτὸν, cum Vulg.
31. 2. εἰς λήγοντα αὐτὸν, ἰδον, cum Vulg.
32. 2. non habent (καὶ αὐτὸς ἐπάνω), cum Vulg.
33. 4. ἡ μητέρα μου καὶ αὐτὸς μου, cum Vulg.

CAP. XV.

4. expungatur εἰς Textu vox illa (εἰσπραξον) quae deest in MSS. 10 impressi cum Vulg. legunt (καὶ εἰσπραξα) cum Vulg. 8. ponatur in Text. ut legunt MSS. 10 (εἰ συμπέρανται καὶ ἐν ᾧ) cum Vulg.
8. impressi cum Vulg. legunt (ἐν λ. καὶ ἐν Kostenlose, καὶ ἐν ᾧ).

MARCI.

CAP. XV.

1. 1. τῶν ἔργων τῶν.
3. 1. αἰτοῦντος εἰς τοὺς οὐδείς.
13. 1. καὶ τῶν ἐλαζουσιν ἐκ δεχομάς, cum Vex.
18. ponatur in Text. ut MSS. 6 legunt (καὶ) ἐκ δεχομάς.
14. 1. αἱ δὲ διαφοραί οὗτος, cum Vulg.
15. 1. καθὼς, ἤταν, cum Vulg.
16. 1. αὐτοῦ ἀνάκοιτος.
22. 1. non habet alio cum Vulg.
23. 3. καὶ γνησίαν, cum Vulg.
26. 1. τὸ δεμοῦ, cum Vulg.
36. 1. ἐς δὲ ἱπποὺς παραπέσοντος.
38. 1. εἰς χρησιμοτεκνίαν, cum Vulg.

CAP. VI.

2. 1. καὶ οἱ κολλά.
2. 2. ὅτι καὶ διαχωρισμῷ γίνεται.
11. 1. desunt verba illa (ἐρχομεν ἐγὼ ἐρχομεν σετερον ἐστι τοιοῦτο τὸ δεχόμας οἷον ἐρχομον, τὴν χεῖρα αὐτοῦ) Vulg; sed hoc loco non legit, sed videtur repassare in Text. Gr. ex 10 Matk
14. 1. ἐστε τῷ Λατίνῳ.
15. ponatur in Text. ut 7 MSS. legunt (εἰς εἰς) λέγει, ὥσπερ, cum Vulg.
16. 1. ἐστε, ἐντος, εἰς τοὺς, cum Vulg.
16. 1. τὴν ἱπποῦ, σε δείξειν τον, cum Vulg.
20. 2. καὶ αὐτοῦν αὐτοῦ.
23. 8. ὁ τινι μὲ αὐτῷ.
VARIAE LECTIONES.

2. 1. ponatur in Tex. ut legunt MSS. 10 (et όμοιον).
   2. 1. ponatur in Tex. ut legunt MSS. 10 (et όμοιον τούτον) cum Vulg.
   3. 1. non legit (et οикиον τούτον) cum Vulg.
   4. 1. non legit (et οикиον τούτον) cum Vulg.
   5. 1. non legit (et οикиον τούτον) cum Vulg.
   6. 1. non legit (et οикиον τούτον) cum Vulg.
   7. 1. non legit (et οикиον τούτον) cum Vulg.
   8. 1. non legit (et οикиον τούτον) cum Vulg.
   9. 1. non legit (et οикиον τούτον) cum Vulg.
   10. 1. non legit (et οикиον τούτον) cum Vulg.

CAP. VII.

1. 1. non legit (et οикиον τούτον) cum Vulg.
   2. 1. αλλα εννοεις χρησι, cum Vulg.
   3. 1. εις προσελεφτυρος παλον τον οικον, cum Vulg.
   4. 1. εις προσελεφτυρος παλον τον οικον, cum Vulg.
   5. 1. εις προσελεφτυρος παλον τον οικον, cum Vulg.
   6. 1. εις προσελεφτυρος παλον τον οικον, cum Vulg.
   7. 1. εις προσελεφτυρος παλον τον οικον, cum Vulg.
   8. 1. εις προσελεφτυρος παλον τον οικον, cum Vulg.
   9. 1. εις προσελεφτυρος παλον τον οικον, cum Vulg.
   10. 1. εις προσελεφτυρος παλον τον οικον, cum Vulg.

CAP. VIII.

1. 1. εις τον άγνωστον θεον όμοιον δε ξόδων προς, cum Vulg.
   2. 1. εις τον άγνωστον θεον όμοιον δε ξόδων προς, cum Vulg.
   3. 1. εις τον άγνωστον θεον όμοιον δε ξόδων προς, cum Vulg.
   4. 1. εις τον άγνωστον θεον όμοιον δε ξόδων προς, cum Vulg.
   5. 1. εις τον άγνωστον θεον όμοιον δε ξόδων προς, cum Vulg.
   6. 1. εις τον άγνωστον θεον όμοιον δε ξόδων προς, cum Vulg.
   7. 1. εις τον άγνωστον θεον όμοιον δε ξόδων προς, cum Vulg.
   8. 1. εις τον άγνωστον θεον όμοιον δε ξόδων προς, cum Vulg.
   9. 1. εις τον άγνωστον θεον όμοιον δε ξόδων προς, cum Vulg.
   10. 1. εις τον άγνωστον θεον όμοιον δε ξόδων προς, cum Vulg.

CAP. IX.

1. 1. ponatur in Tex. ut legunt MSS. 10 (καθὼς).
   2. 1. ponatur in Tex. ut legunt MSS. 10 (καθὼς).
   3. 1. ponatur in Tex. ut legunt MSS. 10 (καθὼς).
   4. 1. ponatur in Tex. ut legunt MSS. 10 (καθὼς).
   5. 1. ponatur in Tex. ut legunt MSS. 10 (καθὼς).
   6. 1. ponatur in Tex. ut legunt MSS. 10 (καθὼς).
   7. 1. ponatur in Tex. ut legunt MSS. 10 (καθὼς).
   8. 1. ponatur in Tex. ut legunt MSS. 10 (καθὼς).
   9. 1. ponatur in Tex. ut legunt MSS. 10 (καθὼς).
   10. 1. ponatur in Tex. ut legunt MSS. 10 (καθὼς).

CAP. X.

1. 1. γις ανέκδοτος παροιμία τοῦ Ιωάννου (MS. 1. καὶ περίαν).
   2. 1. γις ανέκδοτος παροιμία τοῦ Ιωάννου (MS. 1. καὶ περίαν).

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### VARiae LECTIONes

<table>
<thead>
<tr>
<th>Var. MSS.</th>
<th>64.</th>
<th>1.</th>
<th>τοις βιβλίοις.</th>
</tr>
</thead>
<tbody>
<tr>
<td>70.</td>
<td>non habetur ei ο λάβει οι ἑναθεί, cum Vulg.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>72.</td>
<td>2.</td>
<td>εις οὖν εις δευτέρου, cum Vulg.</td>
<td></td>
</tr>
<tr>
<td>CAP. XV.</td>
<td>3.</td>
<td>tollendum e Text. quod deest in MSS. 9. (αυτος δε αυτου αναφεροντο) cum Vulg.</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>1.</td>
<td>εις αναφας ο σχλος, cum Vulg.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Var. MSS.</th>
<th>11.</th>
<th>1.</th>
<th>ανεποικον του σχλος.</th>
</tr>
</thead>
<tbody>
<tr>
<td>18.</td>
<td>expungendum e Text. quod n MSS. ne habent (εις λέγει) cum Vulg.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CAP. XVI.</td>
<td>5.</td>
<td>2.</td>
<td>εις οὖν τους,</td>
</tr>
<tr>
<td>8.</td>
<td>2.</td>
<td>εις γαρ αυτος, cum Vulg.</td>
<td></td>
</tr>
</tbody>
</table>

### LUCÆ

<table>
<thead>
<tr>
<th>Var. MSS.</th>
<th>17.</th>
<th>scribatur in Texto, ut legit MSS. 10 (Μεγάς).</th>
</tr>
</thead>
<tbody>
<tr>
<td>18.</td>
<td>4.</td>
<td>αγγελειν τως αυτοι γενος.</td>
</tr>
<tr>
<td>35.</td>
<td>scribatur in Texto, ut legit MSS. 10 (εις το γενομενον αγνω).</td>
<td></td>
</tr>
<tr>
<td>36.</td>
<td>impressi cum Vulg. legitur, εις το γενομενον εις ουο αγνω.</td>
<td></td>
</tr>
<tr>
<td>39.</td>
<td>1.</td>
<td>εις αυτη συναλητ, cum Vulg.</td>
</tr>
<tr>
<td>40.</td>
<td>1.</td>
<td>εις των τοιν</td>
</tr>
<tr>
<td>49.</td>
<td>1.</td>
<td>μεγαλα α δισιστος, cum Vulg.</td>
</tr>
<tr>
<td>50.</td>
<td>3.</td>
<td>εις γενεαν και γενεαν. MSS. 1 εις γενεας και γενεας.</td>
</tr>
<tr>
<td>51.</td>
<td>3.</td>
<td>Διανων.</td>
</tr>
<tr>
<td>64.</td>
<td>tollenda e Texto vox illa, quam MSS. 10 non habent (λαποδουφη), cum Vulg.</td>
<td></td>
</tr>
<tr>
<td>66.</td>
<td>1.</td>
<td>εις γωρ χρυς Κυριου, cum Vulg.</td>
</tr>
<tr>
<td>75.</td>
<td>2.</td>
<td>παρας γας θηρας ξυρως, cum Vulg.</td>
</tr>
</tbody>
</table>

### CAP. I.

<table>
<thead>
<tr>
<th>Var. MSS.</th>
<th>3.</th>
<th>scribendum in Texto, ut legit MSS. 10 legunt (εις φιλεσποντες φαλανσ).</th>
</tr>
</thead>
<tbody>
<tr>
<td>12.</td>
<td>2.</td>
<td>εις εκεινους εις φασιν, cum Vulg.</td>
</tr>
<tr>
<td>15.</td>
<td>1.</td>
<td>εις των διαφορων πρως, cum Vulg.</td>
</tr>
<tr>
<td>29.</td>
<td>ponatur in Texto, ut legit MSS. 10 (εις οπεργοιν).</td>
<td></td>
</tr>
<tr>
<td>21.</td>
<td>3.</td>
<td>του περιτιμου του καινου, cum Vulg.</td>
</tr>
<tr>
<td>22.</td>
<td>scribatur in Texto, ut legit MSS. 10 (του καθορου αυτου).</td>
<td></td>
</tr>
<tr>
<td>26.</td>
<td>impressi cum Vulg. legunt (του καθορου αυτου).</td>
<td></td>
</tr>
<tr>
<td>40.</td>
<td>1.</td>
<td>non addit (στηματου) cum Vulg.</td>
</tr>
<tr>
<td>43.</td>
<td>1.</td>
<td>και εις εγγραφην ο γενεαν αυτου, cum Vulg.</td>
</tr>
<tr>
<td>45.</td>
<td>1.</td>
<td>και μη ευροντες υπερτεριαν εις τερωσειν, αναζητουντες αυτου, cum Vulg.</td>
</tr>
</tbody>
</table>

### CAP. III.

<table>
<thead>
<tr>
<th>Var. MSS.</th>
<th>2.</th>
<th>scribatur in Texto, ut est in MSS. 10, εις αρχηγον.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>impressum cum Vulg. εις αρχηγον.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>deest vox (λεγεται) cum Vulg.</td>
<td></td>
</tr>
<tr>
<td>18.</td>
<td>1.</td>
<td>τη λαρ</td>
</tr>
<tr>
<td>22.</td>
<td>1.</td>
<td>non addit (λεγεται) cum Vulg.</td>
</tr>
</tbody>
</table>

### CAP. IV.

<table>
<thead>
<tr>
<th>Var. MSS.</th>
<th>1.</th>
<th>εις τω ουρανω.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2194</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
VARIÆ LECTIOINES.

r. MSS.
1. MSS.
2. non legit (eae' 1kaw) cum Vulg.
3. 1. non legit (eae' 1kaw) cum Vulg.
4. 1. non legit (eae' 1kaw) cum Vulg.
5. 1. non legit (eae' 1kaw) cum Vulg.
6. 1. non legit (eae' 1kaw) cum Vulg.
7. 1. non legit (eae' 1kaw) cum Vulg.
8. 1. non legit (eae' 1kaw) cum Vulg.
9. 1. non legit (eae' 1kaw) cum Vulg.
10. 1. non legit (eae' 1kaw) cum Vulg.
11. 1. non legit (eae' 1kaw) cum Vulg.
12. 1. non legit (eae' 1kaw) cum Vulg.
13. 1. non legit (eae' 1kaw) cum Vulg.
14. 1. non legit (eae' 1kaw) cum Vulg.
15. 1. non legit (eae' 1kaw) cum Vulg.
16. 1. non legit (eae' 1kaw) cum Vulg.
17. 1. non legit (eae' 1kaw) cum Vulg.
18. 1. non legit (eae' 1kaw) cum Vulg.
19. 1. non legit (eae' 1kaw) cum Vulg.
20. 1. non legit (eae' 1kaw) cum Vulg.
VARIAE LECTIONES.

CAP. XIV.

Ver. MSS.

5. 9. υἷς ἡ ὕπατος.
9. 1. ἐπὶ, ὑπὸ δὲ τοῦτο τοῦτον.
15. 1. γρατίας ἄρτον, cum Vulg.
21. 1. ὁ δὲ θεὸς αὐτοῦ τιμῶ, cum Vulg.
24. 4. addunt (pro δικαιοκρίνω, τελέω γε μην κλητον, 
ολοκληρωσθέντος, cum Vulg.
28. 4. αὐτὸς ἵλιος, cum Vulg.
35. 1. οὖν ἐν διδάσκει, cum Vulg.

CAP. XV.

17. 1. λέγει δὲ ἀπολέσατε, cum Vulg.
22. 1. γέγονεν εἴρηται, cum Vulg.
29. 3. τὸν κατὰ αὐτὸν, cum Vulg.

CAP. XVI.

4. 9. ὅταν μεταταχθῇν. MSS. 1, όταν μεταταχθῇν, 
cum Vulg.
6. 1. ἵλιος καθ' ὄντα, cum Vulg.
15. scribendum in Tex. ut legunt MSS. 7 
(εἰκώνινον τοῦ θεοῦ).
15. 3. τοῦ θεοῦ εὐφράντος, cum Vulg.
18. 1. καὶ ὁ ἀπολλυμένος, cum Vulg.
25. 3. ὁ ἀπολλυμένος ταῦτα γινώσκειν, cum Vulg.
26. 1. μεθ' εὐθύνης πρὸς ἄρσεν, cum Vulg.

CAP. XVII.

4. 9. εἰσερχόμενος λέγειν.
7. 1. ἐκλείποντι τοὺς αὐτοὺς, cum Vulg.
7. 2. ἐπὶ αὐτοῦ τοῦτο, cum Vulg.
11. 1. τὸ κατά τὸν κυρίον, com Vulg.
16. 1. εἰσερχομένος τοῦ θεοῦ, 
22. scribendum in Textum ut legunt MSS. 10 
(ἐἰς ἔκ πρὸς τοὺς μαθηταίς), cum Vulg.
(Sic et impressi).
28. 1. ἀρχιτός καθ' ἐπιτύπωσεν ἐν τούτῳ, cum Vulg.
32. 1. ὅσοι εἰσέλθησαν αὐτὸν, 
36. 9. δεντὲς verba illa: ἵνα εἰσέλθῃ τὸν αὐτὸν, 
ὅταν εἰς παραμορφωθῆναι, καὶ ὁ ἄρτος αἰτεῖται.
37. 2. ὅπως τὸ πτωμα.

CAP. XVIII.

1. 6. προσευχιμάζει αυτούς.
4. 3. καὶ οὗ θέλειν ἐκ μικροῦ, cum Vulg.
7. 1. τὴν τελείαν τῶν ἀγαθῶν, 
7. 1. καὶ καθάρισθην τοις αὐτοῖς.
6. ponendum in Textum ut legunt MSS. 10 
(λέγειν ὧν ὁδώρος).
9. 1. καὶ εἰσελθοῦσαν τοὺς πάλλους, 
(ἡ τέλειος).
14. 1. αὐτῷ καὶ τοῖς ἐκείνοις, cum Vulg.
15. 1. εἰς τοὺς καθ' αὐτούς, cum Vulg.
22. 1. καὶ καὶ τούχος, cum Vulg.
25. 1. βασιλέως διδάσκω, cum Vulg.

CAP. XIX.

2. 1. συγχωρήσει Σαρχεως, cum Vulg.
VARLÆ LECTIONES.

CAP. XXIV.

Ver. MSS.
1. non est (cum vornen autem) cum Vulg.
4. in uenit augmentum, cum Vulg.
11. aperiunt se (cum vornen autem) cum Vulg.
20. 1. 1. scricebundum in Textu ut legunt MSS. 10, cum Vulg.
36. scricebundum in Texto ut legunt MSS. 9 (nulius enim autem in Iesu), cum Vulg.
39. 1. in te poni, luco meum, cum Vulg.

JOANNIS.

CAP. I.

Ver. MSS.
10. 1. 1. scricebundum in Texto ut legunt MSS. 10, cum Vulg.
30. scricebundum in Texto ut legunt MSS. 9 (quoniam enim) cum Vulg.
40. 1. scricebundum in Texto ut legunt MSS. 10, cum Vulg.
22. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
30. 1. scricebundum in Texto ut legunt MSS. 10, cum Vulg.

CAP. II.

Ver. MSS.
12. 1. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
30. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
22. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
32. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.

CAP. III.

Ver. MSS.
25. 12. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
30. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
22. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
32. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.

CAP. IV.

Ver. MSS.
9. 12. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
30. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
22. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
32. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.

CAP. V.

Ver. MSS.
2. 12. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
32. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
30. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
22. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
32. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.

CAP. VI.

Ver. MSS.
0. 12. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
30. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
22. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
32. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
22. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.
32. 1. scricebundum in Texto ut legunt MSS. 9 (et unus ex Deo), cum Vulg.

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VARIE LECTIONES.

21. 1. eos scrutantes me, et sub tenebris me, et in
23. 1. eam oleum autem quem, cum Vulg.
20. 8. quanta lude erat a vobis, cum Vulg.
42. scribendum in Textu, ut legant MSS. 7
(ut nos autem aut ipse), cum Vulg.
53. 7. scribendum in Textu, ut legant MSS. 7 (ut
29. 1. verae autem verba, cum Vulg.
30. 1. omittit illa postrema verba (ullis a nos
36. 1. omittit illa postrema verba (ullis a nos
9. 1. alia de atra, alia 'haec autem quae, cum
11. 1. δ ἀνθρώπου φυγήν, cum Vulg.
16. 1. καὶ γρηγορεῖα τινὶ τινως, cum Vulg.
20. 1. en synagogis et Vulg. Lat. legunt, οὐκοροφέν
8. 1. quos, cum Vulg.
9. 1. quos, cum Vulg.
10. 1. quos, cum Vulg.
13. 1. καὶ γενέσει, cum Vulg.
5. 1. quos, cum Vulg.
14. 1. καὶ γενεσευ καὶ εἰς, cum Vulg.
31. 1. τις καὶ φθείραι οὐδεν, εἰς, cum Vulg.
41. 1. non legit (οὐ ζητοῦσιν εἰρημένοι) cum
44. scribendum in Textu, ut legant MSS. 9
(καὶ διαπεράζον διεσφαρεῖ, cum Vulg.
45. 1. διακωπτων, cum Vulg.
6. 1. εἰμι καὶ εἰς, cum Vulg.
7. 1. εἰμι καὶ Εὐαγγελίου, cum Vulg.
33. 1. εἰς γενικοῦ αὐτους, cum Vulg.
34. 1. εἰς γενικοῦ αὐτους, cum Vulg.
35. 1. εἰς γενικοῦ αὐτους, cum Vulg.
36. 1. εἰς γενικοῦ αὐτους, cum Vulg.
VARIAE LECTIONES.

CAP. XX.
14. 2. tunc et omnis eis etpserat, cum Vulg.

ACTA APOSTOLORUM

Ex Collectione Codicum Manuscriptorum viii. antiquorum.

CAP. I.
Ver. MSS.
1. ino et omni potestate, cum Vulg.
5. ex sacerdote eis. cum Vulg.
2. non dicitur in iis, cum Vulg.
1. 1. ex eis et iis, cum Vulg.
12. in quodam de ipsum, cum Vulg.
14. in quodam in eis, cum Vulg.
15. in quodam in eis, cum Vulg.
16. in quodam in eis, cum Vulg.
17. in quodam de ipsum, cum Vulg.
20. in quodam de ipsum, cum Vulg.
21. in quodam de ipsum, cum Vulg.
22. in quodam de ipsum, cum Vulg.
23. in quodam de ipsum, cum Vulg.
24. in quodam de ipsum, cum Vulg.
25. in quodam in eis, cum Vulg.
26. in quodam in eis, cum Vulg.

CAP. II.
Ver. MSS.
7. 1. dictum est de eis cum eis, cum Vulg.
8. in eis, cum Vulg.
11. in quodam in eis, cum Vulg.
12. in quodam in eis, cum Vulg.
13. in quodam in eis, cum Vulg.
14. in quodam in eis, cum Vulg.
15. in quodam in eis, cum Vulg.
16. in quodam in eis, cum Vulg.
17. in quodam in eis, cum Vulg.
18. in quodam in eis, cum Vulg.
19. in quodam in eis, cum Vulg.
20. in quodam in eis, cum Vulg.
21. in quodam in eis, cum Vulg.
22. in quodam in eis, cum Vulg.
23. in quodam in eis, cum Vulg.
24. in quodam in eis, cum Vulg.
25. in quodam in eis, cum Vulg.
26. in quodam in eis, cum Vulg.

CAP. III.
Ver. MSS.
1. Petrus et eis Ioannem seb. cum Vulg.
2. quodam in eis, cum Vulg.
3. quodam in eis, cum Vulg.
4. quodam in eis, cum Vulg.
5. quodam in eis, cum Vulg.
6. quodam in eis, cum Vulg.
7. quodam in eis, cum Vulg.
8. quodam in eis, cum Vulg.
9. quodam in eis, cum Vulg.
10. quodam in eis, cum Vulg.
11. quodam in eis, cum Vulg.
12. quodam in eis, cum Vulg.
13. quodam in eis, cum Vulg.
14. quodam in eis, cum Vulg.
15. quodam in eis, cum Vulg.
16. quodam in eis, cum Vulg.
17. quodam in eis, cum Vulg.
18. quodam in eis, cum Vulg.
19. quodam in eis, cum Vulg.
20. quodam in eis, cum Vulg.
21. quodam in eis, cum Vulg.
22. quodam in eis, cum Vulg.
23. quodam in eis, cum Vulg.
24. quodam in eis, cum Vulg.
25. quodam in eis, cum Vulg.
26. quodam in eis, cum Vulg.

CAP. IV.
Ver. MSS.
1. quodam in eis, cum Vulg.
2. quodam in eis, cum Vulg.
3. quodam in eis, cum Vulg.
4. quodam in eis, cum Vulg.
5. quodam in eis, cum Vulg.
6. quodam in eis, cum Vulg.
7. quodam in eis, cum Vulg.
8. quodam in eis, cum Vulg.
9. quodam in eis, cum Vulg.
10. quodam in eis, cum Vulg.
11. quodam in eis, cum Vulg.
12. quodam in eis, cum Vulg.
13. quodam in eis, cum Vulg.
14. quodam in eis, cum Vulg.
15. quodam in eis, cum Vulg.
16. quodam in eis, cum Vulg.
17. quodam in eis, cum Vulg.
18. quodam in eis, cum Vulg.
19. quodam in eis, cum Vulg.
20. quodam in eis, cum Vulg.
21. quodam in eis, cum Vulg.
22. quodam in eis, cum Vulg.
23. quodam in eis, cum Vulg.
24. quodam in eis, cum Vulg.
25. quodam in eis, cum Vulg.
26. quodam in eis, cum Vulg.

CAP. V.
Ver. MSS.
1. quodam in eis, cum Vulg.
2. quodam in eis, cum Vulg.
3. quodam in eis, cum Vulg.
4. quodam in eis, cum Vulg.
5. quodam in eis, cum Vulg.
6. quodam in eis, cum Vulg.
7. quodam in eis, cum Vulg.
8. quodam in eis, cum Vulg.
9. quodam in eis, cum Vulg.
10. quodam in eis, cum Vulg.
11. quodam in eis, cum Vulg.
12. quodam in eis, cum Vulg.
13. quodam in eis, cum Vulg.
14. quodam in eis, cum Vulg.
15. quodam in eis, cum Vulg.
16. quodam in eis, cum Vulg.
17. quodam in eis, cum Vulg.
18. quodam in eis, cum Vulg.
19. quodam in eis, cum Vulg.
20. quodam in eis, cum Vulg.
21. quodam in eis, cum Vulg.
22. quodam in eis, cum Vulg.
23. quodam in eis, cum Vulg.
24. quodam in eis, cum Vulg.
25. quodam in eis, cum Vulg.
26. quodam in eis, cum Vulg.

CAP. VI.
Ver. MSS.
1. quodam in eis, cum Vulg.
2. quodam in eis, cum Vulg.
3. quodam in eis, cum Vulg.
4. quodam in eis, cum Vulg.
5. quodam in eis, cum Vulg.
6. quodam in eis, cum Vulg.
7. quodam in eis, cum Vulg.
8. quodam in eis, cum Vulg.
9. quodam in eis, cum Vulg.
10. quodam in eis, cum Vulg.
11. quodam in eis, cum Vulg.
12. quodam in eis, cum Vulg.
13. quodam in eis, cum Vulg.
14. quodam in eis, cum Vulg.
15. quodam in eis, cum Vulg.
16. quodam in eis, cum Vulg.
17. quodam in eis, cum Vulg.
18. quodam in eis, cum Vulg.
19. quodam in eis, cum Vulg.
20. quodam in eis, cum Vulg.
21. quodam in eis, cum Vulg.
22. quodam in eis, cum Vulg.
23. quodam in eis, cum Vulg.
24. quodam in eis, cum Vulg.
25. quodam in eis, cum Vulg.
26. quodam in eis, cum Vulg.

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VARIÆ LECTIONES.

Ver. MSS.
6. 3. εἴρην αὐτῷ των μεγάλων ἱεροπροφ.
10. 2. σε τὰς διατηρήσεις, cum Vulg.
15. 1. οί τε εἰς τὴν λεπτὴν εἰς ὄρος, cum Vulg.
17. 7. δὲ τῶν τῶν λαῶν ταύτα ἐξελέητα.
17. 1. ὃς τοῦ λαοῦ τοῦ Ἰσραήλ εἴ. cum Vulg.
17. legendum in Tex. ut MSS. 8 (σφαλματίν ἐν τῇ παράβαιν ἐν τῇ λιγνῷ), cum Vulg.
17. 9. κατελειμματοφράγιαν αὐτοὺς.
23. legendum in Tex. ut MSS. 6 (πάγα την Ἰσραήλ), cum Vulg.
25. 3. σωτηρια, Ἰερού.
26. 6. ἐξεδεξαμένη.
33. 1. τοὺς γενός ἤμων, αὐστοτερος, cum Vulg.
34. legendum in Tex. ut MSS. 8 (ἐνεγκρίνων εἰς διδάσκαλους), cum Vulg.
41. ponsentium in Tex. ut MSS. 6 (καὶ δυνατοῦ, καὶ σφαλματίν).
41. 3. καὶ δυναμεῖς, καὶ εὐδηματες, καὶ σφαλματίν.
42. 2. εἰςοντας εἰ αὐτως ἵνα τοῦ μετα τας σάβανται, ἔδωκαν τα ἄγα.
42. 1. παρακληθήκαν λαλήθηκαν αὐτοῖς τὰ ρήματα ταῦτα.
42. 5. λεγόμενας διαπροσώπους, cum Vulg.
42. 1. τῶν παλαι εἰς αὐτοὺς, cum Vulg.
29. 2. εἰ παρακληθήκαν εὐλογοῦμεν, cum Vulg.
29. CAP. XIV.
2. 3. εἰ δὲ ἀπεδείκτησι, cum Vulg.
6. 1. μαρτυρος αὐτως, δὲ αὐτοῦ, cum Vulg.
10. legendum in Tex. ut MSS. 8 (τη φως τα συνημνήθη εἰς τοὺς πόλας τους), cum Vulg.
10. 2. τῇ φως, καὶ λεγε ἐν τῇ συνήμνῃ τῷ Κυρίῳ Χριστῷ αὐτοῦ.
11. 1. τῇ τάξει τῶν διώκ, cum Vulg.
17. 3. ἀδύνατον, αὐτοῖς, ἅπα χωρισθεῖ αὐτοῖς εἰς το πλῆθος.
18. 4. non legunt (διαμαθομένων δὲ αὐτώς καὶ ἐξελέηται), cum Vulg.
25. 1. τῶν λεγον τοῦ Κυρίου, κατη, cum Vulg.
26. 1. διεργών δὲ χριστοῦ, cum Vulg.
29. CAP. XV.
2. 7. καὶ ἄγετος εἰς οἶκοι.
6. 2. συναχθέναι τι οἱ αποστόλοι, cum Vulg.
14. 2. λαον τας ἑπικράτης αὐτον, cum Vulg.
16. 1. καὶ τα κατασχεθῶς, cum Vulg.
17. 2. ὁ πάντων ταῦτα, cum Vulg.
17. 1. ὁ πάντων ταῦτα γνωται αὐτῇ αἰωνι ὡς εἰς τον και τον και το νέον, δι ἕκ.
18. ponsentium in Tex. ut MSS. 7 (γνωτα αὐτῷ αἰωνι εἰς τη θεο ται παντα ται ἔργα αὐτον), cum Vulg.
29. 1. εἰς αὐτῆς αἰωνι αὐτῷ.
29. 3. διε κριται αὐτορ εἰς αποστόλοι, cum Vulg.
29. 1. καὶ οἱ προερχομένοι ἀπὸ τοῦ, cum Vulg.
29. legendum in Tex. ut habent MSS. 7 (ὅτι τως εἰ ἄγαμας εξελέηται), cum Vulg.
29. 1. ἀπὸ τῆς τοῦ νέον.
29. 1. non legit (λεγονται περιγραφον, καὶ δηφύ τον νεον), cum Vulg.

CAP. XVI.
1. legendum in Tex. ut MSS. 8 (καὶ ὁ δεος τῆς τῆς εἰς), cum Vulg.
7. 3. οὑς δὲ κατὰ τὴν Ἰεροῦ, cum Vulg.
7. 3. ως τῳ Βοιωνοὶ παρεκβίων, cum Vulg.
9. 4. καὶ παρακληθὼν αὐτῶν εἰς, cum Vulg.
10. 1. ὡς δὲ θεοῦ, cum Vulg. MS. 1, εὐαγγελισθαι αὐτοῦ, cum Vulg.
14. 2. τον θεον, κατη, cum Vulg.
15. 3. τῇ εἰρήνῃ καὶ τῇ κλῆς. MS. 1 additis, καὶ ἠμῶν.
15. 2. καταγγέλλους ἄγα, cum Vulg.
22. 1. τῷ κυρίῳ τα χαῖς, cum Vulg.
29. ponsentium in Tex. ut legunt MSS. 8 (καὶ εἰ τον αὐτων παρακμῆναι), cum Vulg.

CAP. XVII.
5. 2. συλλέγοντες σι οἱ απευκουστοί Ἰεροῦ, καὶ προεκλαμβομένοι τῶν ἀγωνίων τοις.
5. 1. συλλέγοντες οἱ οἱ οἰκουμένως, καὶ προεκλαμβομένοι τῶν συνελήφθης τοις, cum Vulg.
5. 3. προεγείρας αὐς τῆς ἡμῶν, cum Vulg.
7. legendum in Tex. ut MSS. 9 (τῆς αὐς Ἱεροῦ, cum Vulg.
10. legendum in Tex. ut MSS. 8 (τον το Παλαὰ καὶ).
11. legendum in Tex. ut MSS. 8 (τας εἰς τῶν ἔκθεσιν).  
13. 2. εὐλογοῦντες καὶ παρακάτως τοις οἰκου, cum Vulg.
14. 1. ἡς εἰς τὸν Βαλασσα, cum Vulg.
18. 2. των εὐφημίως αὐτοῦ, cum Vulg.
25. 2. χρισμον αὐθόρμους, cum Vulg.
25. 26. 1. καὶ τίνες τινες ἐπὶ τον εἰς τον ἴδιον αὐς, καὶ των τοις, cum Vulg.
27. 2. ἔτεκε τον θεον, καὶ ἔραγε, cum Vulg.
27. legendum in Tex. ut MSS. 8 (καὶ εἰ τον καὶ).
30. 1. κατὰ συναγγελία τούς αὐτοὺς συναγγελία παρεσεβοσ τις ἔραγεν, καὶ ἔραγεν, cum Vulg.
34. 1. καὶ όρος καθά συν αὐτῷ.

CAP. XVIII.
5. 2. συναγγελεῖ τον λόγον τοῦ Παλαὰ, cum Vulg.
5. 4. τοῦ Παλαὰ τούς τον Χριστον Ιεροῦ, cum Vulg.
6. 3. τα ἔρμα τοῦ, cum Vulg.
7. 1. του Ἰσραὼ, cum Vulg.
VARLE LECTIONES.

1. 1. essebat de evang. cum Vulg. 
2. 12. ineanmata est, cum Vulg. 
15. 1. evang. cum Vulg. 
17. 1. evang. cum Vulg. 
19. 1. inianmata est, cum Vulg. 
21. 1. inianmata est, cum Vulg. 
23. 1. inianmata est, cum Vulg. 
25. 1. inianmata est, cum Vulg. 
27. 1. inianmata est, cum Vulg. 
29. 1. inianmata est, cum Vulg. 
31. 1. inianmata est, cum Vulg. 
33. 1. inianmata est, cum Vulg. 
35. 1. inianmata est, cum Vulg. 

CAP. XIX.

1. 1. evang. cum Vulg. et ver. 2, eae de prope, cum Vulg. 
3. 1. de evang. cum Vulg. 
4. 1. evang. cum Vulg. 
6. 1. evang. cum Vulg. 
8. 1. evang. cum Vulg. 
10. 1. evang. cum Vulg. 
12. 1. evang. cum Vulg. 
14. 1. evang. cum Vulg. 
16. 1. evang. cum Vulg. 
18. 1. evang. cum Vulg. 
20. 1. evang. cum Vulg. 
22. 1. evang. cum Vulg. 
24. 1. evang. cum Vulg. 
26. 1. evang. cum Vulg. 
28. 1. evang. cum Vulg. 
30. 1. evang. cum Vulg. 
32. 1. evang. cum Vulg. 
34. 1. evang. cum Vulg. 
36. 1. evang. cum Vulg. 
38. 1. evang. cum Vulg. 
40. 1. evang. cum Vulg. 

CAP. XX.

1. 1. evang. cum Vulg. 
3. 1. inianmata est, cum Vulg. 
5. 1. inianmata est, cum Vulg. 
7. 1. inianmata est, cum Vulg. 
9. 1. inianmata est, cum Vulg. 
11. 1. inianmata est, cum Vulg. 
13. 1. inianmata est, cum Vulg. 
15. 1. inianmata est, cum Vulg. 
17. 1. inianmata est, cum Vulg. 
19. 1. inianmata est, cum Vulg. 
21. 1. inianmata est, cum Vulg. 
23. 1. inianmata est, cum Vulg. 
25. 1. inianmata est, cum Vulg. 
27. 1. inianmata est, cum Vulg. 
29. 1. inianmata est, cum Vulg. 
31. 1. inianmata est, cum Vulg. 
33. 1. inianmata est, cum Vulg. 
35. 1. inianmata est, cum Vulg. 
37. 1. inianmata est, cum Vulg. 
39. 1. inianmata est, cum Vulg. 
41. 1. inianmata est, cum Vulg.
VARIAE LECTIONES.

Ver. MSS.
22. contingendum in Regia mendum, et legen-
dum (μελοχρηστας οτου και πιπευ),
cum Vulg.
23. 1. αστρωνυς ινους διακουσας, cum Vulg.
27. 2. εξελον τινα, cum Vulg.
28. 2. βουλησας τε επιγνωσας, cum Vulg.
30. 2. ως τε τον ανθρωπον εσχατω εις αυτων, &c.
34. 2. αναγνωσει και εις εκτυπωσεις, cum Vulg.

CAP. XXIV.

1. 3. μετα προσβεβηκων των εορτων, cum Vulg.
3. 2. και διαγνωσται γνωρισών, cum Vulg.
5. 2. και γνωρισών, cum Vulg.
7. 3. μετα πολλα βιας και των χειρων ομων απο-
αγη, ελάσας τοις καταγερσος αυτω

CAP. XXV.

1. 2. και εις χειρας αυτων, cum Vulg.
12. 4. εν τοις και αυτος ακοι, cum Vulg.
16. 2. και εις χειρας αυτων, cum Vulg.
16. 3. ρουθον τε επιγνωσειν, cum Vulg.
19. 3. των δε αντων, cum Vulg.
19. scribendum in Textu ut legitur in MSS. 5 (και των ανθρωπων δια και αυτων), cum Vulg.

CAP. XXV.

2. legendum in Text. ut MSS. 6 (νε αρχων και εις των των), cum Vulg.
5. 2. ως της αρχους και εις των των.
5. 2. εν την αρχην αυτος, cum Vulg.
5. 2. εν την αρχην αυτος, επιγνωσας.
6. 2. ινους αν κλων αυτων η δει, cum Vulg.
6. 2. ινους αν κλων αυτων η δει, cum Vulg.
7. 2. περισσωτερον αυτων εις αυτω, cum Vulg.
7. legendum in Text. Gr. ut MSS. 6 (αντα-

CAP. XXVII.

1. 2. δη τε αρχων και εις των των.
1. 2. εν την αρχην αυτος, cum Vulg.
5. 2. εν την αρχην αυτος, επιγνωσας.
6. 2. ινους αν κλων αυτων η δει, cum Vulg.
6. 2. ινους αν κλων αυτων η δει, cum Vulg.
7. 2. περισσωτερον αυτων εις αυτω, cum Vulg.
7. legendum in Text. Gr. ut MSS. 6 (αντα-

CAP. XXVIII.

1. 2. αυτως εγερθησαν, οτι, cum Vulg.
3. 1. αρθησαν εις τον κληρον, cum Vulg.
5. 2. και κεφαλαιον των χειρων αυτων.
5. 2. και κεφαλαιον των χειρων αυτων.
6. 1. εις τον κληρον των χειρων, cum Vulg.
16. 1. εις τον κληρον των χειρων, cum Vulg.
17. 2. επιγνωσας αυτων τους ουκα.
17. 2. επιγνωσας αυτων τους ουκα.
18. 2. του των ανθρωπων του θεου, cum Vulg.
29. 2. του των ανθρωπων του θεου, cum Vulg.
29. scribendum in Text. ut legitum MSS. 7 (νε και εκ του θεου).
VARIE LECTIONES.

EPIST. AD ROMANOS,
Ex Collatione Codicum Manuscriptorum viii. antiquorum.

CAP. I.

Ver. MSS. 4. 1. τον προμαχόντα, cum Vulg. 15. scribendum in Textu ut legunt MSS. 6 (cum
16. επονομάζεται εν Ρωμαίοις, cum Vulg. 16. Ἰουδαίων τε καὶ Ἰδαίων, cum Vulg. 16. 12. καὶ παραλέλοντος autoς καὶ Αντωνι. 22. τον θεον εὑρισκόμενον, οὐλα καὶ συνεισ-
22. 1. συνεισενεντος τοις. 1. 1. όδηγον γαρ, ὅτι τοι, cum Vulg. 5. 1. καὶ συνεισενεντος διακερασίας τοις, cum Vulg. 7. scribendum in Textu ut MSS. 6 (cum συνε-
8. σενενενεν ήτοις). 9. 2. οὔ δὲ εἰς ᾽Ισαάκα, cum Vulg. 10. corrigendum in Regia mendum, et scribendum
11. ut MSS. 6, et κανώνας in εὐθ. CAP. II.

Ver. MSS. 1. όδηγον γαρ, ὅτι τοι, cum Vulg. 5. 1. καὶ συνεισενεντος διακερασίας τοις, cum Vulg. 7. scribendum in Textu ut MSS. 6 (cum συνε-
8. σεσενεν ήτοις). 17. 2. οὔ δὲ εἰς ᾽Ισαάκα, cum Vulg. 17. corrigendum in Regia mendum, et scribendum
18. ut MSS. 6, et κανώνας in εὐθ. CAP. III.

Ver. MSS. 2. 2. προσευ οὖς δὲ εἰς εὐθ., cum Vulg. 10. 3. ότι συν ἡτοι δεικνύον, cum Vulg. 10. 5. λεγόμενα γαρ, cum Vulg. CAP. IV.

Ver. MSS. 16. 1. τοῦ δεντον εὑρησκόμενον, cum Vulg. CAP. V.

Ver. MSS. 2. 1. συγχασαν εἰς τὴν χειρα ταῦτα, cum Vulg. 5. 6. αὐτος Χριστός οὗτος εὑρήκων, cum Vulg. 11. 4. ἀλλα καὶ συνεισενενεν ητοι τοις, cum Vulg. CAP. VI.

Ver. MSS. 12. 2. εἰς τὸ ὑπάρχοντος εἰς τῆς επιθυμίας αυτοῦ, cum Vulg. 17. legendum in Textu ut MSS. 6 (ὑπάρχοντος δ' ἐκ εὐθ., cum Vulg. CAP. VII.

Ver. MSS. 4. 1. εἰς τὴν γενέσεως έφος εὑρήν της εὐθ., cum Vulg. 6. σύνεργες, οὔ νομος ἄρματα, cum Vulg. 9. scribendum in Textu ut MSS. 6 (οὖ ἄρματα ἀνεξέρχοντα), cum Vulg. 20. 4. οὔ δὲ εἰς εὐθ., τοῦτος εὖς, cum Vulg. 22. 1. τὴν νόμον του νοοῦ καταγ. 22. 1. χαρις της τινὶ διὰ Γένους Χριστοῦ. 22. 1. χαρις της της θεο. CAP. VIII.

Ver. MSS. 6. scribendum in Textu ut MSS. 6 (τὸ γαρ φρο-
7. σημα της). scribendum in Textu ut MSS. 7 (καί το 2144
VARiae LECTIONES.

CAP. XV.
4. 1. δια γαρ εγραφα, παντα εις την ημεραν διδασκαλιαν εγραφη.
8. 1. λεγω γαρ, cum Vulg.
14. 2. και αλλαξας κυριον, cum Vulg.
17. scribendum in Tex. ut MSS. 8 (το προς τον θεον).
18. 1. σω γαρ ταλαις τι λογιον, cum Vulg.

EPIST. I. AD CORINTHIOS.

CAP. I.
9. ponendum in Textu ut legunt MSS. 8 (του Υιου αυτου Ιησου Χριστου του Κυριου αιωνος), cum Vulg.
18. legendum in Textu ut MSS. 8 (α λεγος γαρ τον σωματο).
22. 2. ερημα αιωνος, cum Vulg.

CAP. III.
3. 1. και εις, ουκερων ουκερων, cum Vulg.
4. 1. εις αδραντων εστι, cum Vulg.
5. 1. τοι ου κουτον Αιωλας, τι τε εις Παπας Διακονον η ου.
13. 2. το εν αυτο διεκμισται.

CAP. IV.
6. 1. δυνα το γεγραμμα.
17. 2. τοις των Ιησου Ιουσου, cum Vulg.

CAP. V.
1. 1. σωλε εν τας οδηγεσ, δισι, cum Vulg.
2. 2. εις αριθ με.
3. 1. εγγεγραμμεν τον κυριον εσω, cum Vulg.
10. 1. σω παντες των πορων, cum Vulg.
11. ponendum in Textu ut MSS. 8 (ου τοις, η πλεονεκτης, η ειδωλολατρης, η λοιπος η μειονος, η δρομη), cum Vulg.

CAP. VI.
2. 2. η εις αιωνος, αιωνιω, cum Vulg., idem MSS., ερημων.
5. 1. ουκερ ιαυον.
6. 2. και εντον αλλαξας, cum Vulg
14. 1. και ουκ εις ημιον δα.
19. 1. non legit (και εν την κυριακα ομοιων, διεκε ου τον θεον), cum Vulg.

CAP. VII.
3. 1. τους ωφελους αποδοται, cum Vulg.
8. 1. εις το αυτο δη, ιαυον.
14. 1. δυνα το αναπηρον εν τη αληθε.
17. 1. διακονον δα εξερτον ο θεος.
33. 1. τη γυναικα, και μεμεταται, cum Vulg.
36. 6. φρος τον ενεχρισσαι και ενσυνισται.
37. 2. εν την πορεια σωτηρ, ρα, cum Vulg.
38. 1. δειπνην τον παρθήνα τον, κυριον ποιεσθαι και δε γαμησαι, ερημων εορται.
39. 1. Άδειοι ος οσιοι.
40. 2. δοσι το γερμα.

CAP. VIII.
4. 1. και δεν ενθας θεος μη δα, cum Vulg.
7. 1. τη συνεδρια τον εκδικον. MS. 1, τους γαρ τη συνεδρια.

CAP. IX.
8. legendum in Tex. ut MSS. 8 (παντα λαλον)
10. legendum in Tex. ut MSS. 8 (ου και δα ερημων), cum Vulg.
VARIE LECTIONES.

CAP. X.

1. scribendum in Text. ut MSS. 8 (ως λέος

CAP. XI.

1. καλαμία κατα σπάλας εχειν.

CAP. XII.

1. ως σημειητα αγαθώ, cum Vulg.

CAP. XIII.

1. ό αγαθόν σε ζωό, σε εξορύσσειν, cum Vulg.

EPIST. AD II. CORINTHIOS.

CAP. I.

1. scribendum in Textu ut MSS. 8 (diu τον

16. scribendum in Textu ut MSS. 6 (ολοκληρωμένων) cum Vulg.

17. τούτο αν δοθησείν, cum Vulg.

18. ο όρος εκείνος του ου, του δεικνύει, cum Vulg.

19. ο άλογος των Χριστον Χριστον, και τον

20. του Κυριον ηρεμείν, cum Vulg.
CAP. II.

1. legendum in Tex. ut MSS. 8 (omnia atque alia auctoritate vel legunt).
2. impressi et Vulg. legunt (omnia atque alia auctoritate vel legunt).

CAP. III.

1. 2. exo etiam cum auctoritate aliqua etiam cum auctoritate aliqua.
2. legendum in Tex. ut MSS. 8 (ut per auctorem, in auctoritate aliqua, cum Vulg.

CAP. IV.

1. legendum in Tex. ut MSS. 8 (ut per auctorem, in auctoritate aliqua, cum Vulg.
2. legendum in Tex. ut MSS. 8 (ut per auctorem, in auctoritate aliqua, cum Vulg.

CAP. V.

1. 2. deo etiam in auctoritate aliqua, cum Vulg.
2. legendum in Tex. ut MSS. 8 (ut per auctorem, in auctoritate aliqua, cum Vulg.

CAP. VI.

1. 2. in auctoritate aliqua, cum Vulg.
1. 1. deo etiam in auctoritate aliqua, cum Vulg.

CAP. VII.

1. 1. 1. leg. etiam in auctoritate aliqua, cum Vulg.
2. legendum in Tex. ut legunt MSS. 7 (ex auctoritate aliqua).

CAP. VIII.

1. 2. legendum in Tex. ut legunt MSS. 7 (ex auctoritate aliqua).
2. legendum in Tex. ut legunt MSS. 7 (ex auctoritate aliqua).

CAP. IX.

1. non addidit (ex auctoritate aliqua), cum Vulg.
2. non addidit (ex auctoritate aliqua), cum Vulg.

CAP. X.

1. 1. deo etiam in auctoritate aliqua.
2. legendum in Tex. ut MSS. 7 (ut per auctorem, in auctoritate aliqua, cum Vulg.

CAP. XI.

1. 1. 3. legendum in Tex. ut MSS. 7 (ex auctoritate aliqua).
2. legendum in Tex. ut MSS. 7 (ex auctoritate aliqua).

CAP. XII.

1. 1. 1. oporteat ex auctoritate aliqua.
2. non addidit (ex auctoritate aliqua), cum Vulg.

CAP. XIII.

1. 3. legendum in Tex. ut MSS. 7 (ex auctoritate aliqua).
2. legendum in Tex. ut MSS. 7 (ex auctoritate aliqua).

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VARÌÆ LECTIONES.

EPIST. AD GALAT.

CAP. I.

Ver. MSS.
4. scribendum in Tex. ut MSS. 4 (στηρ των εδώρων ἤμων) cum Vulg.
9. 6. οίκην ἡμᾶς συνεγελίσθησαν.
10. 1. εἰς τα ἀρνητικὰ προεστοῦ, cum Vulg.
11. 1. γινώσκω για ἦμων, cum Vulg.
16. 1. εὐθυγερίστων ὁ σωφρός μου, cum Vulg.
17. 1. αὐτὲς ἄκριβες ἐκ ἕτερων, cum Vulg.
18. 1. ἱστορῆσαι Κηρύ.
21. 1. ὥσπερ φίλοι τε γαλαμάτα.

CAP. II.

6. scribendum in Texu ut MSS. 8 (αὐθάρων αὐτα ταύτα), cum Vulg.
7. legendum in Texu ut MSS. 8 (Προς τοὺς εὐφημοράριας).
10. legendum in Texu ut MSS. 8 (μαρτυρὶ των πνευμάτων).
11. 2. ὅτι ἐν Γαλατίαι.
12. 1. συνοί τις λυποῦται λέγειν, cum Vulg.
13. 1. legendum in Texu ut MSS. 8 (ἀποκαλ. καὶ 

CAP. III.

3. ἀλλὰ γεγραμμένα μὴ.
11. scribendum in Texu ut MSS. 8 (ὅτι ἐν εὐφήμοροι).
12. 1. αὐτὰ ξησάται, cum Vulg.
16. legendum in Texu ut MSS. 8 (αὐτὰ ἀνακάλυφαν λῦες), cum Vulg.
16. legendum in Texu ut MSS. 7 (αὐτὰ λύες, καὶ τοὺς συνεργάτας), cum Vulg.
16. legendum in Texu ut MSS. 8 (καὶ τοὺς συνεργάτας, εἰς, εἰς), cum Vulg.
17. 2. καὶ αὐτοίς τῶν Χριστοῦ, cum Vulg.
19. 1. καὶ εἰς τὴν καταγωγήν, cum Vulg.
21. 1. legendum in Texu ut MSS. 7 (πῶς εἰς εὐφήμορον), cum Vulg.
22. legendum in Texu ut MSS. 8 (ἡ γινώσκει τα πῶς).

EPIST. AD EPHES.

CAP. I.

Ver. MSS.
1. 1. τοὺς ἁγίους τῶν τῶν, cum Vulg.
6. 1. ὡς εὐσεβῶνται.
20. 2. καὶ εἰς καθαρᾶς ἐν δεξίᾳ αὕτης εἰς τοὺς συνεργάτας.
20. 1. καὶ εἰς καθαρὰς αὐτῶν ἐν δεξίᾳ λατάνω τῶν τῶν.

CAP. II.

1. 2. τοὺς παραστατούσας καὶ των εὐθυμίας.
12. 1. καὶ τῶν τῶν εὐφήμων τῆς διάθεσις, ωκεῖο.

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VARIE LECTIONES.

CAP. IV.

2. eadem emitti, cum Vulg.
6. 1. ac dum variis in causis, et de.
7. 3. utque claris.
27. scribendum in Tex. ut MSS. 8 (omnia quae.
28. scribendum in Tex. ut MSS. 7 (ex audeo
29. 1. ex audeo eis se verbs.
30. scribendum in Textu ut MSS. 8 (eaudem eis
31. scribendum in Textu ut MSS. 9 (eaudem eis
32. scribendum in Textu ut MSS. 8 (omnia eis

CAP. V.

6. corrigendum in Tex. ex MSS. 3, cum Vulg.
5. 3. est etiam ecclesiast. cum Vulg.
9. 1. ac de adversis, cum Vulg.
15. 2. ac de adversis, cum Vulg.
23. 1. dicam etiam aeternam, et de.
28. 1. ac diem, cum Vulg.
29. 2. eadem ac de Christo tunc, cum Vulg.

CAP. VI.

2. et in exemplum eam, cum Vulg.
9. Legatus in Tex. ut MSS. 7 (qui etiam omnis
9. 1. etiam eam, etiam de Christo, cum Vulg.
16. 2. in exemplum aeternae, cum Vulg.

EPIST. AD PHILIPP.

CAP. I.

3. peracte eam, cum Vulg.
11. 1. eissem in eam, cum Vulg.
12. scribendum in Textu ut MSS. 8 (utrasque.
13. 1. in eandem eam, cum Vulg.

CAP. II.

3. eissem in eam, cum Vulg.
12. scribendum in Textu ut MSS. 8 (utrasque.
13. 1. in eandem eam, cum Vulg.

EPIST. AD COLOSS.

CAP. I.

3. eissem in eam, cum Vulg.
7. scribendum in Textu ut MSS. 7 (omnia et
9. 1. eissem in eam, et de.
5. 2. praestatvis eis, cum Vulg.
8. scribendum in Textu ut MSS. 8 (omnia et

CAP. II.

2. eissem in eam, cum Vulg.
2. 1. ut de eis, et de Christo.
VARIE LECTIONES.

CAP. III.

13. 1. καὶ ὁ Κυρίος εὐχαριστεῖ, cum Vulg.
15. 1. καὶ ὁ ἀρχηγὸς τοῦ Χριστοῦ, cum Vulg.
16. 1. εἰ τοὺς καθάνας ἔρως τῷ Θεῷ, cum Vulg.

CAP. IV.

1. 1. Κυρίον εὐ εὐρετέ, cum Vulg.
3. 1. scrivendum in Textu ut MSS. 8 (οὐδὲ ὄρχει ἔρως), cum Vulg.
12. 1. τιμᾶται καὶ πνευματοφόρως.

EPIST. I. AD THESSALON.

CAP. I.

7. 1. τοντον τιμᾶσθη, cum Vulg.
7. 1. scrivendum in Tex. ut MSS. 5 (εἰ δὲ τῇ ἄνω), cum Vulg.
8. 1. scrivendum in Texta ut MSS. 5 (αιτεῖτο ἄνω), cum Vulg.
12. 3. οὐ στηρίζεται ἁμαρτών.
16. 1. αὐθαυτὸς εὐθυγραμμοῦ, cum Vulg.
20. 1. scrivendum in Textu ut MSS. 8 (καὶ δοκει ἄνω καὶ χρήσατο), cum Vulg.

CAP. III.

3. 1. του μηδένα εὐερήσθη, cum Vulg.

EPIST. II. AD THESSALON.

CAP. I.

8. 1. εἰ πλαγιάν προσκυνήσῃ, cum Vulg.

CAP. II.

2. 1. ὁ ἀρχηγὸς τοῦ Κυρίου, cum Vulg.
3. 1. τοῦ θεοῦ καθαρός.

EPIST. I. AD TIM.

CAP. I.

1. 5. κατ' εὐσεβείαν οὐκ ἴσθησθαι ἱστον, καὶ Κυρίοις Ἰσχοῖς Χριστοῦ.
1. 2. κατ' εὐσεβείαν τοῦ Χριστοῦ ἵστησθαι καὶ εἰς τὸν Ἱσχοῦς Χριστοῦ Ἰσχοῦς, cum Vulg.
9. scrivendum in Tex. ut MSS. 6 (παραπλανώσῃ καὶ μηδὲν ἱστησθαι), cum Vulg.
12. scrivendum in Tex. ut MSS. 7 (τοὺς ἄνευκαθαρούς μη ἵστησθαι), cum Vulg.
16. scrivendum in Textu ut MSS. 7 (προσεχθεῖται εὐθυγραμμοῦ), cum Vulg.
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VARIE LECTIONES.

CAP. V

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<td>14. scribendum in Tex. ut MSS. 6 (βουλείαν ἐν νεωτέρος γεγονέ)</td>
<td>12. 3. καὶ ὑπὲρ τις, καὶ.</td>
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<tr>
<td>14. 2. βουλείαν συν νεωτέρος, cum Vulg.</td>
<td>16. scribendum in Tex. ut MSS. 7 (ὑπὶ της καὶ ἑρατος), cum Vulg.</td>
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EPIST. II. AD TIM.

CAP. I

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<td>14. 1. οἰωνίου τοῦ θεοῦ.</td>
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<td>14. 9. scribendum in Tex. ut MSS. 6 (ἀλλᾶ ἐν προσέφωσιν εἰς πληρω), cum Vulg.</td>
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EPIST. AD TIT.

CAP. I

| Var. MSS |
| 10. 2. αὕτη γὰρ πολλα παστεταινυ. |

EPIST. AD PHILEM.

| Var. MSS |
| 6. 5. ἐν εἰμι τοῖς μαθαταις συγκόσια |
| 7. scribendum in Texut ut MSS. 7 (χαρων γὰρ ἅρμον) |
| 7. 1. χαρῶν γὰρ εἰρηκα, cum Vulg. |

EPIST. AD HEBR.

| Var. MSS |
| 2. scribendum in Texut ut MSS. 7 (ἐννε ἔσχεν τοῖς φωνοι), cum Vulg. |
| 3. scribendum in Texut ut MSS. 8 (ἐν δίπλ τοῖς μεγαλοφθηκοι), cum Vulg. |
| 7. 7. δε δην ἄντε βασαν (καὶ ἐκείστας ἐκεῖν ἐν τα ζημια των χριστι) |
| CAP. III |
| 10. scribendum in Texut ut MSS. 8 (εἰ μετα, εἰ). |

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VARIE LECTIONES.

CAP. VII.
Ver. MSS. 22. 1. τάς πτυχάς απολευ.
25. 1. τάς πτυχάς απολευ.
34. 3. εν λαύτοις εκτίματος.
30. scribendum in Textu ut MSS. 8 (ως εν-
προσωπείᾳ φυσικῷ), cum Vulg.

CAP. VIII.
6. scribendum in Text. ut MSS. 7 (τιτουχο
λαυτορρισμοί, λοιπ. και προσωποιοι), cum Vulg.
11. scribendum in Text. ut legunt MSS. 8
(λεγοντος τον πλησίου αύτός, και λεγοντος),
cum Vulg.
12. 1. καὶ τῶν ἀρμονίων αὐτῶν τώ μη καθέρθη οὕτω,
cum Vulg.

CAP. IX.
1. 2. εἰς μὲν οὖν ἐὰν πρῶτον εἴη, 
2. εἰς μὲν οὖν ἐὰν πρῶτον διεισώματα.
3. εἰς μὲν οὖν ἐὰν πρῶτον διεισώματα.
8. emendandum in Text. ct legendum (μετὰ
παρακόμβωσα) ut MSS. 8.
9. scribendum in Text. ut MSS. 8 (ὡς τον
κατανόησαν τον ευρέσωμα), cum Vulg.
11. 1. τῶν γενεσμῶν αὐγών.
14. 4. ὡς δὲ Πνευμάτων Άγγελον, cum Vulg.
19. corrigitur in Text. cum artic. (παντὸς τῆς
λογίας), ut MSS. 8.
25. 2. εἰς τὰ ἁγία τῶν ἁγίων εἰς εὐαντόν.
28. 2. απελεξαμενοι διὰ πατέρως εἰς Σωτήρας.

CAP. X.
2. 1. εἰς εἰς εἰκονογραφές.
9. scribendum in Text. ut MSS. 7 (τον παρα
ὁς το θόν το λεγόμεν σοι αναφέρεις), cum
Vulg.
10. 1. ισχιος ἡς τῆς προσφοράς, cum Vulg.
17. 3. ἱστοριῶν λεγέ καὶ τῶν ἀρμονίων καὶ τῶν,
cum Vulg.
18. scribendum in Text. ut MSS. 8 (ὅπως δὲ
ἀφεῖς τῶν τινων), cum Vulg.

JACOBI EPIST. CATHOL.

CAP. I.
Ver. MSS. 10. 1. ἅλον τον νομον τῆλεω.
13. 4. ἅλον κρασίος.
13. 13. κατασκευάθηκε δὲ ἀλας, cum Vulg.
18. 1. λαβεῖ τον παπόν σοι χαρία τον εὐνο
κρίνη λαυτά καὶ εἰς τον ποντίκας, cum Vulg.
24. 2. ἄρτη, ἵνα εἰς, cum Vulg.

CAP. III.
1. 3. εἰς εἰκονογραφές.
5. 1. ἔδω κλαμό τῷ, cum Vulg.
6. 2. τῶν αἰματῶν, ἀθώνας σκυρώτατως, cum Vulg.
10. scribendum in Text. ut MSS. 7 (ὡς κατ
αδίκως μου ταύτα), cum Vulg.
VARIA LECTIOES.

Ver. MSS.
12. 3. όποιος σαλβή μη πηγή.
13. legendum in Tex. ut MSS. 5 (της σθες καὶ επιτρέμων έν ύμων), cum Vulg.
17. scribendum in Texu ut MSS. 6 (άλλος καὶ επιτρέμων αγαθον), cum Vulg.
18. scribendum in Tex. ut MSS. 6 (ερωτς δι διακούοντος).

CAP. IV.
6. scribendum in Tex. ut MSS. 8 (δ θεος έμπροσθεν αντικειμένων), cum Vulg.
11. 2. αδέλφοι, η άρμον, cum Vulg.
12. 4. ο κομμάτων και ερωτς έ δυναμ, cum Vulg.
12. 5. της έ δ ερωτς τον αληθεν, cum Vulg.
13. 2. αμένον κα καιρον, cum Vulg.
14. 4. στρες γαρ εστιν ή μετος ελιγον ψυχομενη.

PETRI EPIST. CATHOL. I.

CAP. I.

Ver. MSS.
11. scribendum in Tex. ut MSS. 8 (προορισθέντων), cum Vulg.
12. 2. έμπροσθεν αγαθον, cum Vulg.
16. scribendum in Tex. ut MSS. 7 (δ άλλος).
16. 1. αμένον ήνω, cum Vulg.
22. 2. της αληθεος και φαλαλαπος.
24. 2. λακο αυτες ώς ανδρες, cum Vulg.

CAP. II.
2. scribendum in Tex. ut MSS. 7 (αυτης ώς ενωσθενς), cum Vulg.
5. 5. εις λατρευα δονον, cum Vulg.
6. scribendum in Tex. ut MSS. 6 (προσερχετε τω γραφευ, cum Vulg.
8. 1. αντικειμένων, ώς έ δ ερωτς, cum Vulg.
9. 2. της αρπας έσερραληθεν, cum Vulg.
12. scribendum in Tex. ut MSS. 8 (τω ρητοις και επικρατει, cum Vulg.
16. scribendum in Tex. ut MSS. 8 (αλλας ας δεδομεν θεον).
17. scribendum in Tex. ut MSS. 8 (των αλλα- ρντερον αγαθον).
19. 1. την γαρ χρης ταμο θεον.
19. 1. ει δο συναθροι αγαθον άνθρωπος.
21. 5. εις την γαρ επικρατθηστε.
22. 2. αμεν τω μενωτε αυτους, cum Vulg.

CAP. III.

6. 1. έμπροσθεν την άρμον, cum Vulg.
7. scribendum in Tex. ut MSS. 6 (χρης των ζων), cum Vulg.
7. scribendum in Tex. ut MSS. 5 (ως το άγγελος εν συντεθων, cum Vulg.

Ver. MSS.
14. 1. κενας τον αφαιρεθηναι. MS. 1, 'εσταται και ορθων.

CAP. V.
4. scribendum in Tex. ut MSS. 8 (τως ως και, αντυπομενως).
5. 1. ερωτησετε τως σπαγμος ώς.
5. 1. έμπροσθεν τως σπαγμος ώς.
10. scribendum in Tex. ut MSS. 5 (αδελφος τως επικρατειν).
10. scribendum in Tex. ut MSS. 5 (εν τω σωματι εκανον, cum Vulg.
15. 1. αρκεταναν αυτς, cum Vulg.
19. 2. αδελφοι μου, εαυτης, cum Vulg.
20. 2. σωσε την ψυχην αυτου εν δικαιω.

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[Text of the document in Latin]
VARIAS LECTIOINES.

Ver. MSS.

καὶ τὸ ὕδωρ καὶ τὸ ὄλαρ καὶ ὁ τρεῖς εἰς τὸ ἐν αὐτῷ. Ὡς.

Ver. MSS.


JOHANNIS EPIST. II.

Var. MSS.

3. εἶχαν δὲ τὰς κοιμάσις, cum Vulg.
8. 2. Ιηνα μὴ οὐκοτίστητε ἢ εὐρηχασθήτε, αλλά μηδὲν πλήρην ἀναλαμβάνετε, cum Vulg.

JOHANNIS EPIST. III.

Var. MSS.

4. μητροτραγ χαίτες σεν.
5. 1. μηδὲν γε μαν, ἤ τὰτ.
5. 2. καὶ τούτο ἐσόμεν, cum Vulg.
7. 1. ἀπὸ τῶν ἁγίων.

Var. MSS.

10. corrigendum in Textu ut legunt MSS. 8 (ὑπερμετρεῖν αὐτὸν τε), cum Vulg.
12. 3. καὶ ὁδοὶ ὡς, cum Vulg. MS. 1, καὶ ὁδοίμον ὡς.
15. 1. αὐτοῦρο γὰρ ὁδώρος εἰσ.

JUDEAE EPIST. CATHOL.

Var. MSS.

12. scribendum in Textu ut MSS. 8 (συνεπαρ-χεινοτος ἀρφως), cum Vulg.
15. 1. καὶ ἀπλέγου.
16. 3. τῶν σαββάτων τού παντός, cum Vulg.
18. 2. εν' εὐχατε τοῦ χριστοῦ διεπεται εἰςκατα, cum Vulg.
22. 23. 1. καὶ σῶν μὲν ὁληγεῖς διακρινομένοις, σῶς ἀν ἐκεῖνα, καὶ προς ἅρτα, cum Vulg.
23. 2. συνάδες, σῶς δὲ ὅλης εἰς φρονίμως μεταφετείς καὶ, cum Vulg.
25. 2. μονὴ τῇ εὐσεβείᾳ ἡμῶν ἐν Ἰησοῦ Ἱ. Καιροῦ ἡμῶν δείκτας, cum Vulg.
25. 1. δείκτα καὶ μεγάλωτάσις, cum Vulg.

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VARÌÆ LECTIONES.

APOCALYPSE,

Ex Collationes Codicum Manuscriptorum iv. antiquorum.

CAP. I.

VER. MSS.
1. non leges verba hoc (et Ætia nec, et à xye synvēth μετά πάντων), cum Vulg.
3. 1. ὁ αὐτοῦ καὶ αὐτῶν τοὺς, cum Vulg.

CAP. II.

VER. MSS.
1. 7, 8. legendum in Tex. ut MSS. 4 (et τοῦ ἁμαρ.
καὶ ὁ σώμα τοῦ βηθλεέμ). 
10. scribendum in Tex. ut MSS. 3 (ev. βα.
λεκεσθην ἐπὶ τῆς γῆς).
11. 1. καὶ πάντα τα εἰ σε καὶ πάντας μενε.

CAP. VI.

VER. MSS.
1, 2, 2. ἄρχον, καὶ εἰδ. 
καὶ εἰδέν τινας λειτο. 
3, 4. 1. ἄρχον εἰς εἰδ. 
καὶ εἴδοντει ἀλλ' ἐκεί.
καὶ εἰδέν τινος.
5. 2. ἄρχον καὶ εἰδ. 
καὶ εἰδέν τινας μελας 
εἰς Var. MSS.
7, 8, 2. φθονεὶ τοῦ τεταρτοῦ ζῶου λειτο, ἡμ. 
καὶ εἴδον ἀλλ' εἰδέν τινος.
8, 2. καὶ ὁ φίλος πολλοῦς προς, cum Vulg.
9. 2. τὰς φυσὶς τῶν εὐφάνιμων, cum Vulg.
11. scribendum in Tex. ut MSS. 4 (et αἰτ.
αὐτοῦ ἐξεπείρασεν τούτος λειτο, καὶ ἀλλ' 
αὐτοῦ, ἵνα αὐτοὺς θεωρήσωμεν εἰς χρόνον, καὶ ὁ πλήρως καὶ αὖ, cum Vulg.
12. 1. καὶ εἶδον, ὃν τρέξει τὰ, cum Vulg.

CAP. VII.

VER. MSS.
1. scribendum in Tex. ut MSS. 4 (et μι.
τοῦα εἰδοε). 
2. μετί εἰς τοῦ εἰκόνι, cum Vulg.
(μι αἰλευρίστην).
5. 2. ἄρτος ἐντολας τῶν θρόνοι, μι. ἡ ἀν.
πολεμίστην. 
9. 2. ἁρτοῖς ἐντολας τῶν θρόνοι, μι. ἡ 
πολεμίστην.
9. scribendum in Tex. ut MSS. 4 (et βρος 
ἐν τούς).
17. scribendum in Tex. ut MSS. 4 (γενε 
αὐτοῦ, καὶ ἐδέψε αὐτοῦ).
18. ἵππος εἰς Var. Vulg., αὐτοῦ τοῦ ἀ 
ἀλλες αὐτοῦ.

CAP. VIII.

VER. MSS.
7. scribendum in Tex. ut MSS. 4 (στοιγ. 
καὶ το τρπον τῶν θρόνοι ἐτειν. 
καὶ ἑπόχροις, cum Vulg.
12. 2. το τρπον αὐτοῦ, καὶ το τρπον αὐτοῦ 
πολεμίστην, ἡ ἀνὰ, καὶ ὁ πολεμίστην. 
13. 1. καὶ εἰδον, καὶ φθονον ἐνεκος τιμι.
νετίκτην 
λειτοῦ. 
12. 2. φθονον πολεμίστην, Ova, etc., cum Vulg.

CAP. IX.

VER. MSS.
4. scribendum in Tex. ut MSS. 4 (καὶ το 
αὐτοῦ).
5. scribendum in Tex. ut MSS. 4 (ἀλλ' 
καὶ ἐκστασθη). 
6. impressi a Var. Vulg., all' ne βασιλεοι 

CAP. V.

VER. MSS.
2. 2. ἐν φιλον μεγάλῳ.
5. 2. ὁ αὐτοῦ τοῦ βηθλεέμ, καὶ τοῦ ἄτα.
6. scribendum in Tex. ut MSS. 4 (καὶ εἴδο 
ν εἰς τοῦ βηθλεέμ). 
6. impressi cum Vulg. καὶ εἴδον, καὶ εἴδο 
ν εἰς τοῦ βηθλεέμ. 
6. corrigendum in Tex. mendem, et legendum 
cum MSS. 4 (et τα εὐφάνιμα).
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<td>3.</td>
<td>τις ἵνα θληγαζε ἐκ τοῦ καινοῦ, οἱ σφαῖρας, cum Vulg.</td>
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<td>6.</td>
<td>scribendum in Textu ut MSS. 4 (λυσῶν καθαιρεῖ, λειτουργεῖ).</td>
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<td>8.</td>
<td>οἱ ἵνα θληγαζε των ἵνα αὐγάλων, cum Vulg.</td>
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<td>2.</td>
<td>βεβοηθαὶ καὶ μὴ αὐτὰ γραφής, cum Vulg.</td>
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<td>7.</td>
<td>καὶ εἶπεν Ἄρτεμις τοῦ θεοῦ, ὡς εὐγεγέλισεν τους.</td>
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<td>2.</td>
<td>non legitum illas voces (καὶ ἑσταμεν ἐπὶ αὐγάλων).</td>
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<td>2.</td>
<td>εἰς ἑκείνην τοῦ ἐννοιον, καὶ μὴ αὐτῶν μεταφράσεις.</td>
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<tr>
<td>1.</td>
<td>καὶ εἰς αὐτὸν ἢλιον αυτοῖς, ἢ τοῖς αὐτῶν.</td>
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<td>1.</td>
<td>εὐφράτευσεν τοῖς τοῖς πάσιν.</td>
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<td>τῆς μαρτυρίας αὐτοῦ, cum Vulg.</td>
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<td>εἰς πάντοις φόνους, καὶ λαοὺς, καὶ γλώσσας, καὶ, cum Vulg.</td>
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<td>4.</td>
<td>scribendum in Textu ut MSS. 4 (καὶ περὶ ὅσον αὐτή προσκομίζεται εἰς εὐκοπ.)</td>
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<tr>
<td>7.</td>
<td>τὸ χαράτωμα, τὸ συκώμα τοῦ ἀπόλου.</td>
</tr>
<tr>
<td>7.</td>
<td>τὸ χαράτωμα τοῦ ἀπόλου, ἢ τοῖς αὐτῶν.</td>
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<td>2.</td>
<td>καὶ εἴδος, καὶ εἰδὼς τοῦ ἁρμονοῦ.</td>
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<td>καὶ μετὰ αὐτοῦ ἁρμονοῦ ἤπατον.</td>
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<tr>
<td>5.</td>
<td>τοῦτο αὐτῷ μάρτυρας ἐν νόμῳ.</td>
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<tr>
<td>7.</td>
<td>φωτισθήτω τῷ Καιρῷ, καὶ ὡς, cum Vulg.</td>
</tr>
<tr>
<td>7.</td>
<td>καὶ προσποιήθη ἄνω τοῦ Καιροῦ, καὶ ὡς, cum Vulg.</td>
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<tr>
<td>3.</td>
<td>ὁ γὰρ περὶ πᾶν πᾶν τὸ ἐννοιον.</td>
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<td>2.</td>
<td>τῶν συνών καὶ τῶν βιβλεψημονών τῆς.</td>
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<td>1.</td>
<td>οἱ εὐθυμοῦντες τὴν γην, cum Vulg.</td>
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<tr>
<td>1.</td>
<td>καὶ νὲν αὐτοῖς, καὶ προσελήνησα.</td>
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<tr>
<td>1.</td>
<td>τῆς τοῦ θεοῦ ἀγαθοσείως.</td>
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<td>17.</td>
<td>σάμα τοῦ ἀγαθοσείως, and.</td>
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<td>3.</td>
<td>τῶν τραχεών τοῦ ἐννοιον, cum Vulg.</td>
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<tr>
<td>6.</td>
<td>καὶ διδάσκωμε τὰ διδάσκωμε, ὡς καὶ αὐτοῖς, καὶ εἰς ταῦτα ἐννοιον.</td>
</tr>
<tr>
<td>7.</td>
<td>βασιλεῖσσαι καὶ κύριος ὡς, cum Vulg.</td>
</tr>
<tr>
<td>9.</td>
<td>καὶ εἰς κυρίον, καὶ πετάθωσαν εἰς αὐτὴν ὁ βασιλεύς,</td>
</tr>
<tr>
<td>17.</td>
<td>καὶ χαῖ ώς καὶ τοῦ ἐννοιον θλήσας, καὶ.</td>
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