THE

HOLY BIBLE,

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;

DEIGNED 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 AFORESTIME, WERE WRITTEN FOR OUR LEARNING; THAT WE, THROUGH


VOLUME II.
1. CORINTHIANS TO REVELATION.

LONDON:
PRINTED FOR THOMAS TEGG AND SON, 73, CHEAPSIDE;

AND SOLD BY
JOHN MASON, 14, CITY ROAD; GRIFFIN & CO., GLASGOW; TEGG, WISE, & CO., DUBLIN; J. EVERETT STOREY,
MARKET STREET, MANCHESTER; AND A. C. BAYNES, LIVERPOOL.

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 say before the reader those of Dr. Lardner, who has treated the subject with much judgment.

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

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

"Theophilus was bishop of Antioch about 181. Eusebius, speaking of a work of his against the heresy of Hermogenes, says: 'He therein made use of testimonies, or quoted passages, from John's Apocalypse.' The book of the Revelation is several times quoted by Clement of Alexandria, who flourished about 194; and once in this manner: 'Such an one,
INTRODUCTION TO THE REVELATION OF ST. JOHN.

though here on earth he is not honoured with the first seat, shall sit upon the four-and-twenty thrones judging the people, as John says in the Revelation.’ Tertullian, about the year 200, often quotes the Revelation, and supposes it to have been written by St. John, the same who wrote the First Epistle of John, universally received: ‘Again, the apostle John describes, in the Apocalypse, a sharp two-edged sword coming out of the mouth of God.’ He also says: ‘We have churches that are the disciples of John. For though Marcion rejects the Revelation, the succession of bishops, traced to the original, will assure us that John is the author.’ by John undoubtedly meaning the apostle.

From Eusebius we learn that Apollonius, who wrote against the Montanists about 211, quoted the Revelation. By Caius, about 212, it was ascribed to Cerinthus; it was received by Hippolytus about 230, and by Origen about 233. 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, his son of Zebedee, whose is the Gospel according to John, and the Catholic Epistle.’ He rather thinks it may be the work of John an elder, who also lived at Ephesus in Asia, as well as the apostle. It also appears, from a conference which Dionysius had with some Millenarians, that the Revelation was, about 240 and before, received by Nepus, an Egyptian bishop, and by many others in that country; and that it was in great reputation. It was received by Cyprian, bishop of Carthage, about 248, and by the Church of Rome in his time, and by many Latin authors. The Revelation was received by Novatus and his followers, and by various other authors. It is also probable that it was received by the Manichees. It was received by Lactantius, and by the Donatists; by the latter Arnobius about 460, and by the Arians.

In the time of Eusebius, in the former part of the fourth century, it was by some 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 the Council of Laodicea, about 363.

The Revelation is not in Gregory Nazianzen’s catalogue; however it seems to have been received by him. It is in the catalogue of Amphilochius; but he says it was not received by all. It is also omitted in Ebedjuse’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 Areopagate, about 490. It is in the Alexandria MS. It was received by Sulpicius Severus about 401; and by J. Damaeschus; and by Ecumenius, and by many other authors. Andrew, bishop of Cassares, 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 Gabaunor, 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 2006.
INTRODUCTION TO THE REVELATION OF ST. JOHN.

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. xvi. 7: "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 our 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 there 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 he has done. This observation therefore appears to me to be of small moment for determining who the writer is."

"Further, it is argued, in favour of the genuineness of this book, that 'there are in it my 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: '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 will set down with my Father in his throne.' Compare chap. ii. 7, 11, 17, 26; iii. 5, 12, 17; and xxi. 7.

Concerning the time of writing this book, I need not now say much. It is the general opinion of ancient authors that St. John was banished into Patmos in the time of Domitian, in the latter part of his reign, and restored by his successor Nerva. But the book could be published till after John's release and return to Ephesus in Asia. As Domitian died AD 96, and John's exile did not commence till near the end of his reign, the Revelation as to be fitly dated in the year 95 or 96. Mill places the Revelation in the year of our Lord 96, and the last year of the emperor Domitian. At first he supposed that the Revelation was written at Patmos; but afterwards he altered his mind, and thought it was not ten till after his return to Ephesus. He builds his opinion upon the words of Revelation xi. 1: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore and six days."

If so, I apprehend it might not be published before the year 97; or, at the soonest, the end of 96. Basmaghe places the Revelation in 96. Le Clerc, likewise, who readily admits the genuineness of this book, speaks of it in the same year. Mr. Lowman supposes John to have had his visions in the Isle of Patmos, in 95; but Mr. Wetstein favours the opinion that those who have argued that the Revelation was written before the Jewish war also says that, if the Revelation was written before that war, it is likely that the events 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 rightly 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 and very plainly and intelligibly concerning the calamities coming upon the Jewish people, and the city and temple of Jerusalem in particular; and his plain predictions and solilic prefigurations of those events were recorded by no less than three historians and prophetists 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 hypocrisy.'

"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. 18. 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 Appius put to death at Pergamus. Though ancient ecclesiastical history gives us no information concerning this Appius, 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, must 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, the St. John was banished to Patmos by Claudius Caesar; this would bring back the date to about A. D. 50. Andrus (bishop of Cassares, 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: 'To Revelation which God made to John the Evangelist, in the island of Patmos, to which it 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 Hengstenberg, Harkins, 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. Wetstein gives a collection, which the reader may examine at his leisure. E. g. compare

Rev. i. 1. with John xii. 37; xvii. 37; xxii. 19. Rev. iii. 10. with John xii. 27.
5. 1 John i. 7. 21. 1 John xii. 13, 14; iv. 4; v. 5.
9. 1 John v. 10. ix. 8. John xii. 26; iii. 17.
i. 10. John xx. 27. xii. 9. John xii. 31.
7, 9. John xv. 20; xvii. 6; 1 John ii. 6. xii. 6, 10. John vii. 61, 62, 65; xiv. 23, 24.
9. John xi. 27.

Dr. Lardner has considered several of these, with the addition of other resemblances, in his account of Dionysius, bishop of Alexandria, in A. D. 247, in the third volume of his Works, pages 121—126. This mode of proof, as it applies to most of the above references, is not entirely satisfactory.

Dionysius argues that the style of the Revelation is totally different from that of John in his acknowledged writings; and it seems strange to me that this should be contested by any one of learning. Nothing more simple and unadorned than the narrative of St. John in his 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 not 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 prophetic 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 Heresiarchs of Rome, and of the happy days of the Church under the Christian emperors, from Constantine downwards.

3. It contains prophecies concerning the tyrannical and oppressive conduct of the Roman Pontiffs, the true Antichrist; and 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. Walsley (I believe), titular Dean of Wells, in a work called the History of the Church, under the feigned name of Signor 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 Apocalyptic 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 excitement, 2012
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."—Apoc. Ch. i. ver. 3.

Printed in the Year M.DCC.LXXI." 8vo. — 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 Maynough, 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 apostle, and totally different from John the apostle. And lastly, some have attributed it to Corinthus, 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 heretic; nor can the doctrines it contains ever comport with a Cerinthian creed.

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

If, therefore, the authenticity of the work be established, i. e. that it was written by John the apostle, all the rest necessarily follow.

As I have scarcely any opinion to give concerning this book on which I could wish any of my readers to rely, I shall not enter into any discussion relative to the author, or the canonicity of his several visions and prophecies; but for general information refer to Dr. Urdner, 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 before the destruction of Jerusalem. The events described from the fourth chapter to the end 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 contents and destructive wars occupied the space of about three years and a half, during which Wetstein thinks the principal events took place which are recorded in this book.

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

"This prophecy, which predicts the calamities which God should send on the enemies 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 Arabbas,
king of the Parthians, who slaughtered multitudes of the Jews in Babylon.
3. The red horse, ver. 4. The Sicarii and robbers in Judea, in the time of the proconsuls
Felix and Festus.
4. The black horse, ver. 5. The famine under Claudius.
5. The pale horse, ver. 8. The plague which followed the robberies and the famine.
6. The souls of those who were slain, ver. 9. The Christians in Judea, who were pro-
csecuted, 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. vili. 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: ut:
3. The burning star falling into the rivers, and making the waters bitter, chap. viii. 10.
11. The slaughter of the Jews at Cesarea and Scythopolis.
4. The eclipsing of the sun, moon, and stars, ver. 12. The anarchy of the Jewish com-
monwealth.
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, sign-
by the sounding of the seventh trumpet, chap. x. 7, 11, xi. 15.
1. The two prophetic witnesses, two olive trees, two candlesticks, chap. xii. 2, 4. Twin
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 Jer-
usalem, to Pella, in Arabia.
3. The resurrection of the witnesses, after three days and a half, ver. 11. The re-
surrections began to be fulfilled at a time in which their accomplishment was deemed impos-
sible: 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 Idumeans; and many of the priests and nobles, with
Annas, the high-priest, signified by names of men, i. e. men of name, slain by the 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 Cæsars, who were all made princes at Rome, governing the armies of
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.
PREFACE TO THE REVELATION OF ST. JOHN.

xiii. 1. Galba, Otho, and Vitellius, who were shortly to reign, and who were proclaimed emperors by the army.

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

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

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

11. Another beast rising out of the earth, with two horns, ver. 11. Vespasian and his 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: 330. E. 5. I. 10. T. 300. A. 1. N. 50, making in the whole 666. [But some very respectable MSS. have 616 for the number; if the N. be taken away from Teita, then the stress 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 was then, whence the blood flowed out 1600 furlongs. The followers of Vitellius laying all waste with fire; and the Bebriaci conquering the followers of Otho with great slaughter.

Then follow the seven plagues:

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

2. The sea turned into blood, ver. 3. The fleet of Vitellius beaten, and the maritime part of them taken from them by the Flavii.

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

5. Euphrates dried up, and a way made for the kings of the East; and the three unclean spirits like frogs. The Flavii besieging Rome with a treble army; one part of which was the bank of the Tiber.

The shame of him who is found asleep and naked. Vitellius, ver. 15. Armageddon, chap. xvi. 16. The Pretorian camps.

The fall of Babylon, ver. 19. The sacking of Rome.


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

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


10. The merchants of the earth, chap. xviii. 11. i.e. of Rome, which was then the porium of the whole world.

11. The beast and the false prophet, chap. xix. 20. Vespasian and his family, contrary to expectation, becoming extinct in Domitian, as the first family of the Caesars, and of three princes, Galba, Otho, and Vitellius. 2015
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 deserts, tormenting the Christians, and carrying on a destructive war with the Romans.

9. The New Jerusalem, chap. xxi. 1, 2. The Jews being brought so low as to be incapable of injuring no longer; the whole world resting after being expelled by wars; 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 had 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 commentary to the luxuriance of his own fancy, as is sufficiently evident from what has been done already on this book; some interpreters leading the reader now to Thebes, now to Athens, finding in the words of the sacred penman Constantine the Great; Arius, Lutheran, Calvin, the Jesuits; the Albigenenses; the Bohemians; Chenuitius; 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 a solemn exhibition of what has happened 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 xx. 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 in 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 the manifestations of his power, wisdom, and goodness.

After the Exordium, and the Seven Epistles to the seven churches of Asia Minor, whose angels or bishops the book seems to be dedicated (chap. i., ii., iii.), the scene of the visions is opened in heaven, full of majesty; and John receives a promise of a rehearse 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 one by one 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 vices 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 bounds, chap. xxi. and xxii. See Rosenmüller.

Eichhorn takes a different view of the plan of this book; though in substance not differing much from that above. According to this writer the whole is represented in the form of a drama, the parts of which are the following: I. The title, chap. i. 1—3. II. The prologue, ap. 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 prologus, or prelude, chap. iv. 1; viii. 5; in which the scenery is prepared and adorned.

Act the first, chap. viii. 6; xii. 17. Jerusalem is taken, and Judaism vanquished by Christianity.

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

Act the third, chap. xx. 11; xxii. 5. The New Jerusalem descends from heaven; or the pinnace of the life to come, and which is to endure for ever, is particularly described, ap. xxii. 6—11. Taken in this sense Eichhorn supposes the work to be most exquisitely and, its author to have had a truly poetic mind, polished by the highest cultivation; 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 therefore written on the subject, and each seemed right till another was examined. I

2017
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 xith, xiith, and xith chapters. As to other matters, I must leave them to God, or to those events which shall point out the prophecy; and then, and probably not till then, will the sense of these visions be explained.

A conjecture concerning the design of the book may be safely indulged; thus then it has struck me, that the Book of the Apocalypse may be considered as a prophet continued in the church of God, uttering predictions relative to all times, which have their successive fulfilment as ages roll on; and thus it stands in the Christian church in the place of the succession of prophets in the Jewish church; and by this especial economy prophecy 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 all 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, sealed, 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 the 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.
I had resolved, for a considerable time, not to meddle with this book, because I foresaw that I could produce nothing satisfactory on it: but when I reflected that the literal sense and phraseology might be made much plainer by the addition of philological and critical notes; and that, as the diction appeared in many places to be purely rabbinical (a circumstance to which few of its expositors have attended), it might be rendered plainer by examples from the ancient Jewish writers; and that several parts of it spoke directly of the work of God in the soul of man, and of the conflicts and consolations of the followers of Christ, particularly in the beginning of the book, I changed my resolution, and have added short notes, principally philological, where I thought I understood the meaning.

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

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

2. Another work, not less singular, and very rare, entitled, “The Image of both churches, after the most wonderful and heavenly Revelation of Saint John the Evangelist, containing a very fruitful exposition or paraphrase upon the same: wherein it is conferred with the other Scriptures, and most auctorised histories. Compilied by John Bale, an exyle also in thys lyfe for the faithful testimony of Jesu.” Printed at London by Thomas East, 1590, without date.

The author was at first a Carmelite, but was afterwards converted to the Protestant religion. He has turned the whole of the Apocalypse against the Romish church; and it is truly astonishing to see with what address he directs every image, metaphor, and description, contained in this book, against the corruptions of this church. He was made bishop of Ossory, in Ireland; but was so persecuted by the papists that he narrowly escaped with his life, five of his domestics being murdered by them. On the accession of Mary he was obliged to take refuge in the Low Countries, where it appears he compiled this work. As he was bred up a papist, and was also a priest, he possessed many advantages in attacking the strongest holds of his adversaries. He knew all their secrets, and he uncovered the whole; he was acquainted with all their rites, ceremonies, and superstitions, and finds all distinctly marked in the Apocalypse, which he believes was written to point out the abominations, and to foretell the final destruction, of this corrupt and intolerant church. I shall make a few references to his work in the course of the following notes. In chap. xvii. 1, the author shows his opinion, and speaks something of himself: Come hither, I will shew thee the judgment of the great whore, &c. “Come hither, friende John, I will shew thee in secretmesse 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
PREFACE TO THE REVELATION OF ST. JOHN.

dominion over all the whole world: and being infected with the abominations of all lands, rightly is shee called Babylon, or citie of Confusion. And like as in the scriptures oftymes 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 divilishesnesses, their idolatryes, witchcraftes, sectes, superstitions, papacyes, pristhoodes, relygions, shavings, anointings, blessings, sensings, processions, and the divil of all such beggeryes. For all the people since Christes asencion, hath this Rome infected with hir pestilent poisons gathered from all idolatrous nations, such time as she held over thee the monarchiall suppressit. At the wryting of this prophecy felt John of their crueltie, being exiled into Pathmos for the faithfull testimony of Jeeu. And so did I, poore creatur, 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 commentators 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 led to despise and reject prophecy itself. I shall sum up all that I wish to say farther in the words of Grasperus: *Mihí tota Apocalypsis valde obscura videtur; et talis, cujus explication cuius pericum vix quest tentari. Fatesor me hactenus in nullius Scripti Biblia lectione minus proficere, quam in hoc obscurissimo Vaticinio.*
THE REVELATION

or

ST. JOHN THE DIVINE.

Chronological Notes relating to this Book.

Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, and other eastern writers, 6904.—Year of the Alexandrian era of the world, 5896.—Year of the Antiochian era of the world, 6888.—Year of the world, according to archbishop Usher, 4100.—Year of the world, according to Eusebius, in his Chronicon, 4222.—Year of the minor Jewish era of the world, or that in common use, 3856.—Year of the Greater Rabbinical era of the world, 4455.—Year from the Flood, according to archbishop Usher, and the English Bible, 2444.—Year of the Cali Yuga, or Indian era of Delhi, 3188.—Year of the era of Iphitus, or since the first commencement of the Olympic games, 1093.—Year of the era of Nabonassar, king of Babylon, 845.—Year of the CXXVIIIth Olympiad, 4.—Year from the building of Rome, according to Fabius Pictor, 843.—Year from the building of Rome, according to Frontinus, 847.—Year from the building of Rome, according to the Fasti Capitolini, 848.—Year from the building of Rome, according to Varro, which was that most generally used, 849.—Year of the era of the Seleucidae, 406.—Year of the Cassanran era of Antioch, 144.—Year of the Julian era, 141.—Year from the birth of Jesus Christ, according to archbishop Usher, 100.—Year of the vulgar era of Christ's nativity, 96.—Year of Pacorus II. king of the Parthians, 6.—Year of the Dionysian period, or Easter Cycle, 97.—Year of the Grecian Cycle of nineteen years, or Common Golden Number, 2; or the first embolism.—Year of the Jewish Cycle of nineteen years, 18; or the year before the seventh embolism.—Year of the Solar Cycle, 21.—Dominical Letters, it being the Bisextile 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 Calends of January, 19.—Monthly Epacta, 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, 28, 29, 29.—Number of Directions, 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 Cæsars, 18: Nerva began his reign in this year. —Roman Consul, C. Antistius Vetus, and G. Manlius Valens.

CHAPTER I.

he preface to this Book, and the promise to them who read it, 1.—2. 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 Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.

2 "Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed is he that readeth, and he that heareth the words of this prophecy, and keepeth those things which are written therein; for the time is at hand.

4 JOHN to the seven churches which are in Asia: Grace be unto you, and peace, and

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 ἀνάκοινωσεν, from which we have our word Apocalypse, signifies literally, a revelation, or discovery of what was concealed or hidden. It is here said that this revelation, or discovery of hidden things, was given by God to Jesus Christ; that Christ gave it to his angel; that this angel showed it to John; and that John sent it to the churches. Thus we find it came from God to Christ, from Christ to the angel, from the angel to John, and from John to the church. It is properly, therefore, the Revelation of God, sent by those three 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 Wetstein, 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 incipiens magni procedere mensae.

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 retailed the word—doctrines or

prophecies, which he received at this time by revelation from God? This seems more consistent with the latter part of the verse.

Verse 3. Blessed is he that readeth! This is to be understood of the happiness or security of the person who, reading and hearing the prophecies of this book, were to come to pass shortly, by proper measures to escape from the impending ruin.

The time is at hand. Either in which they shall all be fulfilled, or begin to be fulfilled. See the note on ver. 1. These three verses contain the introduction; the dedication to the seven churches Commences.

Verse 4. John to the seven churches! The speech begins this much in the manner of the Jewish prophets. They often name themselves in the sense in which they receive from God to deliver to the people.

e.g. "The vision of Isaias, the son of Amoz, which he saw concerning Judah and Jerusalem." "The words of Jeremiah, the son of Hilkiah, which he saw concerning the cities of Jerusalem and Jerusalem." "The word of the Lord came." "The words of Amos, who was among the herdmen of Tekoa." "The vision of Oseeiah; thus said the Lord." "The word of the Lord came unto Osee." "So, the Revelation of Jesus Christ, which he saw and signified to his servant John." Jesus to the seven churches, &c.

The Asia here mentioned was what is called Asia Minor, or the Lydia or Proconnesian Asia; the seven churches were those of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Of these as they occur. We are not to suppose the they were the only Christian churches then in Asia Minor; there were several others then in Phrygia, Pamphylia, Galatia, Pontus, Cappadocia, &c. &c. But these seven were those which lay nearest to the apostle, and were more particularly under his care; though the message was sent to the church in general, and perhaps it concerned the whole Christian world. But the number seven may be used here because the number of perfection; as the Hebrews say seven names of the heavens, the seven names of the earth, the seven patriarchs, seven sons, seven kings, seven years, seven months, seven days, &c. &c. which the rabbins find a great variety of mysteries.
Our salvation is attributable to the love of God in Christ.

CHAP. I.

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.

1 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 Targum, on Gen. xi. 7: God said to the seven angels which stand before him, Come now, etc.

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

That seven ANGELS are here meant, and not the Holy Spirit, is most evident from the place, the number, and the traditions. 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 αρχής, 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 men.

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

Revelation. and exile to Patmos.

A. M. cir. 4100. A. D. cir. 96.
Imp. Nerva.
Dominus Case.
Aug. et Nerva.

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

8 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.

9 I John, who also am your brother, and

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

For ever and ever. For he is the Alpha
and Omega, the beginning and the end.

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. Πάντες οἱ γενεαὶ οὗ
τοις άλλων. 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. 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
etternity to eternity. This mode of speech is borrowed
from the Jews, who express the whole compass
of things by α and ω, 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 and ω are the first and last letters.

With the rabbis ν άρις αριστοφ στοιχεῖον τοῦ
αλφαβήτου, "from αλφα to ω, expressed the whole
of a matter from the beginning to the end.

So in Tacit. Hist., fol. 17, 4. Adam transgressed the whole law
from αλφα to ω; i.e. from the beginning to the end.

Ibid., fol. 128, 3. When the holy blessed God
pronounced a blessing on the Israelites, he did it
from αλφα to ω; i.e. he did it perfectly.

The beginning and the ending. That is, α a or
alpha is the beginning of the alphabet, so am I
the author and cause of all things; as τοις or omega

the end or last letter of the alphabet, so am I the
end of all things, the destroyer as well as the enablee
of all things. This clause is wanting in almost
all MS. and Version of importance. It appears to
have been added first as an explanatory note, and is
process of time crept into the text. Griesbach has
left it out of the text. It is worthy of remark, the σ
the union of α a and ω, that to in Hebrew make
σ, which the rabbis interpret of the first man out
of which all things were formed (see on Gen.1),
so the union of α a and ω in Greek make
the verb σαω, I breathe, and may very properly
such a symbolical book point out. Him in whom σ
is, and σαω, and have our being: for, having been
man out of the dust of the earth, he breathed into
him the breath of life, and he became a σαωσέν,
and it is by the inspiration of his Spirit that the souls of
men are quickened, who are alive from the dead, and
fitted for life eternal. It adds also that he is the Almighty, the σαωσέν
framer of the universe, and the inspirer of men.

God, and incorporated in the heavenly family.

Companion in tribulation. Suffering under his
persecution in which you also suffer.

In the kingdom. For we are a kingdom of
peace unto God.

And patience of Jesus. Mocking bear all in
dignities, privations, and sufferings, for the sake
after the example of our Lord and Master.

The isle that is called Patmos. This island is
for of the Sperados, and lies in the Αγένος Σαώ, between
the island of Icarus, and the promontory of Melos.
It is now called Pathmos, Patmol, or Patmos. It is
derived all its celebrity from being the place to which
St. John was banished by one of the Roman Em-
porers; whether Domitian, Claudius, or Nero, it is
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 are
twenty women to one man. It is very barren, pro-
ducing very little grain, but abounding in parakees,
quails, turtles, pigeons, snipes, and rabbits. It is
many good harbours, and is much infested by pirates.
Christ appears in the midst of the seven candlesticks.

CHAP. I.

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

earthquakes. In 1754 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 1668 there was a terrible earthquake here, which overthrew a great number of houses; in one of the shocks, the most of which the castle stood open, 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 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 chappel. Smyrna is one hundred miles north of the island of Rhodes, long. 27° 28' E., lat. 38° 26' N.

Pergamos] A town of Mysia, situated on the river Caicus. It was the royal residence of Eumenes, and the kings of the race of the Attali. It was anciently famous for its library, which contained, according to Puthier, two hundred thousand volumes. It was here that the membranes Pergamum, Pergamum skins, were invented; from which we derive our word parchment. Pergamos was the birth-place of Galen; and in it P. Scipio died. It is now called Pergamum and Bergama, and is situated in long. 27° 0' E., lat. 38° 15' N.

Thyatira] Now called Aksakal and Ab-besar, a city of Latolia, in Asia Minor, seated on the river Hermus, in a plain eighteen miles broad, and is about fifty miles from Pergamum; long. 27° 40' E., lat. 38° 15' N. The houses are chiefly built of earth, but the mosques are all of marble. Many remarkable ancient inscriptions have been discovered in this place.

Sardis] Now called Sardi and Sart, a town of Asia, in Latolia, about forty miles east from Smyrna. It is seated on the side of mount Tanius, and was once the capital of the Lydia kings, and here Croesus reigned. It is now a poor, insconsiderable village. Long. 28° 5' E., lat. 37° 51' N.

Philadelphia] A city of Latolia, seated at the foot of mount Tanius, by the river Copamus. It was founded by Attalus Philadelphiaus, brother of Eumenes, from whom it derived its name. It is now called Alas-ehker, and is about forty miles ESE. of Smyrna. Long. 28° 15' E., lat. 38° 28' N.

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

Petraea, 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 Christianity, and converting heathens to the Lord Jesus.

Verse 10. I was in the Spirit.] That is, I received his 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 this 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 divine influence; but did not know what scenes were to be represented.

As of a trumpet.] This was calculated to call in very wandering thoughts, to fix his attention, and determine his whole frame. Thus Ood 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 other editions; some editions; the Syriac, Coptic, Ethiopic, Armenian, Slavonic, Vulgate, Avesta, Andraea, ad Primarius. Gresbach has left it out of the text. Soberg.—What thou seest, write in a book.] Carefully note down every thing that is represented to thee. John had the visions from heaven; but he described them in his own language and manner.

Send it unto the seven churches.] The names of these immediately follow. In Asia. This is wanting, and the principal MSS., and Persians. Gresbach has left it out of the text.

Ephesus] This was a city of Ionisia, in Asia Minor, situated at the mouth of the river Cayster, on the shore of the Aegean Sea, about fifty miles south of Smyrna. See Coprus and the Epistle to the Ephesians. Smyrna] Now called also Ismir, is the largest and chief city of Asia Minor. It is situated about one hundred and eighty-three miles west by south of Constantinople, on the shore of the Aegean Sea. It is supposed to contain about one hundred and forty thousand inhabitants, of whom there are from fifteen to twenty thousand Greeks, six thousand Armenians, five thousand Roman Catholics, one hundred and forty thousand Protestants, eleven thousand Jews, and fifteen thousand Turks. It is a beautiful city, but often ravaged by the plague, and seldom two years together free from...
The majestic appearance

14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;
15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

The original word, ἐχθροδιαβόλος, means the same as our word adversary, or diabolical. The two English words were doubtless intended to convey the same idea. It is the same word as ἐχθρος, adversary, from ἔχω, I have; and διάβολος, adversary, from διαβάλō, I throw. It means to oppose, to rebel, to resist, to resist, to resist, to resist, to resist. The word is used in the New Testament to designate the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the devil, the dev
The mystery of the seven *stars and seven candlesticks.*

**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 *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,* and the things which are, and the things which shall be hereafter;

20 The mystery *of the seven stars which thou sawest in my right hand,* and the seven golden candlesticks. The seven stars are *the angels of the seven churches:* and *the seven candlesticks which thou sawest are the seven churches.*

17 **Rev.** 1, 28. — **Dan.** viii. 18, 19. — **Isa.** xi. 4. — **Ezr.** iv. 11, 12. — **Rev.** x. 11, 14. — **Ch.** iv. 4, v. 1. — **Rev.** x. 18. — **Ps.** lix. 10. — **Phil.** ii. 16.

**Verse 17.** *I fell at his feet as dead.*] The appearance of the glory of the Lord had the same effect upon **Ezekiel,** chap. i. 28; and the appearance of Gabriel had the same effect on Daniel, chap. viii. 17. The mild 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 of 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 unaccomplished. And have the keys of death and of the dead, so that I can destroy the living and raise the dead. The key here signifies the power and authority of life, death, and the grave. This is also a rabbinical form of speech.

In the **Jerusalem Targum,** Gen. xxx. 22, are these words: *There are four rivers in the hand of God which he never trusts to gel or to scream. 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. 111, 1, it is said: "When the mouth of Sarepta died, Elijah requested at him to give the key of the resurrection. They said to him, there are three keys 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 yale, hades, here, not as a mere place of separate spirits, but merely as the grave; and the key we find to be merely the emblem of power and authority. Christ can both save and destroy, can kill and make alive. Death is still under his dominion, and he can recall the dead whenever he pleases. He is the resurrection and the life.

**Verse 19.** *Write the things which thou hast seen.* These visions and prophecies are for general instruction, and therefore every circumstance must be faithfully recorded. What he had seen was to be written; what he was to see, relative to the seven churches, must be also written; and what he was to see afterwards, concerning other churches and states, was to be recorded likewise.

**Verse 20.** The mystery. That is, the allegorical explanation of the seven stars is the seven angels or ministers of the churches; and the allegorical meaning of the seven golden lamps is the seven churches themselves.

1. In the seven stars there may be an allusion to the souls of different offices under potentates, each of which had its own particular seat, which verified all instruments from that office; and as these were frequently set in rings which were worn on the fingers, there may be an allusion to those brilliant set in rings, and worn upon the right hand. In Jer. xxi. 24, Coniah is represented as a signet on the right hand of the Lord; and that such signets were in rings see Gen. xxxviii. 18, 20; 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 cutest seals of the late Taphos Stib, with which he stamped all the commissions of that office, lies now before me; it is cut on silver, in the Taubeck 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 and fire before it can dispense any; so no church has in itself either grace or glory, it must receive all from Christ its head, else it can dispense neither light nor life.
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 proclaims nothing as truth, and accredit nothing as truth, but what comes from their master!

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

On the other hand, if they be faithful, their labor shall not be in vain, and their safety shall be sure. 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 a sweeter 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 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. 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 stone and a new name, 16, 17. The Epistle to the church of Thyatira, with a commendation of their charity, faith, and patience, 18, 19. Reproaching their toleration of Jezebel, the false prophetess, who is threatened with grievous punishment, 20—25. Particular exhortations and promises to this church, 24—29.

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;

NOTES ON CHAP. II.

I must here address my readers. 1. That I do not perceive any metaphorical or allegorical meaning in the epistles to these churches. 2. I consider the churches as real; and that their spiritual state is here really and literally pointed out; and that they have no reference to the state of the church of Christ in all ages of the world, as has been imagined; and that the notion of what has been termed the Ephesian state, the Smyrian state, the Pergumenian state, the Thyatirian state, &c., &c., is unfounded, absurd, and dangerous; and such expositions should not be entertained 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 apostle to teach and edify that church. 4. I consider who is spoken to this angel as spoken to the whole church, and that it is not his particular state that is described, but the states of the people in general into whose care

The Epistle to the church at Ephesus.

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

CHAP. II. for my name's sake hast laboured, and hast 'not fainted.

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


4 Nevertheless I have some- what against thee, because thou hast left thy first love.

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

1 John iv. 1.—2 Cor. xi. 13. 9 Pet. ii. 1.

labour, and thy patience, and how thou canst not bear them which are evil: and * thou hast tried them * which say they are apostles, and are not, and hast found them liars:

And hast borne, and hast patience, and

* Gal. vi. 9. Hebr. xii. 3, 5.

By ἀγγέλιον, 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 called τριηκτυντιά, the messenger of the church, whose business it was to read, prophesy, and teach in the synagogue. The church at Ephesus was 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 this time was most 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 unruly a short time before St. John's return from exiles.

Holdeth the seven stars] Which particularly preserve, 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.

Walsh in the middle of the seven golden candlesticks] Is the supreme Bishop and Head, not only of those 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 asked before him. It is worthy of remark, that whatsoever is profitable in any of these churches is first mentioned; whereby intimating at God is more intent on finding out the good than evil in any person or church; and that those who fail to reform such as have fallen or are not making efficient 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 tendency of conscience left are easily discouraged, and we apt to think that there is no seed left from which it harvest can be reasonably expected. Let such be told that there is still a seed of godliness remaining, so that it requires only watching and strengthening in things which remain, by prompt application to God through Christ, in order to bring them back to a full enjoyment of all they have lost, and to renew them in the spirit of their mind. Ministers constantly harping on Ye are dead, ye are dead; there is life or no Christianity among you, &c., &c., are a contagion in a church, and spread desolation 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 candlestick 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 fained] They must therefore have had a considerable portion of this love remaining, else they could not have thus acted.

Verse 4. Nevertheless I have somewhat against thee] The clause should be read, according to the Greek, thus: But I have against thee that thou hast left thy first love. They did not retain that strong and ardent affection for God and sacred things which they had when first brought to the knowledge of the truth, and justified by faith in Christ.

Verse 5. Remember] Consider the state of grace in which you once stood; the happiness, love, and joy which you felt when ye received remission of sins; the real ye had for God's glory and the salvation of mankind; your willing, obedient spirit, your cheerful self-denial, your fervour in private
The Epistle to the

Revelation.

church at Smyrna.

...or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hast kept the deeds of the Nicolaitanes, which I also hate.

7 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 tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, and nakedness of thy body; and

prayer, your detachment from the world, and your heavenly-mindedness. Remember—consider, all these.

Where thou art fallen] Fallen from all those blessed dispositions and gracious feelings already mentioned. Or, remember what a loss you have sustained; for so severer is frequently used by the best Greek writers.

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

Do the first works] Resume your former zeal and diligence; watch, fast, pray, 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 indicates that, if they did not repent, &c., he would unhook 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 Nicolaus, one of the seven deacons mentioned Acts vi. 5, where see the note. The Nicolaitanes taught the community of wives, that adultery and fornication were things indifferent, that eating meats offered to idols was quite lawful; and mixed several pagan rites with the Christian ceremonies. Augustine, Irenæus, Clemens Alexandrinus, and Tertullian, have spoken largely concerning them. See more in my preface to 2 Peter, where are several particulars concerning these heretics.

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

To him that overcometh] To him who continues steadfast in the faith, and uncorrupt in his life; faithfully confesses Jesus, and neither infolds his doctrines nor is led away by the error of the wicked; will I give to eat of the tree of life. As he who conquered his enemies had, generally, not only great honour, but also a reward; so here a great reward is promised to the conqueror; and as in the Grecian games, to which there may be an allusion, the conqueror was crowned with the leaves of an olive tree; here it is promised, that they should eat of the fruit of the tree of life, which is in the midst of the paradise of God; that is, that they should have a happy and glorious immortality. There is the allusion to Gen. ii. 9, where it is said, God put the tree of life to grow out of the midst of the paradise; and it is very likely that by eating the fruit of this tree the immortality of Adam was secured, and this it was made dependant. When Adam progressed, he was expelled from this garden, and more permitted to eat of the tree of life; hence became necessarily mortal. This tree, in all is so ceremonial effects, is secured and restored to man by the incarnation, death, and resurrection of Christ. The tree of life is frequently spoken of by the rabbins; and by it they generally mean the immortality of the soul, and a final state of blessedness. See many examples in Schoettgen. They talk about a celestial and terrestrial paradise. The former they say, "is for the reception of the souls of the perfect; and differs as much from the earthly paradise as light from darkness."

The Epistle to the church at Smyrna.

Verse 8. Unto the angel] This was probably Polycarp. See below.

These things with the first and the last] He is eternal; from whom all things come, and to whom all things must return. Which was dead, for the redemption of the world; and is alive, to do more for ever, his glorified humanity being enthroned at the Father's right hand.

Verse 9. I know thy works] As he had spoken to the preceding church, so he speaks to this: I have all that ye have done, and all that ye have suffered. The tribulation here expressed must mean persecution, either from the Jews, the heathens, or see the heretics, who, because of their fleshly-pampered doctrine, might have had many persecutions at Smyrna.
The Epistle to the Church at Pergamos.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Flavio
Domitiano Cesar.
Aug. et Nerva.

CHAP. II.

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 1 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, Eun resilience, and 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, Eun resilience, and 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, Eun resilience, and 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, Eun resilience, and 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, Eun resilience, and 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.

The Epistle to the Church at Pergamos.

Verse 11. * He that overcometh. The conqueror who has stood firm in every trial, and vanquished all his adversaries.

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

Verse 13. * I know thy works. 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, discloses the whole mind, and exhibits a regular anatomy of the soul. It not only reproves and exposes sin, but it slays the ungodly, pointing out and determining the punishment they shall endure. Jesus has the
The Epistle to the

REVELATION.

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.

15. So hast thou also them who 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 stone, written thereon, a new name.

A. M. 4190.
A. D. 66.

Domitian Cass.
Aug. et Nerua.

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

Verse 13. Where Satan’s seat is. *O prove & energy rev spargens. 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 places where a synagogue or academy was established.

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

Antipas was my faithful martyr. Who this Antipas was we cannot tell. We only know that he was a Christian, and probably bore some office in the church, and became illustrious by his martyrdom in the cause of Christ. There is a work extant called The Acts of Antipas, which makes him bishop of Pergamos, and states that he was put to death by being inclosed in a burning brazen bull. But this story confutes itself, as the 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, **Jove**, 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


* 1 Cor. vi. 13. — 4 Ver. 6. — 5 Isai. vi. 4. 9 Thess. i. 8. Ch. i. 16. xix. 18, 31. — Ver. 7, 11.

Verse 16. The doctrine of the Nicolaitanes. See on ver. 6.

Verse 16. Will fight against them with the sword of my mouth. See on ver. 12. He now speaks of their edification and salvation; but if they do not repent, he will shortly declare those judgments which shall unavoidably fall upon them.

Verse 17. The hidden manna. It was a common tradition of the Jews that the ark of the covenant, the tables of stone, Aaron’s rod, the holy anointing oil, and the pot of manna, were hidden by kings when Jerusalem was taken by the Chaldeans; and that those shall all be restored in the days of the Messiah. This manna was hidden, but Christ promises to give it to him that is conqueror. Jesus the ark, the oil, the rod, the testimony, and the manna. He who is partaker of his grace has all those things in their spiritual meaning and power.

And will give him a white stone. It is supposed that by the white stone is meant pardon or absolution, and the evidence of it; and that there is an allusion here to the custom observed by judges: ancient times, who were accustomed to give the suffrages by white and black pebbles; those who gave the former were for absolving the culprit, those who gave the latter were for his condemnation. This is mentioned by Ovid, Metam., lib. xxv., ver. 41.

Mos non antiquus, niveis atrisque lapillis,
His damnare rem, illis absolvere culpa.

Nunc quoque sic lata est sententia trista.

"A custom was of old, and still remains,
Which life or death by suffrages ordained:
White stones and black within an urn are cast.
The first absolve, but fate is in the last."

Dicks.

II. Others suppose there is an allusion here to conquerors in the public games, who were not conducted with great pomp into the city to which they belonged, but had a white stone given to them with their name inscribed on it; which badge enabled them, during their whole life, to be maintained as the public expense. See Pind., Olymp. vii. 199: al. Schol. there; and see the collections in Nemes.
The Epistle to the Church at Thyatira.

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;

* Ch. iii. 12. xix. 12.

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

1. Tesserar consiviales, 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 manus here may seem to intimate that there is a reference to these consiviales tesserae, whether given to the visitor 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 tesserar 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 caught one, and on producing it he received that, the name of which was inscribed on it. But from Dio Cassius it appears that these tesserar were small wooden balls, whereas the tesserar in general were square, whence they had their name, as having four sides, angles, or corners. Illi vero apud veteres, prodos, itaque figuram parvae quadratum, quae quatuor angulos habebat; et etiam mea, etiam comites, etiam ex officiis tesserar remanserat, sed non esse se habere, sed in fine habitum, que ex officiis tesserar remanserat, sed non esse se habere, sed in fine habitum.

3. Tesserar frumentaria, to receive grain a the public distributions of corn; the name of the person who was to receive, and the quantum of grain, being 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 tessera hospitialis, 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 piece of wood, bone, dirt, or ivory, was taken and divided into two equal arts, on each of which 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 same of visitation and hospitable entertain-ment at each other’s houses.

It is to this custom that Plautus refers in his dialogus, Act v., scen. 2, ver. 80, in the interview between Agorascolus, and his unknown uncle Iasanes.

2033

Hanno.—O mi popularis, salve!

Agorascolumbia.—Et tu edepol, quiesce et, dico atque impetis, Populariatia causa.

Hanno.—Habeo gestiam.

Verum ego hic hospitium habeo: Antidasmus filium Quero; communem, si noviatis, Agorascolen.


Hanno.—— Hem! quid ego audio?

Ageron.—Antidasme gactam tu sum esse.

Hanno.—— si ita est, tesseram

Conferre si vis hospitidem, pecuniam aduis.

Ageron.—Agedum huc ostende; est par probum;

nam habeo domi.

Hanno.—O mi hospes, salve multum! Nam nihil tuus pater,

Pater tus ego, hospes Antidasm us fuit.

Hanno.—Ego hic apud me hospitium tibi prom-
bentiur.

Nam hanc repudio hospitidem, neque Cattagheinem: Inde sum omnium.

Hanno.—— Di dent tibi omnes quae velis.

Agorascolumbia.—Hail, my countryman!

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

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

I seek the son of Antidasma. Tell me if thou know-
est Agorascolen. Dost thou know in this place the young Agorascolen?

Agorascolumbia.—If thou seek the adopted son of Antidasmaschus, I am the person whom thou seekest.

Hanno.—Ha! What do I hear?

Agorascolumbia.—Thou bearest that I am the son of Antidasma.

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

Agorascolumbia.—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 Antidasmas thy father was my guest. I divided this hospitable tesserar with him.

Agorascolumbia.—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

REVELATION.

against thee, because thou suff-
fest that woman * Jezebel,
which calleth herself a pro-
phetess, to teach and to seduce
my servants to commit fornication, and to do things sacrificed unto idols.

20 Notwithstanding I have a few things

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

The tesoros, 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 *typos does not neces-
arily signify a stone of any kind, but a sacrifice, sentence, decisive vote; and in this place seems an-
swerable to the tesoros. The tesoros which Hanno
had, he tells us in his Punic language, was inscribed
with the image or name of his god. "Siquidum hos-
pitali mei est tabula sculpta, cujus sculpitur est Deus meus." This is the interpretation of the Punic words
at the beginning of the above 5th Act of the Poenulius,
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 deeds, were written
on the tesoros, 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,
&c., as far as those were necessary; and to this the
noting 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 heavenly family,
may humbly claim, in virtue of it, his support of the
bread and water of life; the hidden manna—every
grace of the Spirit of God; and the tree of life—
immortality, or the final glorification of his body and
soul throughout eternity. 3. By this state of grace
into which he is brought he acquires a new name,
the name of child of God; the earnest of the Spirit,
the tesoros, which he has received, shows him this
new name. 4. And this name of child of God no
man can know or understand, but he who has received
the tesoros or divine witness. 5. As his Friend and

2034
The Epistle to the

CHAP. II.

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

received in 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 so interpreted in the scriptures. It is too gross to suppose that the wife of the bishop of this church could teach fornication literally. The messenger or bishop of this church, probably her husband, suffered this: he had power to have cast her and her party out of the church, or, as his wife, to have restrained her; but he did not do it, and thus she had every opportunity of seducing the faithful. This is what Christ had against the messenger of this church.

Verse 21. I gave her space to repent.] This alludes to the history of Jezebel. God first sent Elijah to Ahab to pronounce a severe judgment upon him; upon which Ahab showed tokens of repentance, and so God put off his punishment. By these means the like punishment pronounced on Jezebel was also put off. Thus God gave her time to repent, which she did not, but instead of that seduced her son to the same sins. 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. Ahab, 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 son of Jezebel, who had committed idolatry with and by her advice, was long cast into the bed of affliction, and, not repenting, died: in the same manner his brother Jehoram succeeded likewise. All this while Jezebel had time and warning enough to repent; and though she did not prevail with Jehoram to continue in the idolatrous worship of Baal, yet she persisted in her own way, notwithstanding God’s warn-

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

Verse 23. And I will kill her children with death.] “That is, I will certainly destroy her offspring and memory, and thereby ruin her designs. Jezebel’s two sons, being both kings, were both slain; and after that, all the seventy sons of Ahab (2 Kings x. 1); in all which the hand of God was very visible. In the same manner God predicts the destruction of the heretics and heresies referred to; see ver. 16. It should seem by the expression, I am he which searcheth the reins and the hearts, that these heretics hated about, and swore 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 Sutes, mentioned in the next verse, to which this alludes (Christ assuming here this title purposely), shall avail nothing to those who think by their secret craft to undermine the Christian religion; he will not only bring to light but baffle all their evil intentions. See chap. xvii. 9.

Verse 24. But unto you I say, and unto the rest.] “But unto the rest, &c. This is the reading of the Complutensian, and seems preferable to the common one, as it evidently shows that the rest of the epistle wholly concerns the faithful, who have not received the former doctrine of error. I will put upon you none other burden is a commendation of the sound part of the church, that they have no need of any new exhortation or charge to be given them, no new advice, but to persevere as usual. See Rom. xv. 14, 15. The expression of burden is taken from the history of Ahab, 2 Kings ix. 23: 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 Num. iv. 19.” See Dodd’s Notes.
The Epistle to the Church at Sardis.

The Epistle to the church of Sardis, 1—6. The Epistle to the church of Philadelphia, 7—13. The Epistle to the church of Laodicea, 14—22.

A M. cir. 4100.
A. D. cir. 96.
I app. Flavio Dominecio Cas.
Aug. et Norra.

The Epistle to the

REVELATION.

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

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

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

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.


It is worthy of remark that the Gnostics called their doctrine the depth of God, and the depth 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 28. 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 29. 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 as to be ever after like the fragments of an iron 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 per which has ever yet been exhibited to the world. It is well known that sun, moon, and stars are emblems, in prophetic language, of empires, kingdoms, and states. And as the morning star is that which immediately precedes the rising of the sun, it probably here intends an empire which should usher in the universal sway of the kingdom of Christ.

Ever since the time of Constantine the light of true religion has been increasingly diffused, and is shining more and more unto the perfect day.

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

CHAPTER III.

Notes on Chap. iii. — Epistle to the Church at Sardis.

Verse 1. The seven Spirits of God] See the note on chap. i. 4, 16, &c. 2036

A M. cir. 4100.
A. D. cir. 96.
I app. Flavio Dominecio Cas.
Aug. et Norra.

A M. cir. 4100.
A. D. cir. 96.
I app. Flavio Dominecio Cas.
Aug. et Norra.

A M. cir. 4100.
A. D. cir. 96.
I app. Flavio Dominecio Cas.
Aug. et Norra.

NOTES ON CHAP. III. — Epistle to the Church at Sardis.

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

* Ch. i. 4. 16. iv. 5. v. 6. — Ch. ii. 2.

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

* Then hast a name that thou livest] Ye have the reputation of Christians, and consequently of being alive to God, through the quickening influence of the divine Spirit; but ye are dead—ye have not the life of God in your souls, ye have not walked con-
The Epistle to the

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 upon thee as a thief, and thou shalt not know what hour I will come upon thee.

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

VERSE 3. Remember] Enter into a serious consideration of your state.

VERSE 4. Thou hast a few names even in Sardis] A few persons, names being put for those who bore them. And as the members of the church were all enrolled, or their names entered in a book, when admitted into the church or when baptized, names were put for the people themselves. See ver. 6.

VERSE 4. Thou hast a few names even in Sardis] A few persons, names being put for those who bore them. And as the members of the church were all enrolled, or their names entered in a book, when admitted into the church or when baptized, names were put for the people themselves. See ver. 6.

VERSE 4. Thou hast a few names even in Sardis] A few persons, names being put for those who bore them. And as the members of the church were all enrolled, or their names entered in a book, when admitted into the church or when baptized, names were put for the people themselves. See ver. 6.

VERSE 5. 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.

VERSE 5. 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.

VERSE 5. 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.

VERSE 5. 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.

VERSE 5. 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.

VERSE 5. 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.

VERSE 5. 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.

VERSE 5. 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.
by unconstitutional acts forfeited their right of citizenship, the name was blotted out, or erased from the registers. See the note on Exod. xxxii. 32.

Verse 6. He that hath an ear. The usual caution and counsel carefully to attend to the things spoken to the members of that church, in which every reader is more or less interested.

Epiistle 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 Revolution is incontestable.

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

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

Thou hast a little strength. Very little political 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 might be either to the smallness of the numbers, or to the littleness of their grace.

Verse 9. I will make thee a crown. To show them to be the synagogue of Satan, who say they are Jews, pretending thereby to be of the synagogue of God, and consequently his true and peculiar children.

I will make them to come and worship. I will 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 obsequious manner.

To know that I have loved thee. That the key 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 suffering, 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 he without mitigation on those who have been unfaithful in his covenant. Many understand by the hour of temptation the persecution under Tiberius, 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 on my adversaries.
The Epistle to the
church at Laodicea.

CHAP. III.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more: 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 him my 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

the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

15 I know thy works, that thou art neither cold nor hot: I would thou wast cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and in

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

“ ‘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 goodnes is as a morning cloud, and as the early dew it passeth away. They had good dispositions which were captivated by evil ones, and they had evil dispositions which in their turn yielded to those that were good; and the divine justice and mercy seem puzzled to know what to do to or with them. This was the state of the Laodicean church; and our Lord expresses here in this apparent wry, the same that is expressed by Epictetus, Ench. chap. 36: ēkai eti ekartwmen, e yugwmp, ē nasos, eno

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


Verses 14-16. These things saith the Amen. That is, He who is true or faithful; from τό αμαν, he was true; immediately interpreted, The faithful and true witness. See chap. 1. 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. 1. 16. 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
The Epistle to the

REVELATION.

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.

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.

20 Thou art wretched! Thou art wretched! "The word signifies," according to Minto, "being worn out and fatigued with grievous labours, as they who labour in a stone quarry, or are condemned to the mines." So, instead of being children of God, as they supposed, and infallible heirs of the kingdom, they were, in the sight of God, in the condition of the most abject slaves.

And miserable! "Of all the miserable, to be pitied by all men.

And poor! Having no spiritual riches, no holiness of heart. Rich and poor are sometimes used by the rabbins to express the righteous and the wicked.

And blind! The eyes of thy understanding being darkened, so that thou dost not see thy state. And naked! Without the image of God, not clothed with holiness and purity. A more deplorable state in spiritual things can scarcely be imagined than that of this church. And it is the true picture of many churches, and of innumerable individuals.

Verse 18. I counsel thee O fallen and deceived soul, hear Jesus! Thy case is not hopeless. Buy of me.

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

White raiment] Holiness of heart and life.

Anoint thine eyes] Pray for, that ye may receive, the enlightening influences of my Spirit, that ye may be convinced of your true state, and see where your help lies.

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

Verse 20. Behold, I stand at the door, and knock! There are many sayings of this kind among ancient rabbins; thus in Sher Hascherim Raba, b. 25, 1: "God said to the Israelites, My children, ye to me one door of repentance, even so wide as the eye of a needle, and I will open to you doors through which calves and harnessed cattle may pass."

In Sopher Lecit, fol. 8, col. 22, it is said: "If a man conceal his sin, and do not open it before the holy King, although he ask mercy, yet the door of repentance shall not be opened to him. But if he open it before the holy blessed God, God spares him and mercy prevails over wrath; and when he knows although all the doors were shut, yet, he shall be opened to him, and his prayer shall be heard."

Christ stands—waits long, at the door of the sinner's heart; he knocks—uses judgments, mercies, reproach, exhortations, &c., to induce sinners to repeat telturn to him; he lifts up his voice—calls loudly by his word, ministers, and Spirit.

If any man hear] If the sinner will seriously consider his state, and attend to the voice of his Lord.

And open the door] This must be his own act, receiving power for this purpose from his offended Lord who will not break open the door; he will make forcible entry.

I will come in to him] I will manifest myself to him, heal all his backslidings, pardon all his iniquities, and love him freely.

Will suy with him] Hold communion with him, feed him with the bread of life.

And be with me] I will bring him at last to dwell with me in everlasting glory.

Verse 21. To sit with me in my throne] In every case it is to him that overcometh, to the conqueror, that the final promise is made. He that conquers not is not crowned, therefore every promise is low
Recent account of the

CHAP. III.

seven Asiatic churches.

sate to him that is faithful unto death. Here is a not remarkable expression: Jesus has conquered, and is set down with the Father upon the Father’s throne; he who conquers through Christ sits down with Christ upon his throne; but Christ’s throne and the throne of the Father is the same; and it is on his same throne that those who are faithful unto death are finally to sit! How astonishing is this state of felicity! The dignity and grandeur of it who is conceived?

This is the worst of the seven churches, and yet is most eminent of all the promises are made to it, owing to the worst that repent, finally conquer, or attain even to the highest state of glory.

Verse 22. 'He that hath an ear, let him hear.' Mr. Wesley has a very judicious note on the conclusion of this chapter, and particularly on this last verse. 'He that hath an ear, let him hear.' 'This counsel stands in no former letters before the promise, in the fourth letter after it; clearly dividing the seven into two sets, the first containing three, the last four letters, to signify our Lord in the three former letters unconditionally respects his power over his resurrection and ascension, particularly over his church; those in the four latter, his divine glory and unity with the Father and the Holy Spirit. Again, this word being used before the promise in the three former letters closes the false apostles at Ephesus, the false Jews at Smyrna, and the partakers with the heathens at Philadelphia, from having any share therein. In the fourth letter, being placed after them, it leaves the promises meditated on with Christ’s address to the angel of the church, to show that the fulfilling of these was not; whereas the others reach beyond the end of the world. It should be observed that the evening or victory (to which alone these promises are annexed) is not the ordinary victory attained by every believer, but a special victory obtained over great and peculiar temptations, by those that are strong in faith.'

The latter part of this verse I have of the state of the Asiatic churches is in a letter from the Rev. Mr. Lindsay, chaplain to the British embassy at Constantinople, to a member of the British and Foreign Bible Society, by which society Mr. Lindsay had solicited to distribute some copies of the New Testament in modern Greek among the Christians in Asia Minor. The following is his communication, dated January 10, 1815.

When I last wrote to you, I was on the point of leaving on a short excursion into Asia Minor, being hastily, as I was constrained to do from circumstances of my situation, the information I 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 judged it necessary to give some account of the course I:

1. The regular intercourse of England with Asia Minor will enable you to procure as accurate information of its present state as any I can pretend to.

offer. From the conversations I had with the Greek bishop and his clergy, as well as with several 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 Ephesus, or rather (as the site is not quite the same) Epessalik, 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 Guesli-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 contains beyond the four gospels, but mentioned them indiscriminately with various idle legends and lives of saints. I have sent to them, either 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 some 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 offspring of the prayers of the Mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed in its utter rejection as a church.

4. I left it for Philadelphia, now Alah-ahmet. It was gratifying to find at last some surviving fruits of
The throne of God appears in heaven; and here, at least, whatever may be the
1.0n the spirit of Christianity, there is still the
1orm of a Christian church; this has been kept from the
hour of temptation, which came upon all the Chris-
tian world. There are here about one thousand
Christians, chiefly Greeks, who for the most part
speak only Turkish; there are twenty-five places of
public worship, five of which are large regular
churches; these there is a resident bishop, with
twenty inferior clergy. A copy of the modern Greek
Gospel is here received by the bishop with great
thankfulness.

5. I quoted Alah-bihr, deeply disappointed at the
statement I received there of the church of
Ephesus. I trusted that in its utmost trials it would
not be permitted to perish utterly, and I heard
with surprise that not a vestige of it remained. With
what satisfaction then did I find on the plains of
Sardis a small church establishment; the few
Christians who dwell about modern Sard were anxious to
settle there and erect a church, as they were in the
habit of meeting at each other’s houses for the
exercise of religion. From this design they were pro-
hibited by Kas Osman Oghu, the Turkish governor of
the district; and in consequence, about five years
ago they built a church upon the plain, within view
of ancient Sardis, and there they maintain a priest.
The place has gradually risen into a little village,
called Uzun-kaya; thither the few Christians of
Sard, who amount to seven, and those in its imme-
diate vicinity, resort for public worship, and form
together a congregation of about forty. There ap-
pears then still a remnant, a few names even in
Sardis, which have been preserved. I cannot repeat
the expressions of gratitude with which they received a
copy of the New Testament in a language with
which they were familiar. Several crowded about
the priest to hear it on the spot, and I left them thus
engaged.

6. Ak-bihr, the ancient Tataraa, is said to con-
tain about thirty thousand inhabitants, of whom three
thousand are Christians, all Greeks except some
hundred Armenians. There is, however, but one
Greek church and one Armenian. The respect of
the Greek church to whom I presented the Book
Testament esteemed it so great a treasure that he
earnestly pressed me, if possible, to spare some
that one might be secured to the church that is
from accidents, while the other went round meeting
the people for their private reading. I have, there-
fore, since my return hitherto, sent him four copies.

7. The church of Pamukkale, in respect to num-
bers, may be said to flourish still in Bithynia. The
town is less than Ak-bihr, but the number of Chris-
tians is about as great, the proportion of Armenians
is nearly the same, and each nation has its
one church. The bishop of the district, who resi-
sonally resides there, was at that time absent, and
experienced with deep regret that the residents
were totally incapable of estimating the gift I
tended them; I therefore delivered the Testament
the lay vicar of the bishop at his urgent request, I
having assured me that the bishop would give
himself no valuable an acquisition to the church. He
seemed much pleased that the benighted state of
nation had excited the attention of strangers.

"Thus, Sir, I have left at least one copy of the
adulterated word of God to each of the seven seven
churches of the Apocalypse, and I trust they are
utterly thrown away; but whoever may partake of
God only who can give the increase, and for
goodness we may hope they will in due time
forth fruit, 'some thirty, some sixty, and some
hundred fold.'

"HENRY LEASK"

In my note on Acts xix. 24 I have given an ac-
count of the celebrated temple of Diana at Ephes
which building, called one of the seven wonders
the world, St. Paul is supposed to allude to in his
to this church, particularly at chap. iii. 18, when
they have again given the measurement of this temple.

CHAPTER IV.

John sees the throne of God in heaven surrounded by twenty-four elders; and four
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

* Ch. i. 10.—4 Ch. ii. 12.—5 Ch. i. 19. xix. 4.—6 Ch.
i. 10. xvii. 8. xxi. 10.

NOTES ON CHAP. IV.

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

2042
is surrounded by jasper and a sardine stone: "and there was a rainbow round about the throne, in sight 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.

CHAP. IV. twenty-four elders.

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 and behind. 7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. 8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night.

was the standard of Rausax who pitched on the south, with the two tribes of Simeon and Judah. 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 Virgil's Eclipses, chap. 4. I shall give the substance of this from Schoettgen. "Four trumpets 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 shekhdiah of the holy blessed God is on the midst, and he himself sits upon a throne high and elevated, hanging in the air; and his magnificence is an amber, unnamable (chashmal), in the midst of the fire. Ezek. i. 4. On his head is placed a crown and a diadem, with the incommunicable name (nbn Yehovah) inscribed on the front of it. His eyes go throughout the whole earth; a part of them is fire, and a part of them hail. At his right hand stands Life, and at his left hand Death; and he has a fiery sceptre in his hand. Before him is the veil spread, that veil which is between the temple and the holy of holies; and seven angels minister before him within that veil; the veil and his footstool are like fire and lightning; and under the throne of glory there is a
CHAPTER V.

The book sealed with seven seals, which no being in heaven or earth could open, 1-5
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 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.
The Lamb, with seven horns and seven eyes.

CHAP. V.

And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof?

And no man in heaven, nor on earth, nor under the earth, was able to open the book, neither to look thereon.

And I wept much, because no man was worthy to open and to read the book, neither to look thereon.

NOTES ON CHAP. V.

Verse 1. A book written within and on the back side sat, the book was full of solemn contents within; it was sealed; and on the back side was a superscription indicating its contents. It was a labelled or, or one written on each side of the skin, which is not usual. Sealed with seven seals.] As seven is a number of fiction, it may mean that the book was so sealed that the seals could neither be counterfeited nor broken; i.e., the matter of the book was so obscure as to be need not need to be known by any wisdom or power.

Verse 2. A strong angel] One of the chief of the host. Proclaiming] As the herald of God. Open the book, and to loose the seals] To loose seals that he may open the book. Who can tell at this book contains? Who can open its mystery? The book may mean the purposes and signs of God relative to his government of the world and the church; but we, whose habitation is dust, know nothing of such things. We are, ever, determined to guess.

Verse 3. And no man] Oslev: No person or being, having] Among the angels of God. In the earth] No human being. Under the earth] No disembodied spirits, any demons. Neither angels, men, nor devils, can see the decrees of God. To look thereon] None can look into it as it be opened, and none can open it unless the seal be unloosed.

Verse 4. I wept much] Because the world and church were likely to be deprived of the knowledge of the contents of the book.

Verse 5. The Lion of the tribe of Judah] Jesus Christ, what sprang from this tribe, as his genealogy 2045.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, 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.
All creatures in heaven and

REVELATION.

8 And when he had opened the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sang 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.

Son, 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. The prayers are compared to incense, see Ps. civ. 2:

Let my prayer be set forth before thee as incense. Hence that saying in Synagoga 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. cxxxv. 1. And perhaps there is an allusion in the harp here to Ps. cxliii. 1: I will sing a new song unto thee, O God: upon a psaltery, and an instrument of ten strings, &c. The same form of speech is found, Isa. xiii. 10: Sing unto the Lord a new song.

earth gives praise to the Lamb.

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 consolation of the kings and great men of the earth, 15—17.

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

NOTE ON CHAP. VI.
Verse 1. When the Lamb opened one of the seals] Is worthy of remark that the opening of the seals is merely a declaration of what God will do, but the execution of a purpose then accomplished; whenever the seal is opened, the sentence seems to be accentuated. It is supposed that, from o. y. t. 1. 17., inclusive, the calamities which should be the enemies of Christianity, and particularly Jews, are pointed out under various images; as the preservation of the Christians under those visitations.

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

Verse 3. And he that sat on him had a bow] Supposed to represent Jesus Christ.

Verse 5. And I saw, and behold, a white horse; and he that sat on him had a bow] Probable that with the c of a leu. See chap. iv. 7. Come 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 7. 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,

REVELATION.

A. M. cir. 4100.
A. D. cir. 86.

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 see 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: and they cried with a loud voice, saying, Lord, holy and true, how long shall this be before thy judgments come to execute vengeance on them that destroy the earth?

A. M. cir. 86. A. D. cir. 86.

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.

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

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

Verse 8. The Fifth seal] There is no animal or any other being to introduce this seal, nor does there appear to be any new event predicted; but the whole is intended to comfort the followers of Christ under their persecutions, and to encourage them to bear up under their distresses.

Verse 11. The sixth [seal] There is no animal or any other being to introduce this seal, nor does there appear to be any new event predicted; but the whole is intended to comfort the followers of Christ under their persecutions, and to encourage them to bear up under their distresses.

Verse 14. The eighth [seal] There is no animal or any other being to introduce this seal, nor does there appear to be any new event predicted; but the whole is intended to comfort the followers of Christ under their persecutions, and to encourage them to bear up under their distresses.
The opening of

CHAP. VI.

10 And they cried with a loud voice, saying, \textit{How long, O Lord, \textit{holy} and true, dost thou not judge and avenge \textit{thy} blood on them that dwell on the earth?}

11 And \textit{white} robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their rethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the \textit{sixth} seal, and \textit{lo}, there was a great \textit{earthquake}; and \textit{the sun} became \textit{black} as \textit{sackcloth of hair}, and the \textit{moon} became as \textit{blood}; and \textit{the stars} of \textit{heaven} fell unto the \textit{earth}, even as a \textit{fig-tree} casteth her \textit{unripe}

vern. 10. 1s. 1—9 Or, \textit{green figs}.—\textit{Ps.} xli. 56. Isai. xxiv. 4. Hebr. xvi. 6. Ch. xvi. 13.—Ch. xvi. 19. Joel iii. 10, 31. Isai. 15. Matt. xxiv. 29. Acts xi. 26.—9 Ch. viii. 16.;

Verse 10. \textit{And they cried with a loud voice} That \textit{is}, their \textit{blood}, like that of Abel, cried for vengeance; as we are not to suppose that there was anything like vindictive spirit in those happy and holy souls who shed their blood for the testimony of Jesus. We sometimes say \textit{blood cries for blood} ; that is, in the rite of divine justice, every murderer, and every wounding persecutor, shall be punished.

\textit{Holy}—In their \textit{nature}, hating iniquity; and \textit{true}—In all their \textit{promises} and threatenings; \textit{Dost thou not judge}—The persecutors; \textit{And avenge our blood}—Indict signal punishment; \textit{On them that dwell on the earth?}—\textit{Probably} meaning the \textit{persecuting Jews}—They \textit{dwelt} \textit{ex} \textit{Pag.} \textit{ven} \textit{ap} \textit{et} \textit{un}—\textit{son} that \textit{land}, a form of speech by which \textit{Juda} is often signified in the New Testament.

Verse 11. \textit{White robes}—The \textit{emblems} of purity, nobleness, and triumph.

\textit{They should rest yet for a little season}—This is declaration that, when the cup of the iniquity of the Jews should be full, they should then be punished a second time. They were determined to proceed farther, so that God permitted them to do so; reserving the fullness of their punishment till they had filled up the measure of their iniquity. If this book was written \textit{before} its destruction of Jerusalem, as is most likely, then \textit{its destruction} is that which was to fall upon the \textit{earth}, and the \textit{Little time} or \textit{sorrows} was that which lasted between their martyrdom, or the date of this book, and the final destruction of Jerusalem by the


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

Verse 12. \textit{The sixth seal}.—This seal also is opened and introduced by Jesus Christ alone.

\textit{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 \textit{earthquake}, and the other symbols mentioned in this and the following verses.

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

The \textit{moon}—the ecclesiastical state of the same empire, became as \textit{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. \textit{The stars of heaven}.—The gods and goddesses, demi-gods, and deified heroes, of their poetical and mythological \textit{heaven}, were prospected indiscriminately, and lay as useless as the \textit{figs} or \textit{fruit} of a \\

tree shaken down before ripe by \textit{a tempestuous wind}.—

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

Verse 15. \textit{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}.

Verse 16. \textit{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}.—

Verse 17. \textit{For the great day of his wrath is come, and who shall be able to stand}?—

General remarks on

REVELATION.

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

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

Verse 15. The kings of the earth, &c.] All the secular powers who had endeavoured to support the pagan worship by authority, influence, riches, political wisdom, and military skill; with every bondman—all slaves, who were in life and limb addicted to their masters or owners.

And every freeman] Those who had been manumitted, commonly called freedmen, and who were attached, through gratitude, to the families of their liberators. All hid themselves—were astonished at the total overthrow of the heathen empire, and the revolution which had then taken place.

Verse 16. Said to the mountains and rocks] Expressions which denote the strongest perturbation and alarm. They preferred any kind of death to that which they apprehended from this most awful revolution.

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

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

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

Though I do not pretend to say that my remarks on this chapter point out its true signification, yet find others have applied it in the same way. Dr. Dodd observes that the fall of Babylon, Edom, Judah, Egypt, and Jerusalem, has been described in the prophets in language equally pompous, fierce, and strong. See Isa. xiii. 10, xxxiv. 4, concerning Babylon and Idumea; Jer. iv. 23, 24, concerning Judah; Ezek. xxxiii. 7, concerning Egypt; Joel i. 10, 21, concerning Jerusalem; and our Lord himself, Matt. xxiv. 29, concerning the same era. "Now," says he, "it is certain that the fall of these cities or kingdoms was not of greater consequence or consequence to the world, nor more deserving to be described in pompous figures, than the fall of the pagan Roman empire, when the great lights of the heathen world, the sun, moon, and stars, were all eclipsed and obscured; the heathen emperors and Cæsars were slain, the heathen priests and augurs were expelled; 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 represent the same again in plain language; and the method is observed here, ver. 15, 16, 17: and the kings of the earth, &c. That is, Maximus, Gaius, Maxentius, Licinius, &c., with all their adherents and followers, were so routed and dispersed that they hid themselves in dens, &c.; expressions which denote the utmost terror and confusion. This, therefore, a triumph of Christ over his bitter enemies, and a triumph after a severe persecution, so that the time and all the circumstances, as well as the series and order of the prophecy, agree perfectly with this interpretation. Galatians, Maximus, 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. See Newton, Lowman, &c., and Dr. Dodd on this chapter with the works of several more recent authors.

CHAPTER VII.

The four angels holding the four winds of heaven. 1. The angel with the seal of the living God, and sealing the servants of God out of the twelve tribes, whose number amounted to one hundred and forty-four thousand, 2—8. Besides these, there was an unnumbered 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.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, *Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God* in their foreheads.

And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

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 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.

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 *yhš, the head or with, 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 are time to prepare for his flight from Jerusalem, especially in its total destruction by the Romans.

Verse 2. *The seal of the living God* This angel is represented as the chancellor of the supreme King, and as ascending from the east, *were anawahאנה, from the rising of the sun. Some understand this of Shem, who is called awron, 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 be 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 oaths should be taken to 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, etc.* 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 fiends.

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

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,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have

alone the author of the salvation of man; and this salvation is procured for and given to them through the Lamb, as their proprietary sacrifice.

Verse 11. All the angels, &c.] As there is joy in the presence of God among three holy spirits when one sinner repents, no wonder that they take such an interest in the gathering together of such innumerable multitudes who are fully saved from their sins.

Verse 12. Saying, Amen] Giving their most cordial and grateful assent to the praises attributed to God and the Lamb.

Blessing, and glory, &c.] There are here seven different species of praise attributed to God, as in chap. v. 12, where see the note.

Verse 13. One of the elders answered] A Hebrewism for spoke. The question is here asked, that the proposer may have the opportunity of answering it.

Verse 14. Sir, thou knowest] That is, I do not know, but thou canst inform me.

Come out of great tribulation] Persecutions of every kind.

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

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

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

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 are when in a state of persecution.

Neither shall the sun light on them] Their wise rulers, being converted to God, became wise fathers to the church.

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

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

Shall feed them] Shall communicate to them every thing calculated to secure, continue, and increase their happiness.

Living fountains of waters] A spring is a Hebrew phraseology is 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 and glorified souls. These eternal living fountains will make an infinite variety in the enjoyments of the blessed. There will be no sameness, and consequently no declining 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 in the smile of God. And as God is infinite, so his attributes are infinite; and throughout infinity more and more of those attributes will be discovered; and the discovery of each will be a new fountain or source of pleasure and enjoyment. Those sources must be springing through all eternity, and yet, through all eternity, there will still remain, in the absolute perfection of the Godhead, an infinity of them to be opened.

This is one of the finest images in the Bible.

2052
The opening of the seventh seal, and the silence in heaven.

If these saints had not met with troubles and distresses, in all likelihood they had not excelled so much in righteousness and true holiness. When all avenues of worldly comfort are shut up, we are obliged to seek our all in God; and there is nothing sought from him that is not found in him.

CHAPTER VIII.

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

a. M. cir. 4100. A. D. cir. 96. Emp. Flavio Domitius Cass. Aug. et Ner. 2 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 3 And I saw the seven angels which stood before God; and to them were given seven trumpets. 4 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

NOTES ON CHAP. VIII.

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

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

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. xii. 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 come down from the great altar, he took incense from one of the priests, who brought it to him and went with it to the golden altar; and while he offered the incense the people prayed without in silence, which is the silence in heaven for half an hour.” — See Sir Isaac Newton.

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

A.M. cir. 4000.
A.D. cir. 96.

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 thunders, 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 as it was a great mountain burning with fire was 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 waters 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 as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, "Woe, woe, woe to the inhabiter of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

---

Arabic, Rabispico, Armenian, Slavonic, Vulgate, Irish, Athanasius, and some others, have sau τετραβάλτοι τοῦ χεριοῦ τοῦ θεοῦ. Griesbach has received it into the text.

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 impriety of the barbarous nations on the Roman empire is here intended. It is easy to find coincidences when one runs riot. Later writers might find here the impriety of the Austrians and British, and Pagan Russians, and Cosacks, on the French empire.

---

5. Cast it into the earth] That is, upon the land of Judea; initiating the judgments and desolations which were now coming upon it, and which appear to be farther opened in the sounding of the seven trumpets.

There were voices] All these seem to point out the confusion, commotions, distresses, and miseries, which were coming upon these people in the wars which were at hand.

6. Prepared themselves to sound] Each took up his trumpet, and stood prepared to blow his blast. Wars are here indicated; the trumpet was the emblem of war.

7. Hail and fire mingled with blood] This was something like the ninth plague of Egypt. See Exod. ix. 18—24: "The Lord sent thunder and hail—and fire mingled with the hail—and the fire ran along upon the ground." In the hail and fire mingled with blood, some fruitful imaginations might find gunpowder and cannon balls, and cannon shot and bombs.

They were cast upon the earth] Beγα γενοῦν Ιντο χατοῦ θεόν, thus often designated.

And the third part of trees] Before this clause the Codex Alexandrinus, thirty-five others, the Syriac, 2054
CHAPTER IX.

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

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and unto 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.

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.

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.

NOTES ON CHAP. IX.

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

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

Verse 2. He opened the bottomless pit.] To spread abroad The pit of the bottomless deep. Some think the angel means Satan, and the bottomless pit evil. Some suppose Mohammed is meant; and Signor Pasorini professes to believe that Luther is included.

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

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

Verse 13. I—heard an angel flying.] Instead of ἀγγέλος πταίμι, an angel flying, almost every Mr. and Version of note has ἀγγέλος πταίμι, an eagle flying. The eagle was the symbol of the Romans, and was always on their ensigns. The three stars 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.

Verse 14. 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.

Verse 21. They should not hurt the grass.] Neither the common people, the men of middling condition,
The commission given

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

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

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

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

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

*Ch. xi. 7. Ver. 10.—Job iii. 21. Isai. ii. 19. Jer. viii. 2. Ch. vi. 15.

*Joel ii. 4.—Neh. iii. 17.—Dan. viii. 8.—Isai. iv. 6.

not 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 5. To them it was given. That is, they were permitted.

That they should be tormented five months. Some take these months literally, and apply them to the conduct of the scorpions, 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 phrenology here is peculiar, and probably refers to the warlike weapon called a scorpion, several of which, or men armed with them, Cestius Gallus brought with him in his army.

Isidore describes this scorpion thus: Scorpio est aspissata venenata arcu vel tormenta excusa, quae, dum ad hominem veniret, virum qua fugit insidenti; unde et scorpion nomen accepit. “The scorpion is a poisoned arrow shot from a bow or other instrument, which, when it wounds a man, deposits the poison with which it is covered in the wound; whence it has the name of scorpion.” Seneca, in his Hercules (Ellus, Act. iv. ver. 1218), describes the torment which is occasioned by this species of poisoned arrow:

Hec quasis inas scorpius, quis fervida
Plaga revoltus cancer inifex meas
Unit medullas?

Verse 7. 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 2038

like unto horses prepared unto battle; and on their heads were as it were crowns like gold; and their faces were as the faces of men.

like this in. Maccabianus, Klag. i. ver. 111, commonly attributed to Cornutus Gallus:

Nunc quis longa mili gravis est et inutilis est; Vivere cum nequeat, sit mihi posse mori.
O quam dura premitur misera conditio vitae! Nee mora humana subjacet arsibus.
Dulce morti miseria; et mori optata relict.
As cum tristes eris, praeclara post te.

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 easy in the wretched; but wished-for it is forever away.

Yet when it is not desired, it comes with the lascivious strides.”

Job expresses the same sentiment, in the most 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.

Verse 7. The locusts were like unto horses. To description of the locusts appears to be taken from 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 have much on horseback that the horse and his rider need to make but one animal. The Romans too were eminent for their cavalry.

Crewsae like gold. Not only alluding to their celeritas or turbae, but to the extent of their coopera and the multitude of powers which they subdued.

Verse 8. Hair as the hair of women. No ornament 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.

Ver. 5.—Eph. ii. 2.—Ver. 1.—That is to say, destroy.—Ch. viii. 13.—Ch. xvi. 19.—Or, ef.

Their teeth were as the teeth of lions.] They are precious 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 clasp of their shields and swords when they make their fierce onsets. This image is borrowed from Joel ii. 5—7.

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

Their power was to hurt men five months.] The scorpions make their principal ravages during the five summer months. But probably these may be proleptic months, as above, in ver. 5—10 years.

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

The angel of the bottomless pit:] The chief envoys Satan.

Abaddon:] From the abed, he destroyed. Apollyon:] From awe, intensify, and allow, to destroy. The meaning is the same both in the Hebrew and Greek.

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

Verse 13. The four horns of the golden altar:] This 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 Barcasses, the Huns, or the Turks; by others, Verspasian’s four generals, one in Arabia, one in Africa, one in Alexandria, and one in Palestine.

Verse 15. And the four angels were loosed, which were prepared by the king of Abaddon, for an hour, and a day, and a month, and a year, for to slay the third part of men.

Verse 16. And the number of the horsemen were two hundred thousand thousand: * and I heard the number of them.

Verse 17. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: * and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

Verse 18. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

*Ps. liii. 17. Dan. vii. 10.—Ezek. xxxviii. 4.—Ch. vii. 4.—1 Chron. xiii. 5. Isai. r. 29, 30
The mighty angel

19 For their power is in their mouth, and in their tails: 4 for their tails are like unto serpents, and 4 had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues 4 yet repented not of the works of their hands, that they should

* Is. ix. 15.— 4 D. xx. 28. — 4 Lev. xvi. 7. D. xxxii. 17. Ps. civ. 27. 1 Cor. x. 23.

19 For their power is in their mouth, and in their tails: 4 for their tails are like unto serpents, and 4 had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues 4 yet repented not of the works of their hands, that they should

* Is. ix. 15.— 4 D. xx. 28. — 4 Lev. xvi. 7. D. xxxii. 17. Ps. civ. 27. 1 Cor. x. 23.

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 brake where the charge of gunpowder is lodged.

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

Verse 20. Yet repented not. The commission which these homeseekers had was against idolaters; and though multitudes of them were destroyed, yet the residue continued their senseless attachment to dumb idols, and therefore heavier judgements might be expected. These things are supposed to refer to the deoletion brought upon the Greek church by the Ottomans, who entirely ruined that church and the Greek empire.

The church which was then remaining was the Latin or western church, which was not at all corrected by the judgments which fell upon the eastern church, but continued its senseless adoration of angels, saints, relics, &c., and does so to the present day.

Therefore, God's wrath be kindled against such, his church has much to fear.

Verse 21. Neither repented they of their murder. Their cruelties towards the genuine followers of God, the Albigenses, and Waldenses, and others, with whom they published crusades, and hunted them down, and butchered them in the most shocking manner. The imnumerable murders by the horrible inquisition need not be mentioned.

Their sorceries. Those who apply this also to the Romish church understand by it the various rubies, simples of hand or legendaries, by which they impose on the common people in causing images of God to bleed, and the various pretended miracles wrought at the tombs, &c., of pretended saints, holy w., and such like.

Fornication. Giving to honour to certain creatures which is due only to the Creator.

Their thefts. Their exactions and impostures for indulgences, pardons, &c. These they may be intended, but it is going too far to say in this is the true interpretation. And yet to express any doubt on this subject is with some some circumspectness. If such men can see these things so dear in such obscure prophecies let them be thankful their sight, and indulgent to those who still in darkness.

CHAPTER X.

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


AND I saw another mighty angel come down from heaven, clothed with a cloud; 4 and a rainbow was upon his

* Ezek. l. 28.— Matt. viii. 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.


head, and 4 his face was as it were the sun, and 4 his feet as pillars of fire:

2 And he had in his hand a

* Ch. i. 15.

A rainbow was upon his head]. The token of God's merciful covenant with mankind.

His face was as it were the sun]. So intensely glorious that it could not be looked on.
little book open: *and he set his right foot upon the sea, and his left foot upon the earth,
3 And cried with a loud voice, as a lion roareth: and when he had cried, *seven thunders uttered their voices.
4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.
5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,
6 And sware by him that liveth for ever and ever, *who created heaven, and the things that be therein, and the earth, and the things that be therein, and the sea, and the things which are therein, *that there should be time no longer:
7 But in the days of the voice of the seventh


His feet as pillars of fire] To denote the rapidity of his motions, and the stability of his counsel.
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—all on the earth. To show that he had the command of each, so 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. 6.
Verse 4. Lifted up his hand to heaven] As one taking an appeal to the Supreme Being.
Verse 5. By him that lieth for ever and ever] The eternal, self-existent Jehovah, the Maker of all kings.
That there should be time no longer] That the true 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?
Described to his servants the prophets.] It is most likely therefore that this trumpet belongs to the Jewish state.
Verse 8. Take the little book which is open] Learn from this angel what should be published to the world.
Verse 9. Take it, and eat it up] Fully comprehend its meaning; study it thoroughly.
Verse 10. It was in my mouth sweet as honey] There was in it some pleasing, some unpleasing, intelligence. I read of the consolations and protection of the true worshippers of God, and did rejoice; I read of the persecutions of the church, and was distressed.
Verse 11. Thou must prophesy again] Thou must write, not only for the instruction of the Jews in Palestine, but of those in the different provinces, as well as the heathens and heathen emperors and potentates in general.

The reader will find, on comparing this chapter with Dan. viii. and xii., and Ezck. ii. and iii., that there are several things similar in both; and the writer of the Apocalypse appears to keep these two prophets continually in view. I must once more say that I do not understand these prophecies, therefore I do not take upon me to explain them. I see with
regret how many learned men have mistaken their way here. Commentators, and even some of the most modern, have strangely trifled in these solemn things; all trumpets, vials, woes, &c., are perfectly easy to them; yet from their descriptions, none get wise either to common sense or to the things that make for their peace.

On the same ground I cannot admit the interpretation that is given of the word  

_"prophecy, translated time,"_ in ver. 6, which some have construed into an artificial period of 1,111 years, which they term _chronos_; hence we have the _chronos, half-chronos, and non-chronos_. Bengel has said much on these points, but to very little purpose; the word in the original seems to signify delay simply, and probably refers to the long-suffering of God being ended in reference to Jerusalem; for I along 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 two 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 this 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.

---

**NOTES ON CHAP. XI.**

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

_Measure the temple of God._ This must refer to the temple of Jerusalem; and this is another presumptive evidence that it was yet standing.

**Verse 2. But the court—i.e. given unto the Gentiles.**

The measuring of the temple probably refers to its approaching destruction, and the termination of the whole _Exilic service_; and this we find was to be done by the Gentiles (Romans), who were to tread it down forty-two months; i.e. just three years and a half, or twelve hundred and sixty days. This must be a symbolic period.

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

---

**CONJECTURAE CONJECTORIARUM SUPERERUPTARUM, PARA-**

SIMILES, says Rosenmüller: _quorum memoriae non raro, mecum non est._ I say the same. They wish to be amused or bewildered, may have much both to ancients and moderns on this subject.

**Verse 4. These are the two olive trees._**

These have power over waters to turn them to blood; and to smite the earth with all plagues, as often as they will.

**Verse 5. And when they shall have finished._**

---

2090
The two witnesses are

CHAP. XI.

slain, and revive again.

A. M. cir. 4100. A. D. cir. 66.

Imp. Ptolemaeus.

Dionysius Cesa.

Aug. et Nerui.

spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

19 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.

20 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.

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

22 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;

23 And the heaven and the temple fell from heaven, and there was an earthquake, and an hundred and twenty miles of fire.

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, is under the influence and the devil, we cannot tell; nor do we know by what name his power or being should be called. The conception concerning the two witnesses and the beast have been sufficiently multiplied... If the whole passage, as some think, refer to the persecution raised by the Jews against the Christians, then some Jewish power or person is the beast from the bottomless pit. If it refer to the early ages of Christianity, then the beast may be one of the persecuting heathen emperors. If it refer to a later age of Christianity, then the beast may be the papal power, and the Abomination and Wickedness the two witnesses, which were nearly extinguished by the horrible persecution raised up against them by the church of Rome. Whatever may be intended, the earth has not yet yielded their blood.

Verse 8. The great city] Some say Rome, which may be spiritually called Sodom for its abominations, Egypt for its tyrannous cruelty, and the place where our Lord was crucified, because of its persecution of 13 members of Christ; but Jerusalem itself may be intended. All these things I must leave to others.

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

A. M. c. 410. *and he shall reign for ever
A. D. cir. 96. and ever.
Imp. Flavi.
Domitian Cæs.
Aug. et Neru.

16 And the four and twenty
elders, which sat before God on
their seats, fell upon their faces, and wor-
shipped God,
17 Saying, We give thee thanks, O Lord
God Almighty, *which art, and wast, and art
to come; because thou hast taken to thee thy
great power, and hast reigned.
18 *And the nations were angry, and thy
wrath is come, and the time of the dead,
the city by the Romans. The third woe—the taking
and sacking of the city, and burning the temple.
This was the greatest of all the woes, as in it the
city and temple were destroyed, and nearly a million
of men lost their lives.

Verse 15. There were great voices in heaven] All
the heavenly host—angels and redeemed human
spirits, joined together to magnify God, that he had
utterly discomfited his enemies, and rendered his
friends glorious. This will be truly the case when
the kingdoms of this world become the kingdoms of
God and of his Christ. But seest thou this be?
Some say, What is meant by these words has already
taken place in the destruction of the Jewish state,
and sending the gospel throughout the Gentile world.
Others say that it refers to the Millennium, and to
the consummation of all things.
Verse 16. The four and twenty elders] The repre-
sentatives of the universal church of Christ.
See on chap. v. 8—10.
Verse 17. O Lord God Almighty, which art] This
gives a proper view of God in his eternity; all times
are here comprehended, the present, the past, and
the future. This is the infinitude of God.

Verse 18. Hast taken to thee] Thou hast exercised that power
which thou hast 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.

Verse 19. Thy wrath is come] The time to avenge thy ser-
vants and to destroy all thy enemies.

Verse 19. The time of the death, that they should be judged] The word 
sentence, 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.
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 gives 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.

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 there 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

10 thrown to the throne of glory. On that same night the first-born of Egypt were destroyed.

11 Verse 7. There was war in heaven] In the same treatise, fol. 67, 2, on Exod. xiv. 7, Pharaoah took six hundred chariots, we have these words: ’There was war among those above and among those below, risomavim rov rov vahamalimahah, hayesbath charakah bashahamayim, and there was great war in heaven.’

12 Of Michael the rabbis are full. See much in Schoettgen, and see the note on Jude, ver. 9.

13 The dragon—and his angels The same as Rab. Sam. ben David, in Chamud Shemuel, calls yirevven boco Sammael vechayielotha, *Sammael and his troops:’ fol. 28, 2.

14 Verse 9. That old serpent] The rabbis speak much of this being, sometimes under the notion of yvi vav yetera haa, 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 Bohir, in Sohar Gen., fol. 27, col. 107: ‘And God cast out Sammael and his troops from the place of their holiness.’

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 pronouns of the whole chapter is sicuracularly grammatical, and shall insert a few selections which may serve to illustrate some of the principal queries.

In Sohar Exod., 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—she shall be surely punished, as the woman’s husband shall upon him. ’If men strive, i.e. Michael and Sammael, and hurt a woman with child, i.e. the tabernacle church, so that her fruit depart, how fit in this, he shall surely be punished, i.e. Sammael, is the woman’s husband, that is, the holy and blessed bed.’

Verse 5. And her child was caught up unto God; and to his throne.] In Falcut Rubeni are these words: ’Rachel, the niece of Methumah, 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 2003
The dragon, full of wrath,

REVELATION.

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 testi-
mony: *and they loved not their lives unto
the death.

12 Therefore  rejoice, ye heavens, and ye
that dwell in them.  Woe to the inhabi-
ters 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 *a 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
she 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
so scarce any thing more common in the rabbinical
writings than Satan as the accuser of the Israelites.
And the very same word נאום, accuser, or, as it
is in the Codex Alexandrinus, נאום, is used by
them in Hebrew letters, ναῶμ, κατ' ἐκεῖνον: c. gr.
Pirkei Elyassar, c. 46, speaking of the day of expiation:
"And the holy blessed God hears their testimony
from their accusers, ינום, ימי, ימי, and expiates the altar, the priests, and the whole multi-
tude, from the greatest to the least."

In Shemoth Rabba, sect. 31, fol. 129, 1, 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."—Yalkut Rabba, sect. 21, fol.
164.

"The holy blessed God said to the seventy princes
of the world, Have ye seen him who always accuses
my children?"—Yalkut Shaddah, fol. 101, 3.

"The devil stands always as an accuser before the
King of Israel."—Sopher Levit., fol. 48, col. 171. See
much more in Schotigen.

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.
Explanation of the great red dragon.

CHAP. XII.

epistol was preached in great part of the Roman empire with astonishing success. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Dan. xii. 3.

Verse 2. And she being with child cried, travailing in birth, etc.] 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 Neronianus. The woman is represented as being with child, to show that the time would speedily arrive when God's patient forbearance with the heathen would be terminated, and that a diœcesar should arise as the Christian world who would execute the divine vengeance upon paganism.

Verse 3. Vex. Draconem --- 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 it. But what is a dragon? An entirely fabulous beast of antiquity, consequently, in this respect, a most improper 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 the origin from the sacred writings are so disguised: fable as literally bear no more resemblance to 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 as this, that it was the national military standard of the Grecian monarchy; we may therefore expect at the pagan Roman empire is called a dragon on analogous ground. 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 wmd. 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 were used as military standards among the Romans; his Tactici, c. 61. Hence Schwebelius supposes this standard was introduced after Trajan's conquest of the Parthians. See Vettius de Re Militari. Lib. vii. cap. 191, Agrestortes, 1606; and Graeco Caesar, Antiq. Roman., Tom. X., col. 1529. Vegetius, who flourished about A.D. 380, says, lib. ii., 13: Primum signum totius legionis est aquila, quam caliger portat. Dracones etiam per singulas cohortes draconarius fuerunt ad praetum. "The first standard of the whole legion is the eagle, which the squallifier carries. Dragons are also borne to battle by the draconarit." As a legion consisted of ten cohorts, there were therefore ten draconarites to one aquilifer; hence, from the great number of draconarites in an army, the word signum or signiferi, standard-bearers, came at last to mean the carriers of the dragon-standards only, the others retaining the name of aquiliferi. See Veget. lib. ii., c. 7, and his commentators. The heathen Roman empire is called a don 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 purpuris signum draconis, "the purple standard of the dragon." See also Claudianus in Rufinus, lib. ii., l. 177, 178. Plietus, in his Lexicon Antiqu., Roma, and Du Cange, in his Glossarium Medice et Infinum Latinitatis, sub Draconis, have considered this subject at great length, especially the latter, 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 purpure colour. Of what has been said above respecting the dragon, this is then the sum: a huge fabulous beast is shown to St. John, by which some great pagan power is symbolically represented; and the red dragon is selected from among the numerous imaginary animals which the fancies of mankind have created to show that this great pagan power is the heathen Roman empire.

Having seven heads.] As the dragon is an emblem of the heathen Roman power, its heads must denote heathen forms of government. See the note on chap. xvi. 10, where the heads of the beast are explained in a similar way. These were exactly seven, and are enumerated by Tacitus (Annal., lib. i., in principio) in words to the following effect: "The city of Rome was originally governed by kings. L. Brutus instituted liberty and the consulate. The dictatorship was only occasionally appointed; neither did the consensual power of the military tribunes last after two years; and the consensual power of the military tribunes was not of long continuance. Neither had Cnina nor Sylla a long domination; the power of Pompey and Caesar 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 Royal power; 2. The Consulate; 3. The Dictatorship; 4. The Consulate; 5. The Consular power of the Military Tribunes; 6. The Triumvirates; and 7. The Imperial Government. It is singular that commentators in general, in their citation of this passage, have taken no notice of the triumvirates, a form of government evidently as distinct from any of the others as kings are from consuls, or consuls from emperors. For the triumvirates 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 differs entirely from the seven "head ps
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 stand," 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 same reason must the horns of the dragon. They were so because it was the Roman monarchy, in its seventh Diagonio form of government, which was dismembered by the barbarians. For though the Roman empire was not completely dismembered till the fifth century, it is well known that the depression of the heathen idolatry, and the advancement of Christianity to the throne, effected not the least change in the form of government: the Romans continued still to be under 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, founded by the heathen Caesar, was abolished. Machiavel and Bishop Lloyd enumerate the horns of the dragon thus: 1. The kingdom of the Huns; 2. The kingdom of the Ostrogoths; 3. The kingdom of the Visigoths; 4. The kingdom of the Franks; 5. The kingdom of the Vandals; 6. The kingdom of the Sueves and Alans; 7. The kingdom of the Burgundians; 8. The kingdom of the Huns in Italy, Bugi, Scyren, and other tribes which composed the Italian kingdom of Odoacer; 9. The kingdom of the Saxons; and 10. The kingdom of the Lombards.

And seven crowns upon his heads.] In the seven Roman forms of government already enumerated, heathendom has been the crowning and dominant religion.

Verse 4. And his tail drew the third part of the stars of heaven.] It is not unusual in scripture, as Dr. Mitchell observes, to call the hindmost of an enemy the tail, as in Josh. x. 19: "Ye shall cut off the hindmost of the enemy." The Hebrew word כה "Ye shall cut off their tail." See also Dmt. xxv. 18. It is also observable that the word קָרָא, in this verse, has been used by the Greeks in the same sense with the Hebrew word כה already referred to. Thus ονομάζω, which we would translate the name of an army, is literally the tail of an army. See the Thesaurus of Stephens in loc. The tail of the dragon is therefore the heathen Roman power in its seventh or last form of government, viz., the imperial power; and it is, not, as Dr. Mitchell supposes, to be restricted to the last heathen Roman emperors. The heathen imperial power is said to draw the third part of the stars of heaven, by which has generally been understood that the Roman empire subjected its third part of the princes and potentates of the earth. But that this is not a correct statement of the text is evident from the testimony of ancient history. To Roman empire was always considered and called the empire of the world by ancient writers. See Dion. Halicarn. Antiq. Rom., lib. i., prop. prec. Pudicii Lexicon Antiq. Rom., sub voc. imperium. Orosii Fast., lib. ii., l. 683; Festus de Re Milit., lib. i., c. 1, &c., &c. And it is even so made a scripture, for St. Luke, in the second chapter of his gospel, speaks of a term from Caesar 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. By heaven is meant the most eminent or ruling part of any nation. That evident from the very nature of the symbol, is "Cæsar is God's throne," they therefore who are advanced to the supreme authority in any state or very properly said to be taken up into heaven, because they are raised to this eminence by the favor of the Lord, and are ministers of his to do his purpose. And the calamity which fell upon Nebuchadnezzar was to instruct him in this important or that the heavens are the rule; that is, that all nations possess their kingdoms by divine appointment, as that no man is raised to power by what is termed the chances of war, but that the Most High rules in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the lowest of men. The meaning of heaves being thus explained, it cannot be difficult to comprehend the meaning of earth, this being evidently its opposite that is, every thing in subjection to the heavens ruling part. Stars have already been shown to be ministers of religion; and this is more fully stated from chap. i. of this book, where the seven stars which the Son of God holds in his right side, is explained to the seven angels [or messengers of the seven churches, by whom must be meant seven pastors or ministers of those churches. To resemblance of ministers to stars is very striking; for as the stars give light upon the earth, so ministers the lights of the cause they advance and their position in heaven, the symbol of exaltation, very fitly betokens the spiritual unities that in the body of Christ. Hence the woman, or Christian church, has upon her head a crown of twelve stars, which signifies she is under the guidance of the twelve apostles, who are the twelve principal lights of the Christian world, so has the dragon also his stars or ministers. But stars therefore which the dragon draws with his must represent the whole body of pagan priests, were the stars of light the heathen world.
The dragon's attempt to destroy the man child.

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 Constantine, 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 malign eye. Many were the snares that, according to Eusebius, were laid for him by Maximin and Galerius; he relates the frequent and dangerous enterprises to which they urged him, with the design that he might lose his life. When Galerius heard of the death of Constantine, and that he had appointed Constantine his successor, he was filled with the most ungodly and indignant, 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, loc. cit.

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. 321, after the defeat of the emperor Maxentius.

And her child was caught up unto God, and to his throne.] A succession of Christian emperors was 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 heretics in the Christian church after the time that Christianity was made the religion of the empire. Where she hath a place prepared of God.] See on ver. 14.

Vers. 7. And there was war in heaven.] As heaven means here the throne of the Roman empire, the war in heaven consequently alludes to the breaking out
Michael's victory of civil commotions among the governors of this empire. Michael and his angels fought against the dragon. Michael was the man child which the woman brought forth, as is evident from the context, and therefore signifies, as has been shown already, the dynasty of Christian Roman emperors. This dynasty is represented by Michael, because he is "the great prince which standeth for the children of God's people."

Dan. xii. 1.

And the dragon fought and his angels] Or ministers. Against the cause of Christianity. Neither was their place found any more in heaven. The Advocates of the heathen idolatries 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 symbolic language in this verse. And the great dragon was cast out, &c.] By the terms Devil and Satan mentioned in this verse, Pseudo-Ephraem, and many other commentators, understand literally the great spiritual enemy of mankind. But this view of the passage cannot be correct, from the circumstance that it is the dragon which is thus called. Now, if by the dragon be meant the devil, then we are necessarily led to this conclusion, that the great apostate spirit is a monster, having seven heads and ten horns; and also that he has a tail, with which he drags after him the third part of the stars of heaven. The appellations, old serpent, devil, and Satan, must therefore be understood figuratively. The heathen power is called that old serpent which deceiveth the whole world, from its subterfuge 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 his angels are said to be cast out, which is more than was said in the preceding verse. There mention is made of his being found no longer in heaven, or on the throne of the Roman empire, here he is entirely cast out from all offices of trust in the regenerate; 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 Constantine and Constantius. It was further reduced by the great zeal of Jovian, Valentinian, and Valens; and was finally suppressed by the edicta of Gratian, Theodosius I., and his successors. It was not till A.D. 388 that Rome itself, the residence of the emperors, was generally returned from the absurdities of paganism; but the total suppression of paganism soon followed, and the conversion of the metropolitan city, about A.D. 388 the dragon may be considered, in an eminent sense, to have been cast out of heaven, that is, into a state of utter subjection to the rule of Christian emperors. Verse 10. And I heard a loud voice, saying,—No more* shall there be war; for the heavens are become the habitation of the Lord, and of all the holy ones. This is a song of triumph at the Christian victory. The heavens are that habitation, or 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 heavens or throne of the Roman empire. "It is very remarkable," as Bishop Newton observes, "that Constantine himself, and the Christians of his time, described their 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 his re-edifying and purifying of the schools, said that liberty being now restored, and that the dragon being removed from the administration of public affairs, under the providence of the great God and by my ministry, I esteem the great power of God to have been made manifest to all." Moreover, a picture of Constantine was set up over the palace gate, with the cross on his head, and under his feet, the great enemy of man, whoever persecuted the church by means of infamous 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 Euseb. Vita Constantini, lib. ii., c. 66, and lib. iii., c. 3, and Socrates Hist. Eccles., lib. i., c. 9. Constantine added to the other Roman emperors the labarum, or standard of the cross, and constituted it the principal standard of the Christian Roman empire. In this labarum Prudentius refers, when speaking of the Christian soldiers, in his first hymn non solum:

Cæsarius versillum linquent, elegant amorosus e caecis, Poteque ventorum Draconem, quas garentibus, pulmis, Profundum nosse luctus, quod Draconem subitum. "They leave the ensigns of Cæsar: they choose the standard of the cross; and instead of the dragon-days 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 overcame him by the blood of the Lamb—by proclaiming salvation 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 rejected not their present temporal estate, but even gladly delivered up their lives to the fury of their persecutors, and thus sealed the truth of what they spake with their blood.

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

Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you. By the inhabitants of the earth are meant the people in subjection to the Roman empire; and by the sea, those parts of the Roman dominions appear to be intended that were reduced to a state of anarchy by the incursions of barbarous nations. It is not without precedent a like great hosts 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 denominated 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 at a short time. The Christian religion, the pagan sea with great regret, is rapidly gaining ground everywhere; and, if not timely checked, must soon have all opposition.

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

His persecutors the woman which brought forth the undeclared child. The heathen persecutors the Christian church in the behalf of which Divine Providence raised up a dynasty of Christian Roman emperors.

Verse 14. And to the woman were given two wings of great eagle. Two of them were given her; so as not to be left deserted. The great eagle here mentioned is an emblem of the Roman empire in general, and therefore differs from the dragon, which is a symbol in the heathen Roman empire in particular. The Roman power is called an eagle from its legions standard, which as introduced among the Romans in the second war of the consuls of C. Marius; for before that time, minotaurs, wolves, leopards, horses, boars, and gla were used indiscriminately, according to the humour of the commander. The Roman eagles were pikes in relieve of silver or gold, borne on the tops of piks, the wings being displayed, and frequently thunderbolt in their talons. Under the eagle, on a pike, were piled bucklers, and sometimes crowns. He two wings of the great eagle refer to the two independent divisions of the Roman empire, which took place January 17, A. D. 386, and were given 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 said in ver. 6 has induced Bishop Newton to consider the former passage as introduced by way of prolepsis or anticipation; for, says he, the woman did not fly into the wilderness till several years after the conversion of Constantinian. 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 επαγω. The meaning therefore of verses 6 and 14, when taken in connexion with their respective contexts, is that the woman began to make rapid strides towards the desert almost immediately after her elevation to the throne of the Roman empire, and in the course of her flight was furnished with the wings of the great eagle by ἐφαγω, 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 three 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. g., the prophet Ezekiel to lie upon his left side three hundred and ninety days, that it might be a sign or symbol of the house of Israel bearing their iniquity as many years; and forty days upon his right side, to represent to the house of Judah in a symbolical manner, that they should bear their iniquity forty years. The one thousand two hundred and threescore days, therefore, that the woman is fed in the wilderness, must be understood symbolically, and consequently denote as many natural years. The wilderness into which the woman flies is the Greek and Latin worlds, for she is conveyed into her place by means of the two wings of the great eagle. We must not understand the phrase flying into her place of her removing from one part of the habitable world into another, but of her speedy declension from a state of great prosperity to a forlorn and desolate condition. The woman is nourished for one thousand two hundred and threescore years from the face of the serpent. The empires in the East and West were destined, in the course of the divine providence, to support the Christian religion, at least nominally, while the rest of the world should remain in pagan idolatry or under the influence of the dragon, hence called the serpent because he deceiveth the whole world. The words of the prophecy are very remarkable. The
The flood cast out by the

Christian church is said to be supported by the eastem 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—i.e. peoples, and multitudes, and nations, and tongues. This water then, which the dragon cast out of his mouth, must be an inundation of heathen barbarous nations upon the Roman empire; and the purpose which the dragon has in view by this inundation is, that he might cause the woman, or Christian church,

To be carried away of the flood.] Entirely swept away from the face of the earth. Dr. Mosheim, in the commencement of his second chapter upon the fifth century, observes that the Goths, the Huns, the Franks, the Huns, and the Vandals, with other fierce and warlike nations, for the most part strangers to Christianity, had invaded the Roman empire, and rent it asunder in the most deplorable manner. Amidst these calamities the Christians were grievous, nay, we may venture to say the principal, sufferers.

It is true these savage nations were much more intent upon the acquisition of wealth and dominion than upon the propagation or support of the pagan superstitions, nor did their cruelty and opposition to the Christians arise from any religious principle, or from an enthusiastic desire to ruin the cause of Christianity; it was merely by the instigation of the pagans, who remained yet in the empire, that they were excited to treat with such severity and violence the followers of Christ. Thus the woe which was denounced, ver. 12, against the 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. “It,” 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 is but 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, its destructor of nations, are the dreadful epics by which they distinguish the most noted of the barbarous races; and they compare the ruin which they had brought on the world to the havoc occasioned by earthquakes, configurations, or deluges, the most formidable and fatal calamities which the imaginations of man can conceive.” But the sublime 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.] “Noah, indeed,” as Bishop Newton excellently observes, “was more likely to produce the ruin and utter devastation of the Christian church than the irruption of so many barbarous nations into the Roman empire. But the event proved contrary to human apprehensions and expectations; the earth remained but 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 submission to the religion of the conquering Christians, and they not only embraced the religion, but showed even the laws, the manners, the customs, the language, and the very name, of Romans, so that the view 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 attempt to destroy Christianity, were greatly exasperated, and endeavored to excite the hatred of the multitudes against the religion of Jesus. “They alleged to the people before the coming of Christ the world was laden with guilt and prosperity; but that since the progress of their religion everywhere, the gods, seduced with indignation to see their worship neglected; their altars abandoned, had visited the earth with those plagues and desolations which increase 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 devoured, departed, i.e. into the wilderness, whither the woman had fled; and in that form commenced a new species of persecution, directed only against the remnant of her seed, who by the commandments of God, and have the testimony of Jesus Christ. See on verse 13 of the following chapter for an illustration of this remarkable passage.

CHAPTER XIII.

The beast rising out of the sea with seven heads, ten horns, and ten crowns, 1. His description, power, blasphemy, cruelty, &c., 2—10. The beast coming out of the earth with horns, deceiving the world by his false miracles, and causing every one to receive is mark in their right hand, 11—17. His number, 666, 18.
CHAP. XIII.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy.

2 And the beast which I saw

**NOTES on CHAP. XIII. by J. E. C.**

1. And I stood upon the sand of the sea, and a beast rise up out of the sea.

Before we can proceed in the interpretation of this chapter, it will be 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 why many discordant hypotheses have been published to the world. In this investigation it is impossible to resort to a higher authority than Scripture, and the Holy Ghost is his own interpreter. What is so important by the term beast in any one prophetic vision, the same species of thing must be represented by the term whenever it is used in a similar sense in any other part of the sacred oracles, for this reason they are said to have laid this foundation, the angel's instruction of the last of Daniel's four beasts need not be produced, an account of which is given in seventh chapter of this prophecy. 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 author thus interprets the vision: "The fourth beast be the fourth kingdom upon earth, which shall divide 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." In this scripture it is clearly declared that the fourth beast should be the kingdom upon earth; consequently, the fourth beast seen by Daniel are four kingdoms: hence the beast is the symbol of the prophetic word for a kingdom.

To the nature of the kingdom which is represented by the term beast, we shall obtain no inconsonant light in examining the proper meaning of the original word ἐρυθώς. This Hebrew word transliterated in the Septuagint by the Greek word ἐρυθώς, and both words signify what we term a wild beast. Hence an earthly power is evidently designed. And the parison is peculiarly appropriate; for as several species of wild beasts carry on perpetual warfare with each other, so many governments must partake of the nature of a wild beast. Hence an earthly power is evidently designed. And also, as the carnivorous wild beasts exercise their strength and magnitude by preying upon feeble animals, so must earthly monarchies exercise their power by the sword, and derive their political consent from the unsuccessful resistance of the countries which fall under the influence of the kingdom. The kingdom of God, on the other hand, is represented as "a stone cut out of the mountain without hands;" and is never likened to a beast, because it is not raised up by the sword as all other secular powers are, but sanctifies the persons under its subjection; in which last particular it essentially differs from all other dominations.

This beast is said to rise up out of the sea, in which particular it corresponds with the four beasts of Daniel; the sea is therefore the symbol of a great multitude of nations, as has already been proved; and the meaning is, that every mighty nation is raised upon the ruins of a great number of nations, which it has successfully contend against and incorporated with its dominions. The sea, here, is doubtless the same against the inhabitants of which a woe was denounced, chap. xii. 12; for St. John is standing upon the sand of the sea when the vision changed from the woman and the dragon to that recorded in this chapter. It therefore follows that the kingdom or empire here represented by the beast, is that which sprung up out of the ruins of the western Roman empire.

Having seven heads and ten horns, and upon his horns ten crowns] The beast here described is the Latin empire, which supported the Romish or Latin church; for it has upon his horns ten crowns, i.e. is an empire composed of ten distinct monarchies, all of which are of the Latin church. See the heads and horns fully explained in the notes on chap. xvii. 10, 12, 16.

As the phrases Latin church, Latin empire, etc., are not very generally understood at present, and will occur frequently in the course of the notes on this 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 empire of the west lost almost entirely the name of Romans, and were designated 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 remained the name of Romans, and called their dominion the Latin empire; by which name this monarchy was known among them till its final dissolution in 1453, by Mohammed II., the Turkish sultan. But the subjects of the eastern emperor, ever since the time of Charlemagne or before (and more particularly in the time of the Crusades and subsequently), called the western people, or those under the influence of the
A description of the beast

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

* Dan. vii. 5.— Dan. vii. 4.

Romish church, Latins, and their church the Latin church. And the western people, in return, denominated the eastern church the Greek church, and the members of it Greeks. Hence the division of the Christian church into those of the Greek and Latins.

For a confirmation of what has just been said the reader may consult the Byzantine writers, where he will find the appellations Populorum and Antignus, Romans and Latins, used in the sense here mentioned in very numerous instances. The members of the Roman church have not been named Latins by the Greeks alone; this term is also used in the public instruments drawn up by the general popish councils, as may be instanced in the following words which form a part of a decree of the council of Bologna, dated Sept. 25, 1437: Cappadociae sub conditione suis et Romano sederunt Latines et ecclesias Romanas, "A very great convention for the union of the Greeks with the Latins." Even in the very papal bulls this appellation has been acknowledged, as may be seen in the edict of Pope Eugenius IV., dated Sept. 17, 1437, where in one place in the title is made of Ecclesia Latiorum quae sit una, "the desired union of the church of the Latins; and in another place we read, Non superius modum solum opus operis tam sit, et servendi Latinitatis ecclesiae honoris, "that no means might be left untied of prosecuting so pious a work, and of preserving the honour of the Latin church." See Corps Diplomatiques, Tom. III., pp. 32, 33. In a bull of the same pontiff, dated Sept. 1435, we have Sanctissima Latinitas et Oratorum et Graecorum unita, "the most holy union of the Greeks with the Latins." See Ball's Summa Conditorum, 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. Opoparon (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 it to the idolatrous worship of the Roman and papists. Before we attempt to ascertain the meaning of this passage, it must be first defined what the Holy Spirit means by a name of blasphemy. Blasphemy, in scripture, signifies impious speaking when applied to God, and injurious speaking when directed against our neighbour. A name of blasphemy is the prostitution of a sacred name to an unholy purpose. This is evident from the 9th verse of the second chapter of the Apocalypse, where God says, "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan." These wicked men, by calling themselves Jews, blasphemed the name, 2072
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 the dragon gave him his power, and his seat, and great authority. It was said of the dragon, in chap. xii. 8, that his place was found no more in heaven; the dragon here cannot therefore be the heathen Roman empire, as this was abolished previously to the rising up of the beast. It must then allude to the restoration of, or the great power of the beast, as will be seen in the explanation of the following verse, and more fully in the notes on chap. xvi.

And I saw one of his heads as it were wounded to death: This is the second and last place where the heads of the beast are mentioned with any description; and therefore the meaning here must be forms of government, as these were noticed last in the angel’s double explanation. The head that was wounded to death can be no other than the seventh domonic head, which was the sixth head of the beast, viz. the imperial power; for “this head,” as Bishop Newton observes, “was, as it were, wounded to death when the Roman empire was overturned by the northern nations, and an end was put to the very name of emperor in Monyllus Augustus.” It was so wounded that it was wholly improbable that it could ever rise again to considerable power, for the western empire came into the possession of several barbarous nations of independent interests.

And his deadly wound was healed: This was effected by Charlemagne, who with his successors assumed all the marks of the ancient emperors of the west, with the titles of Semper Augustus, Sacred Majesty, First Prince of the Christian world, Temporal Chief of the Christian people, and Rector or Temporal Chief of the Faithful in Germany; Mod. Universal History, Vol. XXXII., p. 70. But it is said in ver. 2 that the dragon gave the beast his power, domus, his armies or military strength; i.e. he employed all his imperial power in defence of the Latin empire, which supported the Latin church. He also gave his seat, domus, literally his throne, to him; that is, his whole empire formed an integral part of the Latin empire, by its conversion to the Roman Catholic faith. He also gave him great authority. This is literally true of the Roman empire of Germany, which, by its great power and influence in the politics of Europe, extended the religion of the empire over the various states and monarchies of Europe, thus incorporating them as it were in one vast empire, by uniting them in one common faith.

And all the world wondered after the beast.] “As it were the whole earth. As the original word signifies
The beast speaks great

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.

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

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

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

And power was given unto him to continue forty and two months] As these forty-two months are prophetic, they must mean so many years as there are days contained in them; viz. 1290, each month containing 30 days. The beast, therefore, will continue 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 indubitably ascertained.

Verse 6. And he opened his mouth in blasphemy against God, to blaspheme his name] The Latin empire is here represented as a blasphemous power in three respects. First, he blasphemes the name of God. This has been most notoriously the case with the different papal princes, who continually blaspheme the sacred names of God by using them in their daily breaths. 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, 1305: "But thou, envy, how often hast thou tempted to ruin by division the Christian empire, which God hath founded upon the three orders virtues, faith, hope, and charity, as upon a holy indivisible Trinity, vomiting the old venom of discord among the seven electors, who are the pales and seven principal members of the holy empire; by the brightness of whom the holy empire ought to be illuminated as by seven torches, the light of which is reinforced by the seven gifts of the Holy Spirit."

And his tabernacle] Tabernacle is any kind of dwelling-place, and in an eminent sense among the Jews was a kind of tent to take up and down a occasion required, which was as it were the palace of the Most High, the dwelling of the God of Israel. It was divided into two partitions, one called the Holy Place, and the other the Most Holy Place, the latter of which, before the building of its temple, the ark of the covenant was kept, which was a symbol of God's gracious presence with the Jewish church. All this the author of the Epistle to the Hebrews, in the eighth and ninth chapter expounds to prefigure the human nature of Christ. The beast's blasphemy of the tabernacle of God is, therefore, as Dr. More and others properly observe, his impious doctrine of transubstantiation, in which it is most blasphemously asserter that the substance of the bread and wine in the sacrament is literally, 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 for the pagan ecclesiastical history to record the incredible numbers who have been converted by the papists for the non-reception of this most unscriptural and anti-christian doctrine.

And them that dwell in heaven. By heaven is here meant the throne of God, and not the throne of the beast, because it is against God the beast blasphemes. This must therefore allude to his impious audacity of the saints and angels, whose residence is in heaven. He blasphemes against God by paying that devotion
The beast makes war with the saints, and to overcome them: and power was given him over all the inhabitants which belongs to God.

That sort of worship has been and still kept up among the Roman Catholics, their masses is sufficient evidence.

And it was given unto him to make war upon the saints, and to overcome them: "Who can stand before His indignation?" says Bishop Newton, "or frame any conception, of the numbers of pious Christians who have fallen a sacrifice to the bigotry and cruelty of Rome?" Meade upon the place hath said, from good authorities, that in the war with Albigenses and Waldenses there perished of these creatures in France alone a million.

From the institution of the Jesuits to the year 1680, that in little more than thirty years, nine hundred and sixty thousand orthodox Christians were slain, and these by the common executioner. In the space of the thirty years the inquisition destroyed, by one kind of torture, a hundred and fifty thousand Christians. Sanders himself confesses that an immeasurable multitude of Lollards and Sacramentals were burnt throughout all Europe, who yet, says, were not put to death by the Pope and popes, but by the civil magistrates.

The dragon new shape, or Roman empire of Germany, acted as conspicuous part in this nefarious war as the remnant of the woman's seed, who kept commandments of God, and had the testimony that viewed the empire of Frederic against heretics, in Limborn's History of the union.

The power was given him over all kindreds, and tongues, and nations: As the book of the Revelation prophecies of all that should come upon the nations world till the end of all time, all kindred, 1 tongues, and nations, must imply the whole nation world. That the Latin empire in the case of its reign has had the extensive power hereof, is evident from history. It is well known that the profession of Christianity was chiefly confined within the limits of the Greek and Latin emperors, till the period of the Reformation. By means of the Crusades the Latin extended their empire to several provinces of the Greeks. In 1097 they conquered a considerable part of the islands of Crete and the plains of Mesopotamia, and founded a first principality of the Franks or Latin, which existed fifty-four years, beyond the Ephesians.

CHAP. XIII.

the foundation of the world.

9 * If any man have an ear, let him hear. 10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

1904 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 the 12th century the empire in the East was entirely dissolved. Thus the Latins had power over the whole world professedly Christian: but it is not said that the whole world was in utter subjection to him, for we read in the following verse.

Verse 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb.] The earth here is the Latin world, as has been observed before in similar cases. The meaning therefore is, that all the corrupt part of mankind who are inhabitants of the Latin world shall submit to the religion of the empire, except, as Bishop Newton expresses it, "those faithful few whose names, as citizens of heaven, were enrolled in the register 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 proclaim the religion of Christ with the Holy Ghost sent down from heaven. But as Jesus Christ was in the divine purpose appointed from the foundation of the world to redeem man by his blood, he therefore is, in a very eminent sense, the Lamb slain from the foundation of the world, i.e. from the creation.

Verse 9. If any man have an ear, let him hear.] These words are evidently introduced to impress the reader with the awfulness of what has just been spoken—all shall worship him whose names are not written in the book of life, as well as to fix his attention upon the following words:

Verse 10. He that leadeth into captivity shall go into captivity.] The Latin empire here spoken of must go into captivity, because it has led into captivity, by not only propagating among the various nations its abominable anticatholic system, but also in compelling them to embrace it under the penalty of forfeiting the protection of the empire.

He that killeth with the sword must be killed with the sword.] The Latin empire must be also broken to pieces by the sword, because it has killed the saints
Another beast with two horns,
A. M. cir. 4100.
A. D. cir. 96.
REVELATION.

11 And I beheld another beast coming out of the earth; and he had two horns like a lamb, and he spake as a
A. M. cir. 688.
A. D. cir. 39.

dragon.

12 And he exerciseth all the
effects of God. This prophecy will not receive its full accom-
plishment till the kingdom of this world become
the kingdom 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 per-
suasions, his retributive justice; there is no violence
that has been exercised upon them but what shall be
retaliated upon the cruel and persecuting government
and governors of the Latin empire."

Verse 11. And I beheld another beast coming out up 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 out up 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 be ex-
amined be shown to accord. In the time of
Charlemagne the ecclesiastical power was in subjec-
tion 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, conse-
quently, 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 out up out of the
earth; that is, the Latin clergy, which composed a
part of the earth or Latin world, raised their author-
ity 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 repre-

sented is composed of two distinct spiritual powers.
These, therefore, can be no other, as Bishop Nisus
and Faber properly observe, than the two inde-
pendent branches of the Romish hierarchy, viz.,
the Latin clergy, secular and secular. The fact of
these, moreover, for all the various monarchies of
the second comprehends the whole body of papal
clergy;" These two grand branches of the hierarchy
originally constituted but one dominion, as the state
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 suzer-
ainty 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 Ap-
calypse, evidently means Christ, who is the Lamb
of God which taketh away the sin of the world; he
have a similar import in this passage; therefore
meaning here is evident that the two horns of the
beast, or the regular and secular clergy, profess to
the ministers of Christ, to be like him in innocence
and humility, and to teach nothing that is con-
trary to godliness. The two-horned beast, or spiritual
empire, has in reality the name, and in the eyes
and the Latin world the appearance, of a Chris-
tian power. But he is only so in appearance, and is
alone among his deluded votaries; for what
spake,

He spake as a dragon.] The doctrine of the
Romish hierarchy are very similar to those con-
strued in the old heathen worship; for he has intro-
duced "a new species of idolatry, nominally different
essentially the same, the worship of angels and saints
instead of the gods and demi-gods of mo-

quity."

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 divina-
and management of all the power of the first
beast, or secular Latin empire before him, contrary to
He causes fire to come down from heaven.

CHAP. XIII.

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

13 And he doeth great wonders, 4 so that he maketh fire come down from heaven on the earth in the sight of men;

14 And he deceiveth them that dwell on the earth in the presence of the beast, 5 whose deadly wound was healed.

1 Kings viii. 39. 2 Kings x. 12. — 1 Chr. xii. 9, xii. 20.

He causes fire to come down from heaven.

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

power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

1 Kings viii. 39. 2 Kings x. 12. — 1 Chr. xii. 9, xii. 20.

is presence. That the Romish hierarchy has had the extensive power here spoken of, is evident from history; for the civil power was in subjection to the ecclesiastical. The parochial clergy, one of the horns of the second beast, have had great secular jurisdiction over the whole Latin world. Two-thirds of the clergy of Germany were of the order of the three Othos, who succeeded each other, to ecclesiastics; and in the later Latin monarchies the parochial clergy possessed real temporal power. Yet extraordinary as the power of the secular clergy was in all parts of the Latin world, it was not feeble when compared with that of the monastic orders, which constituted another horn of the beast. The Mendicant Friars, the most considerable of the regular clergy, first made their appearance in the early part of the thirteenth century. These orders were divided by Gregory X., in a general council which he assembled at Lyons in 1272, into the following societies or denominations, viz., the Dominicans, the Franciscans, the Carmelites, and the Hermits of St. Augustine. "As the pontiffs," observes Mosheim, "allowed these four Mendicant orders the liberty of travelling wherever they thought proper, of congregating with persons of all ranks, of instructing the youth and the multitude wherever they went; and as these monks exhibited, in their upright appearance and manner of life, more striking marks of gravity and holiness than were observable in the other monastic societies; they arose all at once to the very summit of fame, and were regarded with the utmost esteem and veneration throughout all the countries of Europe. The enthusiastic attachment of these augmented beggars went so far that, as a learn from the most authentic records, several cities were divided, or cantonized 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 the performance of their devotions while living, and were extremely desirous to deposit there also their mains after death; all which occasioned grievous clamours among the people; and at length, to whom the cure of souls was committed, and who considered themselves as the spiritual guides of the multitude, or did the influence and credit of the Mendicants; as here: for we find in the history of this (thirteenth century) and the succeeding ages that they were employed, not only in spiritual matters, but also in temporal and political affairs of the greatest consequence; in composing the differences of princes, concluding treaties of peace, 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 profession. We may, however, imagine that all the Mendicant Friars attained to the same degree of reputation and authority; for the power of the Dominicans and Franciscans surpassed greatly that of the two other orders, and rendered them singularly conspicuous in the eyes of the world. During three centuries these two fraternities governed, with an almost universal and absolute sway, both state and church; filled the most eminent posts, ecclesiastical and civil; taught in the universities and churches, with an authority before which all opposition was silent; and maintained the pretended majesty and prerogatives of the Roman pontiffs against kings, princes, bishops, and heretics, with incredible audacity and equal success. The Dominicans and Franciscans were, before the Reformation, what the Jesuits have been since that happy and glorious period, the very soul of the hierarchy, the engines of state, the secret springs of all the motions of the one and the other, and the authors and directors of every great and important event in the religious and political world." Thus the Romish hierarchy has exercised all the power of the first beast in his sight, both temporal and spiritual; and therefore, with such astonishing influence as this over secular princes, it was no difficult matter for him to cause the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

5 As he doeth great wonders, 4 so that he maketh fire come down from heaven on the earth in the sight of men; and he deceiveth them that dwell on the earth in the presence of the beast, 5 whose deadly wound was healed.
idolatry over the whole earth, and to extend the sphere of their domination. Here we have also an illustration of that remarkable passage in chap. xvi. 10, the kingdom of the beasts, i. e. the kingdom of the world, designed as a symbol, 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 doth 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. 10, a passage illustrative of the one now under consideration, the false prophet, than which, as Bishop Newton observes, there cannot be a stronger or plainer argument to prove that false doctors or teachers were particularly designed; for prophet, in the scripture style, is not unfrequently used for a preacher or expounder of God's word. See 1 Cor. xiv. It hence follows that the two-horned beast is an empire of false doctors or teachers.

In order to establish the Latin church upon a foundation that can never fail, the false prophet doeth great wonders—he attempts the most wonderful and prodigious exploits, and is crowned with incredible success. He has the art to persuade his followers that the clergy of the church of Rome are the only true ministers of Christ; that they have such great influence in the court of heaven as to be able, not only to forgive sins, but also to grant indulgences in sin, by paying certain stipulated sums. He persuades them too that they can do works of supererogation. He pretends that an incredible number of miracles have been wrought and are still working by the Almighty, as so many evidences of the great sanctity of the Latin church; and the false prophet has such an astonishing influence over his flock, as to cause them to believe all his fabulous legends and lying wonders. He pretends also (and is believed!) that his power is not confined to this world; that he is able by his prayers to deliver the souls of the deceased from what he calls purgatory, a place which he has 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 sight of men.] Fire in scripture, when it signifies wrath, represents that species of indignation which is attended

with the destruction of whatever is the cause of it. Thus the wrath of God is likened to fire, Ps. xcv. 7, 8; Jer. iv. 4. Therefore the fire which the false prophet brings down from heaven upon the earth is the destroying fire. It is the destroying fire which is now to come down from the heavens or throne of the Latin empire upon all those of the earth or Latin world who are against his authority. All this has been fulfilled in the Roman hierarchy; the Latin clergy have descended on them, as on all those that oppose their authority. They have instituted tribunals to try the cases of heresy, and all those that would not submit to the idolatry they have condemned to various kinds of tortures and deaths. It is said of the false prophet that he brought fire from heaven upon the earth that is to say, he will only try the case of heresy, and pass the sentence of condemnation; he will suffer an ecclesiastical to execute the sentence of the court; the destroying fire he causeth to come down from the heavens or throne of the Latin empire. Secular princes and magistrates must execute the sentence of death upon all that are capitally convicted by the spiritual power. He maketh fire come down from heaven; he consumeth secular princes to the utmost against heretics; and if any rebel against his authority he immediately puts them under the brunt of the anathema, so that they are deprived of their offices, and exposed to the insults and persecutions of their brethren. Thus the false prophet deceiveth the Latin world by the means of those miracles which he had power to do in the sight of the beast. Unfit is the appearance of great sanctity he persuades us to believe all his lying doctrines, and enforces canons and decretales with the sword of the civil magistrate.

Verse 14. Saying to them that dwell on earth, that they should make an image to the beast, which had the wound by a sword, and did live.] The image of the beast must designate a person who represents himself the whole power of the Latin empire, therefore it cannot be the emperor; for though he is according to his own account, supramaximus pontifex et Christianissimus, the supreme head of Christendom, yet he was only the chief of the German confederation, and consequently was only sovereign of the principal power of the Latin empire. The use of the beast must be the supreme ruler of the Latin empire; and as it is through the influence of the false prophet that this image is made for the beast, this great chief must be an ecclesiastic. For this has been ably shown by Bishop Newton in his comment on the following verse.
All are obliged to receive a mark

CHAP. XIII. in their right hand or forehead.

A. M. cir. 4100. A. D. cir. 96.
Imp. Flavio
Domitiano Ces.
Aug. et Nerua.

And he caused all, both small and great, rich and poor, free and bond,

+to+ receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save
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 Corp. Diplom. Tom. I., page 85. Great numbers of German princes sided with the pope, and 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 crown, 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. 1221), 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 "deposed princes, 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 had not shaken, nor a prince who did not tremble at their presence.”

The point of time in which the Romish bishops attained their highest elevation of authority was about the commencement of the fourteenth century. Boniface VIII., who was pope at this time, outstripped all his predecessors in the high sounding tone of his public decrees. According to his famous bull Unam Sanctam, published Nov. 18, 1302, “the secular
The number of the beast

REVELATION.

REVELATION.

six hundred and sixty-six.

he that had the mark, or the name of the beast, or the number of his name.

16 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.

* Ch. xiv. 11. — Ch. xv. 2. — Ch. xviii. 9.

A. M. 494. A. D. 396.

Imprint: Poly.

Dominus Caro.

Aug. et Nerva.

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, one spiritual, the other temporal: that the sword to be exercised by the church itself; and the other, by secular powers for the service of the church, and according to the will of the pope. The latter, that is to say the temporal sword, is in subjection to the former, and the temporal authority depends indispensably on the spiritual power which judges it. While God alone can judge the spiritual power. Finally, he adds, it is necessary for 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 an image to the beast that had the wound by a sword, and did live; that is, the Romish priesthood placed 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 beast is the two-horned beast; or false prophet, who causes all descriptions of persons to receive it. Now it is well known that the continual employment of the Latin clergy is to enforce the Latin idolatry upon their flocks. The mass and offices of the church, which are in Latin, and contain the sum and substance of their idolatrous worship, are of different kinds, and abound in impious prayers to the Virgin Mary, and the saints and angels. In a word, the Latin worship is the universal badge of distinction of the Latin church, from all other churches on the face of the earth; and is therefore the 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 the right hand, or in their foreheads. But hand in scripture language, when used figuratively, represents the physical power of the person if it is spoken; and when applied to God designates the signal manifestation of divine power against his enemies, and in behalf of his people. See Ps. xvii. 5. xxiv. 8, xlii. 4, 8. 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, and to the ensnaring of all they denominate heretics of their church. But some receive the mark in the forehead. By any thing being impressed upon the forehead, is meant the public profession of whatever is inscribed or marked upon it. See chap. ix. 4. xxii. 6, xxxi. 4, 6. The mark of the beast being received in the 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; 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 comprises with the Latin worship who, to the utmost of his power, endeavors to propagate his religious system. Hence the propriety of the words: "He causeth all—" to 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 authorized forms, they are condemned and excommunicated briefer; and in consequence of that they are longer suffered to buy or sell; they are isolated 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 law that he would not permit any one in his power to buy or sell any thing whose he found disposed to the apostolic see. So the canon of the council of Lateran, under Pope Alexander III., made parks and the Waldenses and Albigenses, enjoin upon such anathemas, that no man presume to entertain or suffer 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, no man should presume to receive or assist them, or not so much as to hold any communion with them, s
The demonstration of the

number of the beast.

\[
\begin{array}{cccc}
\alpha & 1 & \ldots & 10 \\
\beta & 2 & \ldots & 20 \\
\gamma & 3 & \ldots & 30 \\
\delta & 4 & \ldots & 40 \\
\varepsilon & 5 & \ldots & 50 \\
\zeta & 7 & \ldots & 70 \\
\eta & 8 & \ldots & 80 \\
\xi & 9 & \ldots & 90 \\
\rho & 10 & \ldots & 100 \\
\end{array}
\]

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. Seuse, who was contemporary with St. Paul, informs us, in his eighty-eighth epistle, that Apion the grammarians 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 ρμως, that the two first letters, whose sum is 48, might indicate such division. Lecdidas of Alexandria, who flourished in the reigns of Nero, Vespasian, &c., carried the practice of computing the number in words so far as to construct equinumeral distichs; that is, epigrams of four lines, whose first hexameter and pentameter contain the same number with the other two. We will only notice two examples; the first is addressed to one of the emperors, the other to Poppaea, the wife of Nero.

On θεοὶ τόις γραμμαῖς γενελασκόμενοι εἰς φράσεις.

Καὶ ταῖς Νομαὶ Μοῦσαι Διομὶδας.

Калонгес γας ακολουθοῦν αὐτοῖς τις με λέγει καὶ μυκτή.

Ἡ λεπίδα, δεῦρο γεωμετρίας.

“The muse of Leonidas of the Nile offers up to thee, 0 Cæsar, this writing, at the time of thy nativity; for the sacrifice of Gallopis 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: θεοὶ contains 424, i.e., θ, 400, ο 40, ι 10; in all 424: θεοὶ contains 420, i.e., θ, 400, ο 70, ι 10. In like manner ῬΩΣ will be found to contain 379, γραμμαῖς 185, γενελασκόμενοι 404, ἐν 55, ὄψις 111, Καίσαρ 322, Νομαί 114, Μοῦσαι 711, Αἰσθήσεις 1704. The sum of all these is 5699, the number in the first distich. In the second distich, the number contains 449, γας 104, ακολουθοῦν 272, αὐτοῖς 16, θεοῖς 679, ἔν 216, ἐν 80, μυκτή 1156, ἔν 55, ἐποτίς 267 (the subscribed πάντα being taken into the account), θεοὶ 624, ἐναὶ 729, προσωπία 1071. The sum of all 5699, which is precisely the same with that contained in the first distich.

Οφθαλμον μαμάρια γενελασκόμενοι εἰς φράσεις.

Τοῦτον οὖν Νομαῖοι θαλὰς διοικεῖν.

Ποταμος, ἄνεσιν, ἐνδεξάσθαι ἐναὶ γερον ὄψιν ὄρος, τοι᾽ οὖν ἡμῖν αἰώνια εἰς εἰκόνας. 6 Q
The demonstration of the number of the beast.

"O Poppaea, wife of Jupiter (Nero) Augustus, 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 666, viz., Revelation 13, v. 17, 3, 12, 13, 18, 19, 20, the sum of which is 751, 

μετὰ Μωνομενής 404, καὶ 55, ἡ οὔρα 1111, τοῦτον θεοῦ, Θεοῦ θεοῦ, Θεοῦ θεοῦ, 

1704; the sum of all 6422. The numbers corresponding to the words of the second distich are, respectively, 282, 284, 400, 918, 418, 164, 290, 925, 301, 31, 1935, 72, 31, 988; the sum of which is also 6422.

This poet did not restrict himself to the construction of equinumeral distichs. The following is one of his distichs in which the hexameter line is made equal in number to its corresponding pentameter:

Εἰς προς το προσωπών ἡμέρα, αὖ δε δομος, 

On γι' αυτά στημάτων τηλεοράσεων.

"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, 400, 66, 1548, 634, 470, 474, and 364; the sum of which is 4111. The numbers corresponding to the words of the pentameter line are, respectively, 470, 104, 315, 1406, 338, and 1406; the sum of which is also 4111. The equinumeral distichs of Leonidas are contained in the second volume of Bruck 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 A.D. in the apostolic age, employed themselves in counting the numbers contained in the verses of Homer to find out what two consecutive lines were tetrárama or equinumeral. Aulus Gellius, the grammarian, who lived in the reigns of Hadrian and Antoninus Pius, gives us an account (lib. xiv, cap. 6) of a person who presented him with a book filled with a variety of information collected from numerous sources, of which he was at liberty to avail himself in writing his Attic Nights. Among the subjects treated of in this book, we are informed by Gellius, was that of Homeric equinumeral verses. None of the examples are given by the grammarian; but Labbeus says, in his Bibl. Nov. MSS., p. 294, that the equinumeral verses are marked in the Codex 2216, in the French king's library. Gronovius, in his notes on Gellius, p. 540, has copied what he found in a MS. (No. 1488) upon this subject, viz., two examples out of the Iliad, and one in the Odyssey. The examples in the Iliad are lines 254 and 286 of book vii., each containing 6660; and lines 206 and 307 of book xix., each containing 2948. The verses in the Odyssey (v, 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 Omenharms of Artemidorus, Lib. ii., c. 71; Lib. ii., c. 36; and Lib. iv., c. 36. See also Martial's Epigrams 291. De Nuptia Philosophiae et Mercurii, Lib. ii. et vii.; Irenaeus et Moyses Hierocles, Lib. i., iii. and v.; Tertullian, de Animis bus Immortu- bus Hieret. Tom. ii. p. 687; Winer, 1791; Sibyll. Oracul., Lib. i., &c.

Having thus shown that it was a practice in the apostolic age, and subsequently, to count the words in words and phrases, and even in whole verses, will be evident that what is intended by 666 as the Greek name of the beast (for it was in the one 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 retaining 666. We will only notice one example, that famous one of Irenaeus, which has been approved by almost all commentators who have given any sort of tolerable exposition of the Revelation. In a word adduced to is Amoros, the letters of which have the following numerical values: A 30, α 1, φ 6, ψ 60, α 10, ρ 50, ι 90, η 80; and if these be added together, the sum will be found to be equivalent to the number of the beast. This word was applied to Irenaeus, who lived in the second century, as a placing Roman empire; "for," says he, "they are Latins who now reign." Though it is evident from the notes on the preceding part of this chapter that the conjecture of Irenaeus respecting the name 666 having some way or other a reference to an empire of the Latins is well founded; yet in adduc- tion of the word Amoros as containing 666, there is not a proof that it has any such reference. If, as the Jews objected against Amoros being the name intended in the prophecy from its orthography, it says he, it should be written Amoros. The objection of the learned Jews has very great merit, evident from every Greek writer extant, who used the Greek word for Latins, in all of which it is uniformly found without the diphthong. See Real Polybius, Dionysius of Halicarnassus, Suid., Isod. Dios Casius, Plutarch, the Byzantine lecct. 4th, &c. It hence follows that if the word was for Latins had been intended, the number contained in Amoros, and not that in Amoros would have been called the number of the beast. We have already shown that the beast is the Latin kingdom or empire; the form, if this observation be correct, the great signifying The Latin kingdom must have this name.

The most concise method of expressing this was the Greeks as follows, "If Amoros signifies the beast is thus numbered:

| A | 30 |
| H | 5 |
| r | 90 |
| ψ | 60 |
| η | 8 |

The number 666 in the Revelation is thus accounted for.
The demonstration of the

CHAP. XIII.

number of the beast.

No other kingdom on earth can be found to contain 666. This is then the wisdom or demonstration. A beast is the symbol of a kingdom; and, as we have seen, the preceding part of this chapter, to be the Latin kingdom; and the name being shown to contain, exclusively, the number 666, is the demonstration.

Having demonstrated that the name of the beast is 666, the next thing to consider is the identity of the beast, and the number of his name, and the name of 666. 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 the Apocalypse, where St. John informs us that he saw a sea of glass mingled with fire, and the beast that had gotten the victory over the beast, and over his image, and over the number of his name, stand; and the sea glass is the harps of God. It is passage is evident that the beast, the image, the number of his name, are perfectly distinct; and, therefore, no two of them can mean the same thing. Hence what is meant by the name of the beast is entirely different from that intended by the number of his name. But how can this be, when it is expressly declared that the number of the beast is 666, which number 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 the Latin kingdom; therefore, by the name of the beast is the Latin kingdom, and the number of his name is also the Latin kingdom, hence only one of the beasts is numbered; the name of that which is not numbered is termed the number of the beast, and the numbered Latin empire is termed the number of his name, or 666, exactly similar to an ancient practice already noticed, of assigning names by the numbers contained in them. Therefore the meaning of the whole passage is that those who believe the false prophet not only enumerate, 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 idolatries. Those also escape his ecclesiastical excommunication, or put out of the pale of his church, who have the name of the beast, or the number of his name. By a person having the name of the beast is evidently meant his being a Latin, i.e., a 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 subjects of the Latin empire, or of the numbered Latin empire, viz., who are in subjection to the Latin empire secular or spiritual. All that were in subjection to the secular or spiritual power were not papists in heart; hence the propriety of distinguishing those which have the mark from those which have the name of the beast, or the number of his name. But which of the two beasts it is which God has numbered has 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, Keresawe, Galloway, Bicheno, Dr. Hale, &c. Dr. Gill and Rudder assert that both beasts have the same number, and that the name is Aevron. 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 spiritual or secular; 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. 17, where it is said, "that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Here the name of the beast is mentioned before the number of his name, which is a presumptive evidence that the name of the beast refers to the first beast, and the number of his name to the second. The second passage is in chap. xvi. 5, where mention is made of "them that had gotten the victory over the beast, and over his image, and over the number of his name." That here styled the beast is evidently the secular Latin empire, for it was to this that the two-horned beast made an image; consequently there can be no doubt that the number of his name, or the numbered Latin empire, is the two-horned beast or false prophet. To feel the full force of this argument, it must be considered that the saints of God are represented as getting the victory over the beast as well as over the number of his name, which is a proof that two distinct антихристианские empires are here spoken of, for otherwise it would be tautology. That the two-horned beast is the one which is numbered, is farther evident from a comparison of this passage with chap. xix. 20. In the latter passage the words are: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image." Here nothing is said of the number of his name, which is so particularly mentioned in chap. xvi. 2, and in that chapter nothing is mentioned of the false prophet, the reason of which can only be, that what is termed in one passage the number of his name, is in the parallel one called the false prophet. Hence the two-horned beast, or false prophet, is also designated by the phrase the number of his name; and consequently it is this beast which is numbered. But what adds the last degree of certainty to this argument is the passage in chap. xii. 18: "Here is wisdom. Let him that hath a mind
The hundred and forty and...REVELATION.

The Lamb on mount Sion, and his company, and their character, 1—5. The angel fies in the midst of heaven, with the everlasting gospel, 6, 7. Another angel proclaims a full of Babylon, 8. A third angel denounces God’s judgments against those who worship the beast or his image, 9—11. The patience of the saints, and the blessedness of the who die in the Lord, 12, 13. The man on the white cloud, with a Sickle, reaping the earth, 14—16. The angel with the Sickle commanded by another angel, who had perished, to gather the clusters of the vine 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.

Notes on Chap. XIV.
Verse 1. A 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 scarlet mark. Between eighty and ninety different figures are found on the foreheads of different Hindoo deities and their followers.

Almost every MS. of importance, as well as most of the Versions and many of the Fathers, read this clause thus: Having his name and his Father’s name 3064

3 And they sang 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.

Written upon their foreheads. This is understood the true reading, and is properly received by several into the text.

Verse 2. The voice of many waters. That a multitude of various nations.

The voice of harpers. Though the sound was many and apparently confused, yet both harmony and melody were preserved.

Verse 3. They sang—a new song. See on the v. 8.

No man could learn that song. As none but perfect Christians can worship God acceptably, because they approach him through the only Mediator, so none can understand the deep things of God but such can others know the cause why true believers defile so much in God through Christ, because they have 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 at...
The angel flying with the everlasting gospel.

The angel flying with the everlasting gospel.

and to every nation, and kindred, and tongue, and people,
and to every nation, and kindred, and tongue, and people,

and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come:
7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come:
7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come:

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine:
8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine:
8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine:

and to every nation, and kindred, and tongue, and people,
and to every nation, and kindred, and tongue, and people,
and to every nation, and kindred, and tongue, and people,
Dreadful punishment of those who worship the beast.

wine of the wrath of her fornication. 9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10 the same 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 ascended for ever and ever:

Fornication and idolatry are frequently used in scripture as emblems of idolatry and false worship. The wine of the wrath is another expression for the consumed or poisoned cup given by such women. No nation of the earth spread their idolatries so far as the ancient Romans; they were as extensive as their conquests. And Papal Rome has been not less active in disseminating her superstitions. She has given her rituals, but not the everlasting gospel, to most nations of the earth.

Verse 9. And the third angel followed.] Bishop Usher considers these three angels as three descriptions of preachers, who should bear their testimony against the corruptions of the papal church.

The beast and his image] See the notes on chap. xiii.

Mark in his forehead.] Such as the sectarian marks of the idolatrous Hindoos, as has been observed before.

Verse 10. The wine of the wrath of God.] As they have drunk the intoxicating wine of idolatry or spiritual fornication; they shall now drink the wine of God's wrath, which is poured out into the cup of his indignation. This is an allusion to the poisoned cup, which certain criminals were obliged to drink, on which caused speedy death. See on Heb. ii. 9.

Shall be tormented with fire and brimstone] An allusion to the punishment of Sodom and Gomorrah for their unnatural crimes.

Presence of the holy angels, and—of the Lamb] These being the instruments employed in their destruction; the Lamb—the Lord Jesus Christ, acting as judge.

Verse 11. The smoke of their torment] Still an allusion to the destruction of Sodom and Gomorrah.

Verse 12. Here is the patience of the saints] Here the faith of the true Christians shall be proved; they will follow the Lamb whithersoever he goeth, they shall commend the commandments of God, and are stedfast in the faith of our Lord Jesus Christ.

Sometimes brevity, patience or perseverance, is taken for the reward of those virtues; the text therefore may be thus understood: Here is the reward of the perseverance of the true Christians; for those they die for the testimony of Jesus, yet they are unutterably blessed. See the next verse.

Verse 13. I heard a voice from heaven] In the first sense, Happy are the dead! is a phrase frequently to be met in the Greek and Romans. Isa. 69, 26. Happy, thrice happy, who, in battle slain, Pressed, in Atticus' cause, the Trojan plain: O, had I died before that well fought wall; Had some distinguished day renowned my fall! Such as was that when showest of javelin, So from conquering Troy, around Achilles died.

Thus imitated by the prince of the Roman post:

Extemplo Xanx solemnibus fragor membra
Legum, et, duplici tenebris ad sidera pennis
Talis tuum referat; O tenebris quamque belis
Quin ante una pariter Trojan submembris his
The angel reaps the clusters of the

CHAP. XIV. vine; and the wine-press is trodden.

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 power over fire; and cried with a loud cry to him that had the sharp sickle, saying, *Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into *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.

---

You, with 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: Men are not rewarded for good deeds.

They are in company. Here is an elegant pronominal and 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 to him, and drags him to the day of judgment." — Solomon, fol. 2, 2. And a wise saying of the Talmud: "You may find a heap of good deeds, and they will not follow you, but if a man do one, it will be followed by him to the world to come."


Which die in the Lord: These are the only glorious dead. They die, not in the field of battle, in either what are called lawful or unlawful wars against their fellow-men; but they die in the cause of God, they die under the smile and approbation of God, and they die to live and reign with God for ever and ever.

From henceforth: Answer: From this time; now; immediately. This word is joined to the following by many MSS. and some Versiones. It was a maxim among the Jews, that as soon as the souls of the just departed from this life they ascended immediately to heaven.
The seven angels with

REVELATION.

The seven last plagues.

The seven angels with

same angel which is mentioned, chap. viii. 3, ix. 13, who stood by the altar of burnt offering, having authority over its fire to offer that incense to God which represents the prayers of the saints.

Verse 19. The great wine-gress of the wrath of God.

The place or kingdom where God exercises his judgment on the workers of iniquity, whether papas or persecuting Christians; Rome Plagues or Rome Papal.

Verse 20. [Bees unto the horse bridle]. A hyperbolic expression, to denote a great effusion of blood.

The Jews said, "When Hadrian besought the Emperor called Biter, he slew so many that the horses stood in blood up to their mouths." The same kind of hyperbole with that above. See Watacin on 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 hundred Italian miles, which make exactly one thousand six hundred furlongs! If this be really so, the coincidence is certainly surprising, and worthy of deep regard.

On these two last verses pious Quemel thus says: "As the favourable sickle of Jesus Christ ripens wheat when ripe for heaven, so that of the executioners of his justice cuts off from this life the two which are only fit for the fire of hell. Then shall be blood of Christ cease to be sprinkled on men; and of that of the wicked shall be eternally taken down in hell, which is the wine-gress of the wrath of God."

"And the wine-gress was trodden without the city; externally 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 reprieve or dying! This is the miserable lot and portion of those who shall have despised the law of God, as died in impenitence. My God, pierce my heart with a salutary 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, 7 seven angels having the seven last plagues: 8 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.

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

2 And I saw as it were a
sea of glass mingled with fire;
and the one that had gotten
the victory over the beast, and
over his image, and over his mark,
and over the number of his name,
stood 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 saints.

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 the 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 Justice, and he carefully accomplishes all his threatenings and all his promises; to this he is bound by his truth.

Verse 4. Who shall not fear thee? That is, All should fear and worship this true God, because he is just and true and holy; and his saints should love and obey him, because he is their king; and they and all men should acknowledge his judgments, because they are made manifest.

Verse 5. The temple of the tabernacle of the testimony The temple which succeeded the tabernacle, in which was the testimony, viz., the two tables, Aaron's rod, pot of manna, holy anointing oil, cæ. All bearing testimony to the truth of God, and his immovable 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. 8, 9; and see the note on ch. 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 Isai. vi. 4. This account seems at least partly copied from those above.

When the high-priest entered into the holy of holies, and the ordinary priest into the holy place, they always carried with them a great deal of smoking incense, which filled those places with smoke and darkness, which prevented them from considering too attentively the parts and ornaments of those holy places, and thus served to produce an air of majesty in the temple, which none dared to approach without the deepest reverence. To this Calmet thinks the allusion may be here.

plagues of God. The seven last plagues appear to fall under the seventh and last trumpet. As the seventh seal contained the seven trumpets, so the seventh trumpet contains the seven vials. And as seven angels sounded the seven trumpets, so seven angels are appointed to pour out the seven vials. Angels being always the ministers of Providence. This chapter contains the opening vision which is preparatory to the pouring out of the vials.

The Targum of Jonathan on Isai. li. 17, Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury, uses the same words employed by the evangelist here: Jerusalem, thou hast received from the face of the Lord the cup of his wrath; מַעֲרַת אִישׁ עָלָיו גָּאוֹן פָּלֵית כְּסָא דִּיָאָה, 'the pillars of the cup of malediction.' And again in ver. 22: I will take out of thy hand the cup of malediction; יִתְנָה אֵלֶּה אִישׁ עָלָיו גָּאוֹן פָּלֵית כְּסָא דִּיָאָה, 'the pillars of the cup of my indignation.'

Verse 2. A sea of glass A spacious lucid plain round the throne, from which fiery coruscations were continually emitted, or the reflection of the light upon this lucid plain produced the prismatic colours of the most vivid rainbow.

Over the beast, and over his image See the notes on chap. xiii.

Verse 3. They sing the song of Moses That which [verse sang, Exod. xv. 1, when he and the Israelites, r the miraculous power of God, had got safely through the Red Sea, and saw their enemies all destroyed.

And the song of the Lamb The same song adapted the state of the suffering, but now delivered, Christian.

Great and marvellous are thy works God's works descriptive of his infinite power and wisdom.

Lord God Almighty] Nearly the same as Jehovah, God of hosts.

20883
CHAPTER XVI.

The angels are commanded to pour out their vials upon the earth, 1. The first pours out his vial upon the earth, by which a grievous sore is produced, 2. The second angel pours out his vial on the sea, and it is turned into blood, 3. The third angel pours out his vial on the rivers and fountains, and they are turned also into blood, 4-7. The fourth angel pours out his vial on the sun, and men are scorched with fire, 8, 9. The fifth angel pours out his vial on the throne of the beast, 10, 11. The sixth angel pours out his vial on the river Euphrates, 12. Three unclean spirits come out of the mouth of the beast, dragon, and false prophet; and go forth to gather all the kings of the world to battle, in the place called Armageddon, 13-16. The seventh angel pours out his vial on the air, on which followed thunders, lightnings, earthquakes, and extraordinary hail, 17-21.

A. M. cir. 4100. A. D. cir. 96.
Iappr. Flavio
Dominece Cos.
Aug. et Nov.

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

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 commands.

Verse 2. A noisome and grievous sore] This is a reference to the sixth Egyptian plague, boils and blains, Exod. ix. 8, 10.

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 waters] This is an allusion to the first Egyptian plague, Exod. vii. 20; and to those plagues in general there are allusions throughout this chapter. It is a statement of the writers that "whatever plagues God inflicted on the Egyptians in former times, he will inflict on the enemies of his people in all latter times." See a long quotation on this subject from Bala Tannah, in Schorstein.

Verse 6. The angel of the waters] The Bible attributes 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. iii. 11, and the angel of the fire, chap. xiv. 10. The angel of the earth is spoken of in Ezekiel, xii. 30, 2, and is called Azazel. They have the same angel that presides over the grass; and another that presides over the cattle which feed upon the grass.

They say that God employed the angel of the earth to swallow up the waters at the creation, that the dry land might appear. He disobeyed, and God slew him; the name of the angel of the sea is Rahab. See Bala batters, fol. 74, 2. It is pli from several places that the writer of the Apocalypse keeps these notions distinctly in view.

Verse 6. Thou hast given them blood to drink!
The sixth angel pours out

him to scorch men with fire.

9 And men were sorely
with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and

ChAP. XVI.

his vial on the Euphrates.

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 world, to gather them to battle of that great day of God Almighty.

15 ¶ Behold, I come as a thief. Blessed is he that watcheth, and keepeth his gar-
The seventh angel pours

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 Tanhmid. 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 יָמָ֣ת הָרָ֜ם, “the mount of the assembly;” or יָמָ֣ת וֹאֲרָם גֹּדְהוֹן, “the destruction of their army;” or it is יָמָ֣ת וֹאֲרָם מַגְדִּידֹו, “Mount Megiddo,” the valley of which was remarkable for two great slaughters: one of the Israelites, 2 Kings xix. 20, 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 Leipzig, 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 emblematic meaning.

Verse 19. A great earthquake.] Most terrible convolutions, 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.] Probable 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 baals and bonds? It is very doubtful; we are all in the dark in these matters.

The words ἀρχὴν τοῦ ναοῦ, as a talent, are used to express something great, excessively oppressive; αὐταρχὴν τοῦ ναοῦ, terrible diseases, not in 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, saw., and conduct, 3—6. The angel explains the mystery of the woman, of the beast, &c., 7—18.

2002
The woman sitting on

CHAP. XVII.

the scarlet-coloured beast.

A. M. cir. 4100.  
A. D. cir. 96. 
Imp. Flavio 
Domitiano Ces. 
Aug. et Neru.

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:

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:

3 So he carried me away in the spirit into

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 harlot or whore, is evident from numerous passages which it is unnecessary to quote. See 1 Chron. v. 25; Ezek. xxi., xxiii., &c. The woman mentioned here is called a great whore, to denote her excessive depravity, and the awful nature of her idolatry. She is also represented as sitting upon many waters, to show the vast extent of her influence. See on ver. 13.

Verse 2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.]

What an awful picture this is of the state of the religion of the world in subjection to this whore! Kings have committed spiritual fornication with her, and their subjects have drunk deep, dreadfully deep, into the doctrine of her abominable errors.

Verse 3. So he carried me away in the spirit into the wilderness. This wilderness into which the apostle was carried is the desolate state of the true church of Christ, instead 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—

Saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead was a name written, MYSTERY, BABYLON THE
The angel explains the

REVELATION.

6 And I saw a 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.

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.

6: Great, the mother of harlots and abominations of the earth.

7: The beast that thou seest 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.

A. M. 418.
A. D. 96.
Imp. Ptole.
Domitian. Cai.
Aug. et Nerva.

* Ch. vii. 9, 10. xii. 11. — Ch. xi. 7. xiii. 1. — Ch. xii. 10. Ver. 11. — Ch. xiii. 2. — Ch. xiii. 8.
names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

\*Ch. xiii. 18.

church, sit; for the angel says, the beast that was alive was, and is not, &c. which some, therefore, see in the Latin empire, which supports the Latin church, have to the Latin kingdom which subsisted before St. John's time, or to the Roman empire which might properly be so denominated? This objection has very great weight at first sight, and cannot be answered satisfactorily till the angel's explanation of the heads and horns of the beast have been examined; therefore it is added,

Verse 6. Here is the mind which hath wisdom. It was said before, chap. xiii. 16, Here is wisdom. Let him that hath a mind, or understanding (νοημα), count the number of the beast. Wisdom, therefore, here means a correct view of what is intended by the number 666; consequently the parallel passage, Here is the name which hath wisdom, is a declaration that the number of the beast must first be understood, before the angel's interpretation of the vision concerning the whore and the beast can admit of a satisfactory explanation.

The seven heads are seven mountains, on which the woman sitteth.] This verse has been almost universally considered to allude to the seven hills upon which Rome originally stood. But it has been objected that modern Rome is not thus situated, and has, consequently, pagan Rome is intended in the prophecy. This is certainly a very formidable objection against the generally received opinion of the Protestantists, that papal Rome is the city meant by the woman sitting upon seven mountains. It has been already shown that the woman here mentioned in an emblem of the Latin church in her highest state in the whole city of Rome, seated upon seven mountains, is not at all in keeping with the prophecy. In order to understand this scripture rightly, the word mountains must be taken in a figurative and not a literal sense, as in nap. vi. 14, and xvi. 20. See also Isai. ii. 1, 14; vii. 26; Dan. iii. 35, &c.; in which it is unequivocally the emblem of great and mighty power. The mountains upon which the woman sitteth must be, therefore, seven great powers; and as the mountains are heads of the beast, they must be the seven mature constitutions of the Latin world. As no other power was acknowledged at the head of the Latin empire but that of Germany, how can it be said that the beast has seven heads? This question can only be answered by the feudal constitution of the late German empire, the history of which is briefly as follows: As first kings alone granted fiefs. They granted them to laymen only, and to such only who were ; and the vassal had no power to alienate them.

2096
Of the beast that was and is not, and is of the seven
             elevations in the Latin world. The times when
             the seven censuses of the empire were first insti-
             tuted is very uncertain. The most probable opin-
             ion appears to be that which places their origin
             some time in the sixteenth century. The uncertain-
             ty, however, in this respect, does not in the least
             weaken the evidence of the mountains being the
             seven censuses, but rather confirms it; for, as we
             have already observed, the representation of the
             woman sitting on the beast is a figure of the Latin
             church in the period of her greatest authority, spiritual
             and temporal; as we know did not take place before the
             commencement of the fourteenth century, a period
             subsequent to the institution of the seven censuses.
             Hence 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 in
             strength. Supported by Germany, she is under no
             apprehension of being successfully opposed by any
             other power; she sits upon the seven mountains,
             therefore she is higher than the seven highest
             eminences of the Latin world; she must therefore
             be the secular Latin empire under her complex
             jurisdiction. But this state of eminence did not exist
             above two or three centuries; the visible descents
             of the papal power in the fourteenth and fifteenth
             centuries, occasioned partly by the removal of its
             see from Rome to Avignon, and more peculiarly
             by the great schism from 1377 to 1417, deeply
             considered one of the remote causes of the Reforma-
             tion, 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 Con-
             stantinople, March 30, 1415, it was decreed, "that the
             synod being lawfully assembled in the name of the Holy
             Ghost, which constituted the general council, did
             represent the whole Catholic church, and that
             every person, of whatsoever state or dignity, who
             has voted for the pope himself, is obliged to obey in all
             concerning the faith, the extirpation of schism, and the
             general reformation of the church in its first and
             second members." The council of Basilea of 1433 decreed that
             every one, of whatever dignity or condition, who voted
             for the pope himself, who shall refuse to obey the
             ordinances and decrees of this general council, or
             any other, shall be put under excommunication. It is also declared that the pope has no power to
             dissolve the general council 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.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war upon the seven mountains, the electors not only having refused to be ruled by her, some of them having also despised and abandoned doctrines. The changes, therefore, which were in the seventeenth, eighteenth, and nineteenth centuries in the number of the electories, will not at the least the interpretation of the seven staves already given. The seven electors were archbishops of Merse, Cologne, and Triers, the duke of Saxe, the prince of Brandenburg, and the king of Bohemia; the heads of the beast have a double signification; he angel says,

tr. xvi. 14. and there are seven kings. Eccl i. 26. 

the inhabitants carried to Rome. This put an end to the monarchical republic of the Latins; and the Latins elected two annual magistrates, whom Licinius calls dictators, who are called protors by other writers. This form of government continued till the time of P. Decius Mus, the Roman consul; for Festus, in his fourteenth book, informs us "that the Albans enjoyed prosperity till the time of his consul, but then, Alba being then destroyed, the consul, till the time of P. Decius Mus, held a consultation with the Latins at the head of Ferentines, and the empire was governed by the council of both nations." The Latin nation was entirely subjugated by the Romans B. C. 308, which put an end to the government by protors, 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 other two forms of government which had fallen must be among those of the Romans; first, because though the Latin nation so called was deprived of all authority by the Romans, yet the Latin power continued to exist, for the very conquerors of the Latin nation were Latins; and, consequently, the Latins, though a conquered people, continued to have a Latin government. Secondly, the angel expressly says, when speaking to St. John, that one is, that is, the sixth head, or Latin form of government, was then in existence; which could be no other than the imperial power, this being the only independent form of Latin government in the apostolic age. It therefore necessarily follows, that the Roman forms of government by which Latium was ruled must be the remaining heads of the beast. Before the subjugation of the Latins by the Romans four of the Roman or drachmic forms of government had fallen, the regal power, the dictatorship, the decemvirate, and the consular power of the military tribunes, the last of which was abolished about 366 years before the commencement of the Christian era; none of these, therefore, ruled over the wondrous Latin nation. But as the Latins were finally subdued about 338 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 trisemvirate, the 50th head of the beast, B. C. 40. The dictatorship of Sylla and Julius Cesar could not be considered a new head of the beast, as
Christ is Lord of lords

with the Lamb, and the Lamb shall overcome them: * for he is Lord of lords, and King of kings: * and they that are with

REVELATION.

and King of kings.

him are called, and chosen, and faithful.

And he saith unto me, The waters which thou sawest,

A. M. cir. 4103.
A. D. cir. 36.
. I n e t. P e r e r .
. D o m i n i c o .
A u g . e t N e r n o .

* Deut. x. 17. 1 Tim. vi. 15. Ch. xi. 16.

* Jer. I. 44. 45. Ch. iv. 4.* Isai. viii. 7. Ve. 1.

the Latins had already been ruled by it in the persons of Chilius and Fabianus. The elzr 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 dracoic form of government.

And the other is not yet come.] Bishop Newton considers the Roman duchy, under the eastern emperor's lieutenant, the exarch of Ravenna, the seventh head of the beast. But this cannot be the form of government signified by the seventh head, for a head of the beast, as we have already shown, is a supreme independent form of Latin government; consequently, the Roman duchy cannot be the seventh head, as it was dependent 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 demonstating the Carolingian 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 decree of the senate and people successively invested Charles Martel and his posterity with the honours of patricius of Rome. The leaders of a powerful nation would have disdained a servile title and subordinate office; but the reign of the Greek emperors was suspended, and in the vacancy of the empire they derived a more glorious commission from the pope and the republic. The Roman ambassadors represented these patricians with the keys of the shrine of St. Peter as a pledge and symbol of sovereignty, and with a holy banner, which it was their right and duty to unfurl in defence of the church and city. In the time of Charles Martel and 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 enmity, and imposed a master. In his first visit to the capital he was received with all the honours which had formerly been paid to the exarch, the representative of the emperor; and these honours obtained some new decorations from the joy and gratitude of Pope Adrian I. In the portico Adrian expected him at the head of his clergy; they embraced as friends and equals; but in their march to the altar, the king, or patrician, assumed the right hand of the pope. Nor was the Frank content with 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 accepture 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. Roman original and self-inherited claim of sovereignty, he was not any prerogative remaining which the title emperor could add to the patrician of Rome." The seven heads of the beast are therefore the following: The regal power, the dictator ship, the power of the priests, the consuleate, the triumvirate, the imperial power, and the patriciate.

And when he cometh, he must continue a little space.] The seventh form of government was always to remain a short time, which was actually the case, for, from its first rise to independent power, 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; the primitive regal government continued at least three hundred and eighty-eight years, the patriciate was in being for upwards of three hundred and eighty years, and the imperial power continued upwards of five hundred years.

Verse 11. And the beast that was, and is not, he is in the eighth, and is of the seventh, 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 by some, an eighth, because it occurs to the seventh. Yet it is not an eighth head of the beast, because the beast has only seven heads; he constitutes 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, *ser, one of the seven. Consequently the form of government represented by this head is the result of one of the preceding seven. The restored ark can be therefore no other than the regal state of the Latins, or in other words the Latin kingdom (4) *proince Rabinum*), which followed the patriarchal or seventh head of Latin government. But the beast in his eighth state, or under his last head, must become a goeth into perdition. No other form of Latin government shall succeed; but the beast in his last antichristian condition shall be taken, together with the false prophet that wrought miracles is his by the wither and cast alive into a lake of fire burning with bramstones.

It is observable that the eighth Latin power, called by the angel the beast, and also one of the seven, was destroyed in the year 2003.
a ten horns shall hate the

CHAP. XVII. woman, and make her desolate.

where the whore sitteth, * are
peoples, and multitudes, and
nations, and tongues.

16 And the ten horns which

* Ch. xiii. 1. — Jer. i. 41, 42. Ch. xvi. 13.

thou sawst upon the beast,
* these shall hate the whore,
and shall make her desolate
* and naked, and shall eat her

* Back. vi. 27—44. Ch. xviii. 16.

But when these antichristian monarchies have
executed the divine purpose, those that are with the
Lamb—the called, the chosen, and the faithful, those
who have kept the word in the love of it, shall pre-
vail 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 he saith unto me, The waters which
thou sawest, where the whore sitteth, are peoples, and
multitudes, and nations, and tongues.] "So many
words," Bishop Newton observes, "in the plural
number, fitly denote the great extensiveness of her
power and jurisdiction. She herself glories in the
title of the Catholic church, and exults in the number of
her votaries as a certain proof of the true religion.
Cardinal Bellarmine's first note of the true church is,
the very name of the Catholic church; and his fourth
note is, amplitude, or multitude, and variety of be-
lievers; for the truly Catholic church, says he, ought
not only to comprehend all ages, but likewise all
places, all nations, all kinds of men."

Verse 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 in-
terest of the Latin church shall finally despire her
domains, be reformed from popery, assist in de-
priving her of all influence and in exposing her
folly, and in the end consign her to utter destruc-
tion. 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 monarchs, and which, from their first rise to
the period of the Reformation, had been subdued by
one or more of the ten grand Roman Catholic
powers already named. Consequently, these ten
constituted the power and strength of the beast; and
each minor state is considered a part of that
monarchy under the authority of which it was finally
reduced previously to the Reformation.

But it may be asked, how could the empire, which
was the revived head of the beast, have been at the
same time one of its horns? The answer is as fol-
lows: Horns of an animal, in the language of pro-
The woman who reigneth

REVELATION. over the kings of the earth.

A. M. c. 4100.
A. D. c. 98.
Imp. flavio
Dominus Cæs.
Aug. et Nova.

17. For God hath put in their hearts to fulfill 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 sawest is that great city, which reigneth over the kings of the earth.

* Ch. xviii. 8.—2 Thess. ii. 11.

kings to unite their dominions into one mighty empire for the defence of the Latin church; in a dreadful dispensation of Jehovah; but it is not clear if the nations have most righteously deserved, bear when they had the truth they lived not according to its most holy regulations, but loved darkness more than light, because their deeds were evil. Hence the Lord sent them strong delusion so that they should believe a lie, that they might all be damned and believe not the truth, but have pleasure in unrighteousness. But this deplorable state of the world is perpetual, it can only continue till every soul of God is fulfilled upon his enemies; and when the time arrives (which will be that of Christ’s second advent), then shall the Son of God say to them, “with the spirit of his mouth, and shall correct him with the brightness of his countenance.”

Verse 18. And the woman which thou sawest is in great city, which reigneth over the kings of the world. It has already been shown that 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 the city, which is a much plainer emblem of a church, a word is used unequivocally in this sense in many parts of scripture that we cannot well mistranslate meaning. See chap. iii. 12; xi. 2; xii. 10; xiii. 19; and also Ps. xlv. 4; lxxvii. 3; Heb. xi. 11. The woman therefore must be the Latin church, and as the apostle saw her sitting upon the beast, this must signify that she is one of the powers 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 fulfill 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 fulfill his will. How is this divine will accomplished? In the most awful and effectual manner! In causing ten Latin

phrey, 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., 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 the 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 beast, 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.
Further observations on the

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 are, is not, etc., are spoken of the beast upon which the apostle saw the woman, or Latin church, sit; how can it be said of this beast that it had an existence before the date of the Apocalypse, when the woman whom it married 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 Latins, king of the Aborigines, and was subjugated by the ancient Romans; or even with that which existed in the time of the apostle? The answer is as follows: St. John saw the beast upon which the woman sat with all his seven heads and ten horns. Consequently, as the angel expressly says that five of these seven heads had already fallen in the time of the vision, it therefore necessarily follows that the apostle must have seen that part of the Latin empire represented by the seven-headed beast which had already seen under the emblem of five heads. Therefore the woman sat upon the beast that was. But it is plain from the angel's interpretation that the whole of the seven heads fell, before the beast upon which the woman sat arose; and yet the woman is represented as sitting upon the seven-headed beast to denote, as we have before observed, that it is the Latin kingdom in its last estate, or under one of its heads restored, which is the secular kingdom of anti- christ. The beast is also said not to have any existence in the time of the vision; from which it is evident that the monarchy of the Latins, and not that of the Romans, is here intended; because the latter was in the time of the vision. Again, the beast which St. John saw had not ascended out of the bottomless pit in his time; consequently the whole seven heads and ten horns were in futurity, for all these heads and horns rose up out of the abyss at the same time with the beast. How is this apparent contradiction reconciled? In the most plain and satisfactory manner, by means of the angel's double interpretation of the heads; for if the seven heads be taken in the sense of seven mountains (head in the scriptural style being a symbol of preeminency as well as supremacy), then the beast with all its heads and horns arises altogether in futurity in the apostle's time, for all 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 text is said to exist in the time of the vision; whereas the Roman empire, which governed the world, must be here alluded to; and consequently the phrase and yet is a proof that, as the beast is the Latin kingdom, and this beast is said to have an existence in the time of the apostle, the empire of the Romans, 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 Priestess. She sits upon the beast which shall ascend out of the bottomless pit, because all his seven heads, taken in the sense of mountains, were in futurity in the apostolic age. She sits upon the beast that yet is, because four of his heads represent four forms of government of the Roman or Latin empire now in existence, viz., The Consulate, the Tetrarchy of the Roman, the Imperial Power, and the Patriarchate. It was 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 Latins to the end of time; his seven heads denoting seven kings or supreme forms of Latin government, during this period, king or kingdom, as we have already observed, being a general term in the prophetic usages. 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 Latins 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, syphax (i.e., a Sybarite king, i.e., a 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 se ras Israelev, 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 particularly styled The Beast, the Holy Ghost, speaking of this secular Latin empire exclusively, declares it to be se ras Israelev, from the bottomless pit.

JOHN EDWARD CLARKE.
CHAPTER XVIII.

A luminous angel proclaims the fall of Babylon, and the cause of it, 1—3. The followers of God are exhort ed to come out of it, in order to escape her approaching punishment, 4—8. The kings of the earth lament her fate, 9, 10. The merchants also bewail her, 11. The articles in which she trafficked are enumerated, 12—16. She is bewailed also by shipmasters, sailors, &c., 17—19. All heaven rejoices over her fall, and her final desolation is foretold, 20—24.

A D N after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

And he cried mightily with a strong voice, saying, A 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.

She is rewarded even as she dealt, and double unto her double according to her works: in the cup which she hath filled, so shall she be filled to her double.

How much she hath glorified herself, and lived deliciously, so much torment and sorrow shall 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 the 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. xxx. 9: And he said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground. This is applied by some to Rome Pagam; 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. xliii. 20; Jer. i. 18; ii. 6, 46. The poet Mantuanus expresses this thought well:

Verse 17. A Babylon is fallen.] As the city was destroyed by burning, so the city of the Gentiles, symbolized by Babylon, shall be destroyed by the fire of God's wrath.

Verse 18. A Babylon is fallen.] As the city was destroyed by burning, so the city of the Gentiles, symbolized by Babylon, shall be destroyed by the fire of God's wrath.

Verse 20. Babylon is fallen.] As the city was destroyed by burning, so the city of the Gentiles, symbolized by Babylon, shall be destroyed by the fire of God's wrath.
The kings and merchants

Chap. XVIII.

The earth bewail her fall.

A M. cir. 4100.

A D. cir. 96.

Domini nos Cas.

Aug. et Nerva.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

10 Standing afar off for the fear of her

James Pogers has never been thus treated; Tacit and Tottillas burnt only some parts with fire. James Pape has not been thus treated; but this is rue of Jerusalem, and yet Jerusalem is not generally bought to be intended.


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] Those are represented as mourning over her, because their sale with her was at an end.

Bishop Bale, who applies all these things to the church of Rome, thus paraphrases the principal clauses:

"The mighty kings and potentates of the earth, at having afore their eyes the love and fear of God, have committed with this whore most vile abominations; abusing themselves by many strange and fantastic worshipings, and by using themselves yclebeck to observe hyr laws and customs. At the times, doctrines, counsels, and persuasions of hyr only whoremongers, have they brooked the covenants of peace; battaile, oppressed, espoyled, ravished, manously murdered innocents; yea, for vain foolish uses, and more vain titles, as though there were either heaven nor hell, God nor accounts to be made.

And her mitred mercenaries, hyr shame souldiers, in massenmengers, hyr soulesellers, and hyr martarors, waxed very rich, through the sale of hyr yles, crene, salt, water, bread, ordenes, hallowinges, orationges, ashes, palme, waxe, frankensenes, beades, roses, candielickes, copes, belles, organes, images, reliques, and other perdyary warres.

The have gotten in unto them pallaces and sheries houses, fat pastores and parkes, meadowes and arres, rivers and ponds, villages and towns, cities in all provinces, with the duell and all els; besides ther men's wives, daughters, mayde servantes, and children, whom they have abominably corrupted.

What profits they have drawn unto them also by the sale of great bishopsricks, proclacies, proclamations, encomines, tof quoties, pardons, pilgrimages, confessors, and purgatory; besides the yearly rents of churche houses, abbayres, colleges, convents, for sites and suche other.—Specially shall they be sore discontented with the matter, which have with hir committed the wrothdom of the spirites, by many extrene worshipings of drye wafer cackes, cyles, roods, relyques, ladys, images, scullers, bones, chippes, olde ragges, showes (showes), bootes, spurrees, hats, breeches, whodes, night capes, and suche like.

And that they have lived wordenly with hir (verse 9), in following hire idle observaciones, in Mattenses, houres, and masses; in sensinges, halowinges, and font halowing; in going processionis with canappye, crosse, and pys; with banners, streemers, and torche light; with suche other gueders to foliage for children.

"Alas, alas, that great city Babylon, that blessed holy mother the church, which sometime had so many popes parsons, so many bishoppes blessings, so many hylke stations, so many cleane remissions a pena et culpa, so many good ghostly fathers, so many religious orders, so much holy water for spirites, and Saint John's gospel, with the five woundes and the length of our Lord for drowning, is nowe decayed for ever!"

"Alas, alas, who shall pray for us now? Who shall singe dirges and trentoles? Who shall spoile us of our sinnnes? Who shall give us ashes and palmes? Who shall blase us with a spade, and singe us out of purgatory when we are deade? If we lacke these things we are like to want heaven. These are the desperate complaints of the wicked."

Verse 12. The merchandise of gold, and silver, 46c. 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 mordacy of this intolerant and superstitions 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 ripings, bottom blessings; nor for 'seest me and seest me not,' above the head and under of their chailes, which in many places be of fine gold. Neither regard they to kneele any more downe, and to kisse their pontificall rings which are of the same metal. They will be no more at couete to have the ayre beast.
The various kinds of linen, and purple, and silk, and and the idols perfumed with their sensors at principal feasts; to have their crucifixes laid upon horses, or to have them solemnly borne aloft in their gaudings abroad; with the religious occupancies of their paxes, credences, and other jewels which be of

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,

and of brass, and iron, and marble,
The Lamentation over

CHAP. XVIII.

this fallen city.

A. M. cir. 4100.
A. D. cir. 96.
Imp. Florio
Dominico Cesa.
Aug. et Nerva.

16 And saying, Alas, alas, that great city, b that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

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 idolatrous."

Several of the most reputable MSS., Version, and some of the Fathers, after cinnamon, add nun aquam, and amomum. What this shrub was is not easy to say, though mentioned and partially described by Pliny and Dioscorides. Some think it was a species of geranium; others, the rose of Jericho. It was an odoriferous plant, supposed to be a native of Assyria; and is thus mentioned by Virgil, Eclog. iv., ver. 26:

Aserpium aquo nascetur amomum.

"The Assyrian amomum shall grow in every soil."

This is translated by some Speniard; by others Lady's Rose.

Thyrsi wood] The Thyrsus or Thyrsus is said to be a tree whose boughs, leaves, stalks, and fruit, resemble the cypresses. It is mentioned by Homer, Odys. ii. ver. 60.; by Theophrastus, Hist. Plant. v. &. &.; and by Pliny, Hist. Nat., lib. xiii., c. 18. 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.

(*One) water. The bodies of men; probably distinguished here from force, souls of men, to express bondmen and freemen.

Verse 14. And the fruits that they soul lusted after: ] Ez. xxv. 3, 4, Deut. xxiv. 21. Ez. viii. 11. As aqua signifies summer, any and all kinds of autumnal fruits may be signified by the word in the above clause.

Dainty and goodly] Tu luxura, what is splendid and costly in appearance.


Verse 16. Cloathed in fine linen, and purple, &c.] The term vellus illustrates, which we here translate clothed, signifies often to adorn, be enriched, laden with, and is so used by the best Greek writers; see many examples in Ephes. These articles are not to be considered here as personal ornaments, but as articles of trade or merchandise, in which this city trafficked.

Verse 17. Every shipmaster] Captains of vessels; some think pilots are meant, and this is most likely to be the meaning of the original word.

*See c. 11.—+Ch. xviii. 4.—*Ver. 10.—†Isa. xxiiii.

make pardon bread and cakes, to draw people to devotion towards them.

"Catterell receive they, offered unto their idols by the idols of the countries, for recover of sondry diseases; besides, that they have of their ties.

"Shape have they, sometime of their own pastures, sometime of beggings, sometime of bequests for the dead, to cry them out of their fearful purgatory, when they be salute at midnight.

"Great horses have they, for mortuaries, for offices, for favours, gifts and rewards, to be good lords unto them, that they may holde still their farms, and to have saunter waesper their sonne and their heir a priest; or to admit him unto a manerly benefice, that he may be called 'maister person,' and such lyke.

"Cherrets have they also, of horse riders, of all manner of sorts, specially at Rome, with foot men running on both sides of them, to make rooms for the holy fathers. Of whom some carry their owne precious bodcyes, some they treasure, some the blessed sacraments, some holy reliques and ornamentes, some their whores, and some their bastardes. The bodcye of men must needs be judged to be at their pleasure, so long as Christen provinces be tributaries unto them, princes obedient, people subject, and their awes at their commandement to alee and to kyll. And to make this good, who hath not in England sayd his Peter peny, sometime to acknowledge hymself a bondman of theirs, at the receit of his yerely sowell? Furthermore yet, besides their market of monkes, friers, and priests, they have eratynne bondmen, of whom some sell them to the constant, some to the Genues, some to the Portugets, and some to the Turks, to row in their galleys.

and laste of all, to make up their market, least any thing should escape they hands, those unmercifull robbers maketh merchandise of the souls of men, to espire Christ of his whole right, sending many unto hell, but not one unto heaven (unless they maliciously further them for the truths sake), and all for mony. For many other sortes els, abuse they these good features of God, whom the Holy Ghost beares named, which were is to shew here by the cronicles severally."

What Pope they have receiv'd authorties, power,
Revelations over her

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more in all the earth; and no craftsman, of whatsoever craft he be, shall be found any more in the earth; and the sound of a millstone shall be heard no more at all in the earth. 23 And the light of a candle shall shine no more at all in the earth: and the voice of the bridegroom and of the bride shall be heard no more in all the earth: for the merchants of the earth were the great men of the earth; for by them were all nations deceived. 24 And in her was found the blood of prophers, and of saints, and of all that were slain upon the earth. 25 And on her forehead was a name written, Mysteries of Babylon, which王府 awhore, and was found, and is found, and shall be found no more at all.

This description appears to be at least partly taken from Ezek. xxvii. 26—28. And all the company of ships. Every merchant ship that sails must be in the lists of a great city, and must be described as one of the ships that are taken. The crowds of passengers aboard. The crowd of passengers that are on board the ships. But the best MSS. and Versions have καὶ πάντες οἱ πλοηγοί τῶν πολλῶν ἀνθρώπων, those who sail from place to place, or such as stop at particular places on the coast, without performing the whole voyage. This sufficiently marks the traffic on the coast of the Mediterranean sea. Some might debar (in sailing from Rome) at the island of Sicily, others at different ports in Greece; some at Corinth, others at Crete, or the various islands of the Ægean Sea; some at Rhodes, Patamagia, Ægina, &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? This is grand and sublime; the fall of the 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 19. This is grand and sublime; the fall of the 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 20. Rejoice over her, thou heaven! This is grand and sublime; the fall of the 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 section is finely and forcibly expressed by the original words: Θαύμαζον ἐμεθυμεναν Βαβυλώνην τὴν μεγάλην χωρίν. The millstone will in falling have not only an accelerated force from the law of gravitation, but that force will

2106
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.

NOTES ON CHAP. XIX.

Verse 1. I heard a great voice of many people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God. 8 Ch. xi. 18.

Verse 2. The idolatrous city being destroyed, and the blood of the martyred saints being avenged, there is universal joy among the redeemed of the Lord, where they commence with the word ἐν ἡττηστιν ἀλληλουϊα.
The marriage

2 For his judgments, which did corrupt the earth with her fornication, and had avenged the blood of his servants at her hand.

3 And again they said, Alleluia: And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, "Amen; Alleluia.

5 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.

6 "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.

7 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.

8 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.

9 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.

10 And I fell at his feet to worship him. And he said unto me, "See thou do it not:"
The august title and character of Jesus Christ.

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 clothed with a vesture


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 shen hannemephoros or tetragrammaton, τὸ τητὸ Ἰ ᾿ Υ ᾿ Η ᾿ Φ ᾿ Η ; or what we call Jehovah. This name the Jews never attempt to pronounce: when they meet with it in the Bible, they read הנפוה אדוניא for it; but, to 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.

Verse 12. 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. liii. 2, 3, where Judas Maccabeus, or some other conqueror, is described.

The Word of God.] Written in the Targum, and in other Jewish writings, וּזְכַּרְנֵינוּ דֱָּעָה, "the word of Jehovah," by which they always mean a person, and not a word spoken. See the notes on John i. 1, &c.

Verse 14. The armies which were in heaven] Angels and saints over whom Jesus Christ is Captain.

Clothed in fine linen] All holy, pure, and righteous.

Verse 15. Out of his mouth goeth a sharp sword] See on chap. i. 16. This appears to mean the word of the gospel by which his enemies are confounded, and his friends supported and comforted.

With a rod of iron] He shall execute the severest judgment on the opposers of his truth.

He treadeth the wine-press] As the grapes are trodden to express the juice, so his enemies shall be bruised and beaten, so that their life’s blood shall be poured out.

Verse 16. On his vesture and on his thigh a name written] Dr. Dodd has well observed on this passage,
All the fowls invited to the

REVELATION.

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

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying, 2 to all the fowls that fly in the midst of heaven, 3 Come and gather yourselves together unto the supper of the great God:

A. M. cir. 1188.
A. D. cir. 96.

8 Ver. 17.—Revel. xxii. 17.

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 happiness, such as an account of the fine images which are represented in Tab. Clv. 7. as the use of a warlike nation, entire naked, except a cloak, bracelet, and boots. On his left thigh, ends, from the groin to a little below the knee, is an inscription in very ancient Etruscan characters, in two lines, but the import is unknown.

The second is a small figure of brass, about inches long, with a loose tunic, which is supposed from the left shoulder down to the calf of the leg. On this tunic, over the left thigh, is an inscription (perhaps) in very ancient Etruscan characters, but in Etruscan language, as the learned authors suppose. It is in one line, but what it means is only unknown.

2. In the Etruscan Regalia 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 Etruscan characters. What 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. xxxiv.; the first is naked, with the exception of a short loose jupe, or petticost, which goes round the loins, and over the left arm. On the left thigh of this image there is an inscription in Etruscan characters. The second has a side jupe but much longer, which extends to the calf of the leg, and is supported over the bended leg. Over the right thigh on this venture there is an Etruscan inscription in two lines.

4. MONTAGU, Antiquities, Etrusca, Vol. III., part 2, p. 298, has introduced an account of two fine images which are represented in Tab. Clvii. 7. first is a warrior entirely naked, except a cloak, bracelet, and boots. On his left thigh, ends, from the groin to a little below the knee, is an inscription in very ancient Etruscan characters, in two lines, but the import is unknown.

5. In the same work, p. 299, Tab. Clviii. 7. Etruscan warrior is represented entirely naked; on the left thigh is the following words in usual Etruscan letters, KAIΣΛΩΔΡΟΣ, and on the right thigh, ΚΑΛΛΙΟΥ, i. e. "Kalliodorus, the son of Hesiodus." All these inscriptions are written ima bore, on the thigh.

6. G. Vanprielen, Vol. III., p. 250, &c., gives an account of a naked warrior, with his hand on an axe, the end of whose elbow rests on ground, with the following inscription on the back of his left thigh, longitudinally written, as in all cases:

A. PUBLICIUS, D. L. ANTIOCHUS.
T. BARRIUS, Q. P. L. TIBER

7. The rabbins say that "God gave the Israelites a sword, on which the ineffable name was inscribed; and as long as they held that over the angel of death had no power over them," Shemoth Rabbah, sect. 51, fol. 143, 2. Ben-David, sect. 13, fol. 214, 2.

In the latter tract, sect. 16, fol. 222, 3, and in Ed Tanchum, fol. 66, mention is made of the secular angels of the Israelites, who were clothed with purple mantles, on which was inscribed 'whoever is called HaMemosporas, the ineffable name. See now z Schonstein.

8. But what comes nearer to the point, is reference to the title given here to Christ, is what is related by Sozomen, by Dorotheus Siculus, lib. i. c. 46, p. 16.
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 worshipped 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 sitteth upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.
The angel with the key

Revelation.

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. xviii. 8, 8c.

That worshipped his image.] The beast has been represented as the Latin empire; the image of the beast, the popes of Rome; and the false prophet, popes.

Were cast alive into a lake of fire.] Were consumed when alive—in the sight of their power, not destroyed with an utter destruction.

Verse 21. With the sword of him that sat on the horse. He who sat on the white horse is Christ; not 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 beheld for the testimony of Jesus, who have part in the first resurrection, and shall reign with Christ a thousand years, 4—6. When the thousand years are expired, Satan shall be loosed out of his prison, shall go forth and deceive the nations, and shall gather Gog and Magog from the four corners of the earth, 7, 8. Then shall besiege the holy city; but fire shall come down from heaven and consume them, and the devil shall be cast into a lake of fire, 9, 10. The great white throne, and the sea 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.

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

Notes on Chap. XX.

Verse 1. An angel come down from heaven. One of the executors of the divine justice, who receives criminals, and keeps them in prison, and delivers them up only to be tried and executed.

The key of the prison and the chain show who he is; and as the chain was great, it shows that the culprit was immeasurable by 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 opinions; and those who can receive such a saying, why let them receive it. Solomon.

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 vers. 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 your

2112

syntactically and figuratively in all the book.

The doctrine of the Millennium, or of the reign. reigning on earth a thousand years, with Christ in their head, has been illustrated and defined by many Christian writers, both among the ancients and moderns. Were I to give a collection of the opinions 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 people that the Millennium, in their sense, was at hand, and its commencement has been expected in every century since the Christian era. It has been fixed in several different years, during the short period of my own life. I believed those predictions to be false, 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 perfection. But with the religion of Christ will be at its meridian of light at the last, we know not. In each believer this may sympathetic take place; but probably no such time shall ever appear, in which evil shall be wholly banished from the earth, till after the day of judgment, when earth having been burnt up, a new heaven and...
Of those who live and reign

CHAP. XX. with Christ a thousand years.

4 And I saw 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,


earth shall be produced out of the ruins of the old, by the mighty power of God: righteousness alone shall dwell in them. The phraseology of the apostle here seems partly taken from the ancient prophets, and partly rabbinical: and it is from the Jewish use of those terms that we are to look for their interpretation.

Verse 3. He should decease the nations no more. Be unable to blind men with superstition and idolatry as he had formerly done.

Verse 4. I saw thrones. Christianity established in the earth, the kings and governors being all Christians.

Reigned with Christ a thousand years. I am satisfied that this period should not be taken literally. It may signify that there shall be a long and uninterrupted state of Christianity; and so universally shall the gospel spirit prevail, that it will appear as if Christ reigned upon earth; which will in effect be the case, because his Spirit shall rule in the hearts of men; and in this time the martyrs are represented as driving again; their testimony being revived, and the truth for which they died, and which was confirmed by their blood, being now everywhere prevalent.

As to the term thousand years, it is a mystic number among the Jews. Midrash Tilles, in Pa. ra. 18. Take us glad according to the days wherein thou hast afflicted us, adds, by Babylon, Greece, and the Romans; and in the days of the Messiah. How say are the days of the Messiah? Rab. Eliezer, a son of R. Jose of Galilee, said, The days of the emiah are a thousand years.

Sanhedrim, fol. 92, 1, cited by the Aruch, under the word נפש, says: There is a tradition in the house of Rava, that the righteous, whom the holy blessed God shall raise from the dead, shall not return again to earth; but for the space of a thousand years, in which the holy blessed God shall renew the world, they shall have wings like the wings of eagles, and all fly above the waters. It appears therefore that a phaseology is purely rabbinical. Bodil the skeu and Latin have the same form of speech in speaking on the state of the righteous and wicked at death. There is something like this in the

2113
Of Gog and Magog,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, conjoint prophesy 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 days, and shall gather the kings together, and take clothed with armour, and all people shall obey him, and they shall wage war in the land of Israel, and the children of the captivity: but the hour of redemption has been long prepared for them, for they shall be slain by the flames of fire which shall proceed from under the throne of glory, and their dead cases 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 in 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 a skill of man; yet both the account in the Targum of St. John is founded on Ezek., chap. xxxviii: xxxix. The rabbinical writings are full of accounts concerning Gog and Magog, of which Starck has made a pretty large collection in his notes to the place. Under these names the enemies of God and his people are generally intended.

Verse 9. The beloved city] Primarily, Jerusalem, typically, the Christian church.

Verse 10. And the devil—was cast into the lake of fire. Before, Satan was bound, that is, his power was confined and restrained: now, he is cast into the lake of fire, his power being totally taken away.


Verse 12. The dead, small and great] All men...
The sea, death, and hell,

CHAP. XX.

give up their dead.

The sea, death, and hell;

stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.


(11)gren, and conditions of men. This description seems to refer to Dan. vii. 9, 10.

**And the books were opened**] See Dan. xii. 1. "Rab. Shada said: All the actions of men, whether good or bad, are written in a book, and of all they shall give account." — Sohar Syn., fol. 79, col. 298. "How awful should men be to shun vice, and to act uprightly before the holy blessed God, seeing there are many go throughout the earth, see the works of men, testify of them, and write them in a book." —Ibid., fol. 105, col. 417.

"In the first day of the new year the holy blessed Messiah that he may judge the world; and all men, thou exception, give an account of themselves; the books of the living and the dead are opened." — bar Chodash, fol. 19, 1.

The books mentioned here were the books of the living and the dead, or the book of life and the book of death: that is, the account of the good and evil 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 and poetical.

(according to their works).] And according to their deeds also, for their books would be the proof whether their faith were true or false; but faith exclusively is no rule in such a procedure.

verse 13. The sea gave up the dead] Those who had been drowned in it; and those millions slain in its contest, who had no other grave.

*dead death*] All who died by any kind of disease. This is here personified, and represented as a keeper leisur, human beings; probably no more than he or the grave is meant, as properly belonging to the empire of death.

*dead hell*] *Adeq, Hades, the place of separate spirits. The sea and death have the bodies of all human beings; Hades has their spirits. That they may be judged, and punished or rewarded according to their works, their bodies and souls must be reunited; Hades, therefore, gives up the spirits; and the sea and the earth give up the bodies.

Verse 14. And death and hell were cast into the lake] Death himself is now abolished, and the place for separate spirits no longer needful. All dead bodies and separated souls being rejoined, and no more separation of bodies and souls by death to take place, consequently the existence of these things is no farther necessary.

This is the second death.] The first death consisted in the separation of the soul from the body for a season; the second death in the separation of body and soul from God for ever. The first death is that from which there may be a resurrection; the second death is that from which there can be no recovery. By the first the body is destroyed during time; by the second, body and soul are destroyed through eternity.

Verse 16. 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 these emoluments or privileges which belong to the citizens; so those who either did not belong to the new and spiritual Jerusalem, or who had forfeited their rights and privileges by sin, and had died in that state, were cast into the lake of fire.

This is the way in which God, at the day of judgment, will proceed with sinners and apostates. Reader, see that thy name be written in the sacred register; and, if written in, see that it never be blotted out.
CHAPTER XXI.

The new heaven, new earth, and new Jerusalem.

The new heaven and the new earth, 1. The new Jerusalem, 2. God dwells with men; in the happy state of his followers, 3—7. The wretched state of the ungodly, 8. An account of John the holy city, The New Jerusalem, 9, 10. Her light, wall, gates, and foundations, described, 11—21. God and the Lamb are the temple and light of it, 22, 23. The nations and kings of the earth bring their glory and honour to it; the gates shall never be shut, nor shall any dwelling enter into it, 24—27.

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.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

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.

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.

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.

NOTES ON CHAP. XXI.

Verse 1. A new heaven and a new earth] See the notes on 2 Pet. iii. 13. The ancient Jews believed that God would renew the heavens and the earth at the end of seven thousand years, The general supposition they founded on Isai. lv. 17.

There was no more sea. The sea no more appeared than did the first heavens and earth. All was made new; and probably the new sea occupied a different position, and was differently distributed, from that of the old sea.

However, with respect to these subjects as they stand in this most figurative book, I must express myself in the words of Calmet: Foulon dire quels seront ce nouveau ciel, et cette nouvelle terre, quels seront leurs ornements et leurs qualités, c'est à mon avis la plus grande des toutes les présomptions. En general, ces manières de parler marquent de très grands changements dans l'univers. "To pretend to say what is meant by this new heaven and new earth, and what are their ornaments and qualities, is in my opinion the greatest of all presumptions. In general, these figures of speech point out great alterations in the universe."

Verse 2. And I John] The writer of this book; whether the evangelist and apostle, or John the Ephesian presbyter, has been long doubted in the church.

New Jerusalem] See the notes on Gal. iv. 24—27. This doublet means the Christian church in a state of great prosperity and purity; but sure eternal blessedness is intended.

Coming down from God] It is a maxim of the ancient Jews that both the tabernacle, and the temple and Jerusalem itself, came down from heaven. In Midrash Hano'amim, Sabur Gen. ed. 69, col. 27, Bah. Jeremias said, "The holy blessed God renewed the world, and build Jerusalem, and made it to descend from heaven." Their opinion is, that there is a spiritual temple, a spiritual throne; and a spiritual Jerusalem; and that none of these shall be destroyed, because they subsist in their spiritual representatives. See Schoettgen.

Verse 3. The tabernacle of God is with men] As in the most especial manner, dwell among his followers, diffusing his light and life every where.

Verse 4. There shall be no more death] Because there shall be a general resurrection. And this inference which St. Paul makes from his doctrine of a general resurrection, 1 Cor. xv. 28, where he says, "The last enemy that shall be destroyed is death. But death cannot be destroyed by itself; for no farther death; death can only be destroyed un施展 by a general resurrection; if there be a general resurrection, it is most evident that death will still retain its empire. Therefore, the fact is, there shall be no more death than the fact is, there shall be a general resurrection; and this is a proof that, after the resurrection, 2118.
The holy Jerusalem

CHAP. XXI.  

6 And he said unto me, *It is done.* b I am Alpha and Omega, the beginning and the end. c I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and *I will be his God, and he shall be my son.*

8 b But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have part in the lake which burneth with fire and brimstone: which is the second death.

The fountain of the water of life. See the whole of the note on 1 Cor. iv. 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 humming considers the fountain of the world to come as one of the particular blessings of a future state. In Rabahdmi, Abosh R. Nuhnam, 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 instance; 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.] And angry. Those who, for love of losing life or their property, either refused to receive the Christian religion, though convinced of it is truth and importance; or, having received it, in times of persecution fell away, not being willing to ask their lives. And unbelieving. Those who resist against full evidence. And smarre, en apargow, is added here by about thirty excellent MSS., and is found in the lyric, Arabic, some of the Slavonic, and in Andreas and Arethas. On this evidence Griesbach has admitted it into the text.

9 And there came unto me one of 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 stone most precious, even like a jasper stone, clear as crystal.

12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, the abominable. ἐπιβλασται. Those who are polluted with unnatural lusts.

And murderers. Θυεῖν. Those who take away the life of man for any cause but the murder of another, and those who hate a brother in their heart.

And whoremongers. Πορνοῦντες. Adulterers, fornicators, whose prostitutes, and rak, of every description.

Sorcerers. Φαρασῖν. Persons who, by drugs, philters, fumigations, &c., pretend to produce supernatural effects, chiefly by spiritual agency.

Idolaters. Καθαλανται. Those who offer any kind of worship or religious reverence to any thing but God. All image worshipers are idolaters in every sense of the word.

And all liars. Καὶ πάντα τοὺς παρακεκλησέντας. Every one who speaks contrary to the truth when he knows the truth, and even he who speaks the truth with the intention to deceive; i. e. to persuade a person that a thing is different from what it really is, by telling only a part of the truth, or suppressing some circumstances which would have led the hearer to a different and to the true conclusion. All these shall have their portion, ἀμαρτείας, their share, what belongs to them, their right, in the lake which burneth with fire and brimstone. This is the second death, from which there is no recovery.

Verse 9. The bride, the Lamb's wife. The pure and holy Christian church.

Verse 10. To a great and high mountain. That, being above this city, he might see every street and lane of it.

The holy Jerusalem. See on ver. 2.

Verse 11. Having the glory of God. Instead of instead of the sun and moon, it has the splendour of God to enlighten it.

Unto a stone most precious, even like a jasper stone, clear as crystal. Among precious stones there are
The gates and measurement

A. M. cir. 4100.  
A. D. cir. 96.  
Imp. flavio 
Domitio Cos.  
Aug. et Nerva.

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

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.


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. 30-35.

In Synopsis Soph. p. 115, n. 27, it is said: "In the palace of the world to some there are twelve gates, each of which is inscribed with one of the twelve tribes, as that of Reuben, of Simeon, &c.; he, therefore, who is of the tribe of Reuben is received into none of the twelve gates but his own; and so of the rest."
The foundations of the city

CHAP. XXI. are garnished with precious stones.

A. M. cir. 4100. 
A. D. cir. 96. 
Impr. Flavio
Domitiano Cesa.
Aug. et Nerva.

precious stones. The first
foundation was jasper; the
second, sapphire; the third,
chalcedony; the fourth, an
emerald;

20 The fifth, sardonyx; the sixth, sardius;

Exod. xxiv. 10.

ing rod. Now allowing this height and rod to be
a foot, and that this was intended to have some
and of symboical reference to the twelve tribes,
enlisted ver. 12, represented by the twelve gates;
and to the twelve apostles, represented by the twelve
thresholds or foundations; then twenty-four, the
umber of the tribes and apostles, multiplied by six,
to indicate the number one hundred and forty-

Verse 18. The building of the wall of it was of
stone. The oriental jasper is exceedingly hard,
and almost indestructible. Pillars made of this stone
are lasting some thousands of years, and appear to
be suffered scarcely any thing from the teeth of the
mice.

Pure gold, like unto clear glass.] Does not this
apply that the walls were made of some beautifully
bright yellow stone, very highly polished? This
inscription has been most injudiciously applied to
agates; and in some public discourses, for the comfort
of edification of the pious, we hear of heavens with
a golden walk, golden pavements, gates of pearls, &c.,
not considering that nothing of this description
was ever intended to be literally understood; and
that gold and jewels can have no place in the spiri-
tual and eternal world. But do not such descriptions
these tend to keep up a fondness for gold and
jewels? In symbols they are proper; but con-

The ancient Jews teach that "when Jerusalem
was the temple shall be built, they will be all of
various stones, and pearls, and sapphires, and with
very species of jewels."—Stephen Raseil Haggadel,
Eph. x. 19.

The same authors divide Paradise into seven parts
of houses; the third they describe thus: "The
third house is built of gold and pure silver, and all
kinds of jewels and pearls. It is very spacious, and
it is all kinds of the good things, either in heaven or
earth, are to be found. All kinds of precious things,
refined and spiritual virtues, are there planted. In
the midst of it is the tree of life, the height of which
five hundred years (i. e. it is equal in height to
a journey which a man might perform in five
hours); and under it dwell Abraham, Isaac,
Jacob, the twelve patriarchs, and all that came out
of Egypt, and died in the wilderness. Over those
 Isaac and Aaron preside, and teach them the law,"—
Polybius Ruederi, col. 13. 4. In the same tract,
1. 181, 1, we find these words: "Know that we
have a tradition, that when the Messiah, with the
collected captivity, shall come to the land of Israel,
in that day the dead in Israel shall rise again; and
in that day the fiery walls of the city of Jerusalem
shall descend from heaven, and in that day the
temple shall be built.

Verse 19. The foundations of the wall.] Does not
this mean the foundations or thresholds of the gates?
The gates represented the twelve tribes, ver. 12; and
these foundations or thresholds, the twelve apostles,
ver. 14. There was no entrance into the city but
through these gates, and not through the gates but
over these thresholds. The whole of the Mosaic
dispensation was the preparation of the gospel
system: without it the gospel would have no origi-
nal; without the gospel, it would have no refer-
ence nor proper object. Every part of the gospel
necessarily supposes the law and the prophets. They
are the gates, it is the threshold; without the gospel
no person could enter through those gates. The
doctrine of Christ crucified, preached by the apostles,
gives a solid foundation to stand on; and we have
an entrance into the holiest by the blood of Jesus,
Heb. x. 19, &c. And in reference to this we are
said to be built on the foundation of the apostles
and prophets, Jesus Christ himself being the chief cor-
nerstone, Eph. ii. 20.

The first foundation was jasper.] A stone very
hard, some species of which are of a pea-green
colour; but it is generally a bright reddish brown.

The second, sapphire.] This is a stone of a fine
blue colour, next in hardness to the diamond.

The third, a chalcedony.] A genus of the semi-
precious gems, of which there are four species:
1. A bluish white; this is the most common sort.
2. The dull milky orient; this is of little worth.
3. The brownish black, the least beautiful of all.
4. The yellow and red, the most beautiful, as it is the
most valuable, of all. Hibernia this has been found
only in the East Indies.

The fourth, an emerald.] This is of a bright green
colour without any mixture, and is one of the most
beautiful of all the gems. The true oriental emerald
is very scarce, and said to be found only in the
kingdom of Cambay.

Verse 20. The fifth, sardonyx. The onyx is an
accidental variety of the agate kind; it is of a dark
horny colour, in which is a plate of a bluish white,
and sometimes of red. When on one or both sides of
the white there happens to lie also a plate of a red-
dish colour, the jewellers call the stone a sardonyx.
God Almighty and the Lamb

Revelation 21:22-26

verse 22 And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.
verse 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.

verses 24-26 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.

Every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

verse 25 And the gates of it shall not be shut at all by day: for there shall be no night there.

verse 26 And they shall bring the glory and honour of the nations into it.

verse 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: for they are which are written in the Lamb’s book of life.

The sixth, sardius. The sardius, sardol, or sardonyx stone, is a precious stone of a blood red colour.

The seventh, chrysolite. The gold stone. It is of a dusky green with a cast of yellow. It is a species of the topaz.

The eighth, beryl. This is a yellowish gem of a bluish green colour.

The ninth, a topaz. A pale dead green, with a mixture of yellow. It is considered by the mineralogists as a variety of the aquamarine.

The tenth, a chrysoprasus. A variety of the chrysolite, called by some the yellowish green and cloudy topaz. It differs from the chrysolite only in having a bluish hue.

The eleventh, a jacinth. A precious stone of a dead red colour, with a mixture of yellow. It is the same as the hyacinth or cinnamon stone.

The twelfth, an amethyst. A gem generally of a purple or violet colour, composed of a strong blue and deep red.

Verse 21. The twelve gates were twelve pearls. This must be merely figurative, for it is out of all the order of nature to produce a pearl large enough to make a gate to such an immense city. But St. John may refer to some relations of this nature among his countrymen, who talk much of most prodigious pearls. I shall give an example: "When Rabbi Jochanan (John) once taught that God would provide Jesse and pears, thirty cubits every way, ten of which should exceed in height twenty cubits, and would place them in the gates of Jerusalem, according to what is said in Mal. iv. 12, I will make thy windows of ivory, and thy gates of brass, one of his disciples ridiculed him, saying, Where can such be found, since at present there is none so large as a pigeon’s egg?" Afterwards, being cast in a ship, he saw the ministering angels casting grass and pears; and he asked them for what purpose they were preparing those. They answered, to place them in the gates of Jerusalem. On his return he found Rabbi Jochanan teaching as usual; to whom he said, Explain, master, what I have seen. He answered, Thou knowest, unless thou hadst, thou wouldst not have believed; wilt thou receive the saying of the wise men? At this moment he fixed his eyes upon him, and he was reduced into a heap of bones."—Bones before, ch. 77, n. and Smyth’s B. D., fol. 100, 1, page 335. Edin. Comm. See Schottgen.

Verse 22. I saw no temple. There was no need of a temple where God and the Lamb were manifestly present.

Verse 23. No need of the sun. This is also one of the traditions of the ancient Jews, that "as it is world to come the Israelites shall have no need of the sun by day, nor of the moon by night."—Yalki Inst., fol. 7, 3. God’s light shines in this city, and the Lamb that light is concentrated, and shines everywhere diffused.

Verse 24. The nations of them which are saved. This is an allusion to the promise that the Gentiles should bring their riches, glory, and excellence, to the temple at Jerusalem, after it should be rebuilt. See ver. 26.

Verse 25. The gates of it shall not be shut at night. The Christian church shall ever stand open to receive sinners of all sorts, degrees, and nations.

There shall be no night there. No more sobriety, no intellectual darkness; the scriptures shall be every where read, the pure word every wise preached, and the spirit of God shall shine and rest in every heart.

Verse 26. The glory and honour of the nations. Still alluding to the declarations of the prophets (see the passages in the margin, ver. 24, &c.)
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 in no wise enter into it any thing that defileth. See Isai. xxxv. 6, 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 persevering 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.

All Christians are bound by their baptism to renounce the devil and all his works, the pomp and vanities of this wicked world, and all the sinful lusts of the flesh; to keep God's holy word and commandments; and to walk in the same all the days of their life. This is the generation of them that seek thy face, O God of Jacob! Reader, art thou of this number? Or art thou expecting an eternal glory while living in sin? If so, thou wilt be fearfully disappointed. Presuming on the mercy of God is as ruinous as despairing of his grace. Where God gives power both to will and to do, the individual should work out his salvation with fear and trembling.

CHAPTER XXII.

The river of the water of life, 1. The tree of life, 2. There is no curse nor darkness in the city of God, 3—5. The angel assures John of the truth of what he has heard, and states that the time of the 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 un holy 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 showed 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 the 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.

And there shall be no more curse; but the throne of God and of the Lamb shall be

NOTES ON CHAP. XXII.

Verse 1. Pure river of water of life.] This is evidently a reference to the garden of Paradise, and be rived by which it was watered; and there is also reference to the account, Ezek. xlvii. 7—12. Water of life, as we have seen before, generally signifies 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 malage of the singular for the plural number, trees of life, or trees which yielded fruit by which life was preserved. The account in Ezekiel is this: 'And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade—it shall bring forth new fruit according to his months—and the fruit thereof shall be for meat, and the leaf thereof for medicine;' chap. xlvii. 12.

Twelve manner of fruits.] Καρπος δεκας Τακες fruits; that is, fruit twelve times in the year, as is immediately explained, yielded her fruit every month. As this was a great and spacious city, one fountain was not sufficient to provide water for it, therefore a river is mentioned; a great river, by which it was sufficiently watered. Some think that by this tree of life the gospel is indicated; the twelve fruits are the twelve apostles; and the leaves are gospel doctrines by which the nations—the Gentiles, are healed of the disease of sin. But this seems to be a fanciful interpretation.

Verse 3. No more curse.] Instead of καρανθημα, curse, the best MSS., Versions, &c., read καρανθημα, cursed person. As there shall be no more aiming against God, so there shall be no more curse of God.
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.

Verse 4. See his face] Enjoy what is called the beatific vision; and they shall exhibit the fullest evidence that they belong entirely to him, for his name shall be written on their foreheads.

Verse 5. There shall be no night there] See the 22nd and 23rd verses of the preceding chapter.

Verse 6. Those 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 pleads himself for the fulfillment of all the prophecies contained in it, ver. 12—17. 3. John cautions his readers against adding or diminishing, and concludes with the apostolic blessing, ver. 18—21.

The things which must shortly be done.] There are many sayings in this book which, if taken literally, would intimate that the prophecies delivered in the whole of the Apocalypse were to be fulfilled in a short time after their delivery to John; and this is a strong support for the scheme of Weizlein, 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 among the Jews, but in the Roman state. What they all mean, and when and how they shall be fulfilled, God in heaven alone knows.

Verse 8. I fell down to worship] I prostrated myself before him as before a superior being, to express my gratitude, and give him thanks for the communications he had made. See on chap. xix. 10.

Verse 10. Seal not the sayings] Do not lay him up for future generations; they concern the present times; they must shortly come to pass, for the time is at hand. See above, ver. 6. What concerned the Jews was certainly at hand.

Verse 11. He that is unjust, let him be unjust still] The time of fulfillment will come so suddenly that there will be but little space for repentance and amendment. What is done must be done instantly, and let him that is holy preserve, and bold fast as he has received.

Verse 12. Behold, I come quickly] I must establish my cause, comfort and support my followers, and punish the wicked.

Verse 13. I am Alpha and Omega] See on chap. 8, 18.

Verse 14. Blessed are they that do his commandments] They are happy who are obedient.
Christ is the root and offspring  

CHAP. XXIII. of David, and the morning star.

A. M. cir. 4100. 
A. D. cir. 96. 
D. Domiano Gen. 
Aug. et Nerv.

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever 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

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.


And sorcerers] See the note on chap. xxi. 8.

Verse 17. I am the root and the offspring of David] Christ is the root of David as to his divine nature; for from that all the human race sprang, for he is the Creator of all things, and without him was nothing made which is made. And he is the offspring of David as to his human nature; for that he took of the stock of David, seeing 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 is liveth for ever, he is the alone David and everlasting king.

The bright and morning star.] I am splendid and holy to my kingdom; as the morning star waketh in the sun, so shall I waketh 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.

Verse 19. If any man shall add] Shall give any other meaning to these prophecies, or any other application of them, than God intends, he, though not originally intended, shall have the plagues threatened in this book for his portion.

Verse 20. Surely I come quickly] This may be truly said to every person in every age; Jesus the Judge is at the door!
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 ως προς τους, you all, the most excel-
 lent MSS., and Versions have ως προς τους ἀγιος, 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 man-
ner 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 pro-
phesies are also written in such a manner as to satisfy
us that the events announced to us were really fore-
seen, 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 Revela-
tion of John.
### SCHEME AND ORDER OF THE PROPHECIES IN THE APOCALYPSE

<table>
<thead>
<tr>
<th>Chap.</th>
<th>Introduction.</th>
<th>A.D.</th>
<th>Chap.</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I—II</td>
<td>A prophetic vision in the Isle of Patmos, representing Christ; his care of the churches; promising a revelation; with cautions and exhortations suitable to the then state of the church, and to its future state in after ages; to encourage patience and constancy in the faith. FIRST PART of the Apocalypse, relating to the things that are, or to the then state of the church.</td>
<td>96</td>
<td>VI. first memorable judgment on the persecutors of Christianity in the destruction of the Jews under Trajan and Hadrian.</td>
<td></td>
</tr>
<tr>
<td>I.</td>
<td>Seven epistles to the seven churches of Asia Minor, describing their present state.</td>
<td></td>
<td>1. Third seal represents a black horse;</td>
<td>138</td>
</tr>
<tr>
<td>IV.</td>
<td>Second Part of the Apocalypse relating to the things which shall be hereafter; or to the state of the church in the ages to come after the time of the vision; with cautions and exhortations suitable to it. Some of the visions; the throne of God; the consistory above and heavenly church, representing God's power, majesty, authority, providence, and sure event of all his purposes. A sealed book, containing a revelation of the state of the church in after ages, given to the Lamb to open, or to Jesus Christ to reveal for the good of the church by St. John.</td>
<td></td>
<td>the rider with a balance to measure corn, signifying great scarcity of provisions, near to famine, in the time of the Antonines.</td>
<td>139</td>
</tr>
<tr>
<td>Ver. 8.</td>
<td>Chorus of angels and saints, or the whole heavenly church, sings a psalm of praise to the Lamb.</td>
<td></td>
<td>4. Fourth seal represents a pale horse; the name of the rider Death, signifying great mortality and pestilence, wherewith the empire was punished in the reigns of Maximin and Valerian.</td>
<td>193</td>
</tr>
<tr>
<td>VII.</td>
<td>The revelation begins by opening the sealed book, which describes the future state of the church in seven successive periods.</td>
<td></td>
<td>5. Fifth seal represents the souls of the martyrs under the altar; their reward and deliverance in a short time, signifying the severe persecution in the reign of Diocletian, with an encouragement to constancy suitable to such times of difficulty.</td>
<td>270</td>
</tr>
<tr>
<td>VI.</td>
<td>Chorus of the heavenly church blessing God for his salvation. One of the elders shows unto St. John the happiness of those who were faithful and constant to true religion in the great trial of so grievous persecution.</td>
<td></td>
<td>6. Sixth seal represents earthquakes, sun darkened, stars falling from heaven; signifying great commotions in the empire, from Maximin to Constantine the Great, who put a period to the persecution of Rome heathen.</td>
<td>270</td>
</tr>
<tr>
<td>Ver. 9.</td>
<td>Interval between the first and second periods, representing an angel sealing 144,000 with the seal of the living God; signifying great numbers forsaking the idolatrous worship of the heathen Roman empire, and embracing the profession of Christianity.</td>
<td></td>
<td>VII. Second period reveals the state of the church and providence in times following the reign of Constantine, during the invasion of the empire by the northern nations; the rise and first progress of the Moham- medan imposture till the stop put to it is the western empire, which reaches from about the year 827 to 780. Seven angels receive seven trumpets to sound.</td>
<td>370</td>
</tr>
<tr>
<td>VIII.</td>
<td>Second seal represents a black horse;</td>
<td>100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Second seal represents a red horse;</td>
<td>138</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>the rider with a crown, going forth to conquer, signifying the kingdom of Christ, or Christian religion, prevailing against the opposition of Jews and heathens.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Lowman's Scheme of the Apocalypses.

VIII. 1. First trumpet represents hail and fire mingled with blood cast on the earth; signifying great storms of war to fall on the empire, and the blood that was shed in the reigns of the Constantine family, and their successors, till things were settled under Theodosius.
   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.
   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.
   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.
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.
   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.

Parson III.

Third period of the vials reveals the state of the church and providence 2010 in the times of the last head of Roman government, represented by the beast, for 1290 years to its final overthrow, from about the year 706.

X. to about the year 2018. An angel or nun iceberg brings a little book, the remainder of the scrofulous book opened by the Lamb, and gives it to St. John to eat; signifying a further revelation of what was to follow in order of time to the end of the world.

Three general descriptions of this period:

XI. 1. First general description represents the temple measured, part given to the Gentiles, two witnesses prophecy in sackcloth 1290 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.
   2. Second general description represents a woman forced to fly into the wilderness for safety, and protected there 1290 days; signifying the persecution and preservation of the church during the same period.
   3. Third general description represents a monstrous wild beast rising out of the sea, with seven heads, ten horns, as many crowns, and titles of blasphemy, who was to continue forty and two months; signifying that new Roman power, which should use its authority to promote idolatrous worship, and to persecute all who would not submit to it, and should be supported by another power like unto its own form and constitution, during the same period.

XIV. Chorus of the heavenly church celebrates, in a hymn, the happiness of those who remain faithful and constant.

A musing or angel comes down from heaven to declare the certain and severe punishment of the enemies of truth and pure religion, in this period.

XV. Seven angels receive seven cups, full of the wrath of God; signifying that the enemies of truth and pure religion in this period shall be severely punished in the course of it; and that they shall be utterly destroyed in the end.

XVI. The oracle gives orders to the seven angels to pour out their vials or cups.

Seven Vials.

First vial poured on the earth; a grievous sore upon the worshippers of the beast; signifying the great commotions throughout the whole empire, under the family of Charles the Great, by which that family becomes extinct, and by which both the empire and crown of France are transferred to other families.

2. Second vial poured on the sea; it becomes the blood of a dead man.
### Lowman’s Scheme of the Apocalypse

<table>
<thead>
<tr>
<th>Chap.</th>
<th>A.D.</th>
<th>Period IV</th>
<th></th>
<th>Period V</th>
<th></th>
<th>Period VI</th>
<th></th>
<th>Period VII</th>
<th></th>
<th>The Conclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>shed of the holy war to recover</td>
<td>and fountains; they become blood; 1371</td>
<td></td>
<td>sig...</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jerusalem from the Saracens.</td>
<td>signifying the bloody civil wars</td>
<td></td>
<td>signifying the long war in</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3.</td>
<td>between the Guelphs and the Ghibel...</td>
<td></td>
<td>Italy, Germany, France, and Spain,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>occasions by a long schism in the</td>
<td></td>
<td>occasioned by the Reformation, and the</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>papacy. Turks take Constantinople, and</td>
<td></td>
<td>confirmation of it by the principal states</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>put an end to the eastern empire.</td>
<td></td>
<td>of Europe, notwithstanding all opposition</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pestilential diseases occasioned</td>
<td></td>
<td>from the Pope, and in opposition to the</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>by intermitent heat.</td>
<td></td>
<td>papal authority.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>5.</td>
<td>Fifth vial poured on the seat of 1600</td>
<td>6.</td>
<td>Sixth vial poured on the river 1670</td>
<td>1600</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>the beast, or his throne; signifying 1600</td>
<td></td>
<td>Euphrates, makes way for the 1680</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>the Reformation, and the confirmation</td>
<td></td>
<td>kings of the East. This seems in</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>of it by the principal states of</td>
<td></td>
<td>the order of the prophecies to be</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Europe, notwithstanding all opposition</td>
<td></td>
<td>yet future; but may likely mean</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>from the Pope, and in opposition to the</td>
<td></td>
<td>some invasion of the Pope’s dominions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>papal authority.</td>
<td></td>
<td>from its eastern boundary, or the Adriatic.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Seventh vial poured on the air, 1850</td>
<td>7.</td>
<td>Seventh vial poured on the air, 1850</td>
<td>1850</td>
<td>1850</td>
<td>1850</td>
<td>1850</td>
<td>1850</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>the seat of Satan’s empire, describes</td>
<td></td>
<td>the utter ruin of this persecuting idolatrous Roman government,</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>the utter ruin of this persecuting</td>
<td></td>
<td>or mystical Babylon, at the</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Roman government, which should corrupt the church, and</td>
<td></td>
<td>end of this period.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>persecute the faithful, during this</td>
<td></td>
<td>(VII). Mentions an angel interpreter, who</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>period.</td>
<td></td>
<td>fully explains the character of this</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>VIII. Another angel sent from heaven to</td>
<td></td>
<td>idolatrous persecuting-power, which</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>confirm the utter and lasting destruction of this mystical Babylon,</td>
<td></td>
<td>should corrupt the church, and</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>as a punishment for her idolatrous corruptions and persecutions.</td>
<td></td>
<td>persecute the faithful, during this</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>XIX. Chorus of the heavenly church sings</td>
<td></td>
<td>period.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>the praise of God for his righteous judgments.</td>
<td></td>
<td>(VII). Mentions an angel interpreter, who</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>A vision of Christ leading an army out of heaven, strongly represents</td>
<td></td>
<td>fully explains the character of this</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>the certain accomplishment of this prophecy.</td>
<td></td>
<td>idolatrous persecuting-power, which</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Ver. 11. The general resurrection and final judgment; the everlasting destruction of the wicked.

XXI. 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 INEVITABLY
REVEALED THEREIN.

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 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 accompanied among men, teaching the purest truth, and making the most stupendous and beneficent miracles.

8. That this Divine Person, foretold by the prophets, and described by evangelists and apostles, is really and properly God; having, by the inspired writers, assigned to him every attribute essential to the Deity; being one with him who is called God, Jehovah, &c.

9. That he is also perfect man in consequence of his incarnation, and in that man or manhood dwelt all the fulness of the Godhead bodily; so that his nature is twofold—divine and human, or God manifested in the flesh.

10. That his human nature is derived from the blessed Virgin Mary, through the creative energy of the Holy Ghost; but his divine nature, because God, infinite and eternal, is uncreated, unoriginated, and unbegotten; which were otherwise, he could not be God in any proper sense of the word; but as he is God, the doctrine of the eternal Sonship must be false.

11. That, as he took upon him the nature of man, he died for the whole human race, without respect of persons; equally for all, and for every man.

12. That on the third day after his crucifixion and burial he rose from the dead; and after showing himself many days to his disciples and often, ascended to heaven, where, as God manifest in the flesh, he continues and shall continue to be the Mediator of the human race, till the consummation of all things.

13. That there is no salvation but through him; and that throughout the scriptures his passion and death are considered as expiatory, pardon and sal-
vation being obtained by the shedding of his blood.

14. That no human being since the fall either in or can have merit or worthiness of or by himself, and therefore has nothing to claim from God, but is at way of his mercy through Christ; therefore part of and every other blessing promised in the pope have will of God purchased by his sacrificial death, and as given to men, not on account of any thing they have done or suffered, or can do or suffer, but for his sin or through his merit alone.

15. That these blessings are received by faith, according to his promise, free of charge, not for works, nor for 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.""
Principles derived from the Sacred Writings.

by any necessitating influence either to do evil or god, but has it continually in his power to choose the life or death that is set before him; on which ground he is an accountable being, and answerable for his own actions; and on this ground also he is alone capable of being rewarded or punished.

23. That his free will is a necessary constituent of his rational soul, without which man must be a mere machine, either the sport of blind chance, or the mere patient of an irresistible necessity; and, consequently, not accountable for any acts to which he was irresistibly impelled.

24. That every human being has this freedom of will, with a sufficiency of light and power to direct its operations; and that this powerful light is not inherent in any man's nature, but is graciously bestowed by Him who is the true light that 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 immaterial and immortal, and can subsist independently of the body.

28. That there will be a general resurrection of the dead, both of the just and unjust; that the souls of both shall be reunited to their respective bodies; and that both will be immortal, and live eternally.

29. That there will be a day of judgment, after which all shall be punished or rewarded, according to the deeds done in the body; the wicked being sent to hell, and the righteous taken into heaven.

30. That these states of reward and punishment shall have no end, forasmuch as the time of probation or trial is for ever terminated, and the succeeding state must necessarily be fixed and unalterable.

31. That the origin of human salvation is found in the infinite philanthropy of God; and that on this principle the unconditional repugnance of any soul is absolutely impossible.

32. The Sacred Writings are a system of pure, unadulterated reason, proceeding from the immediate mind of God; in many places, it is true, astutely elevated beyond what the reason of man could have devised or found out, but in no case contrary to human reason. They are addressed, not to the passions, but to the reason of man; every command is urged with reasons of obedience, and every promise and threatening founded on the most evident reason and propriety. The whole, therefore, are to be rationally understood, and rationally interpreted. He who would discharge reason from this, its noblest province, is a friend in his heart to the antichristian maxim, "Ignorance is the mother of devotion." Revelation and reason go hand in hand: faith is the servant of the former, and the friend of the latter; while the Spirit of God, which gave the revelation, improves and exalts reason, and gives energy and effect to faith.

To conclude: the doctrines or principles which I have stated above, and defended in this work, I believe to be the truths of God. Those against which I have argued I believe to be either false or unproved. The doctrine which cannot stand the test of rational investigation cannot be true. The doctrines or principles already enumerated have stood this test; and those which shrink from such a test are not doctrines of divine revelation. We have gone too far when we have said, "Such and such doctrines should not be subjected to rational investigation, being doctrines of pure revelation." I know no such doctrine in the Bible. The doctrines of this book are doctrines of eternal reason, and they are revealed because they are such. Human reason could not have found them out; but when revealed, reason can both apprehend and comprehend them. It sees their perfect harmony among themselves, their agreement with the perfections of the divine nature, and their sovereign suitingness 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 present 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 profession 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: rest assured.

No man either can or should believe a doctrine that contradicts reason; but he may safely credit (in any thing that concerns the nature of God) what is above his reason, and even this may be a reason why he should believe it. I cannot comprehend the divine nature, therefore I adore it; if I could comprehend I could not adore, forasmuch as the nature or being which can be comprehended by my mind,
Principles derived from the Sacred Writings.

must be less than that by which it is comprehended, and therefore unworthy of its homage. The more knowledge increases, the more we shall see that reason and learning, sanctified by piety towards God, are the best interpreters of the sacred oracles.

O Thou, who dwellest between the cherubims, shine forth, and in thy light we shall see light!

I have but few words more to add at the conclusion of this long and severe work; one concerning myself:

'Από τον ξύλον χαρούντες αδελφά γεράκα, Οὕτως οί γραφοῦντες οἴκοι τῆς κυρίας φωτός.

Like travellers, when they see their native soil, Writers rejoice to terminate their toil.

And one to my readers:

Hic labor extremus, longarum hæc meta viarum.
Hinc me digressum ostris 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.

Adam Clarke

Millbrook, July 20th, 1817.

Finished correcting for a new edition, Jan. 9th, 1822.—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 Yonge, 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
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
a 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
reigns a sceptre or sceptre on which he stands is the word VRYHEYT, and round the shield, PRO PATRIA EUUSQUE
IBERTATE. In other sheets, a female figure with a helmet on her head and a sceptre in her hand,
show her a lion rampant, with a drawn sword in one paw, and a bundle of arrows in the other. Both
were either inclosed in a papyrus, and just before the sceptre are the words PRO PATRIA. On other
sheets, probably the right foil, there is a small circle or shield including a crown, and the letters G. R.

The Book of the Acts and the Epistle to the Romans are expressly declared to be from the Collation of
ancient manuscripts and the Apocalypse from some ancient manuscripts: 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 1634, by the Elzevir), appears to have been used by the
Levant collector, with which the MSS. mentioned above were collated. Many of the readings preferred
are preferred by Griechische, 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
name of George I.

Some part of the beginning appears to have been lost, as these Collations commence with Matt. xxiv. 2.

MATTHÆI.

e figure or figures under the head MSS. denote the number of Manuscripts in which the approved reading
was found by the unknown collector.

CAP. XXIV.

<table>
<thead>
<tr>
<th>MSS.</th>
<th>Ver. MSS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. μετα τεταρτήν, cum Vulg.</td>
<td>1. τις της σφετεν ως ἅπτειν, cum Vulg.</td>
</tr>
<tr>
<td>1. αλλ' σε εἶναι τὸ τέλος.</td>
<td>49. λεγεῖται in Text. cum MSS. 7 (εἰτε ἔι ἐκα. πτερν), cum Vulg.</td>
</tr>
<tr>
<td>2. καὶ οὐ αὐτοῖς ταῦτα ποιεῖν.</td>
<td>CAP. XXV.</td>
</tr>
<tr>
<td>1. μη εἰσιν ἔχοντες φιλοτητίαν, cum Vulg.</td>
<td>13. 3. non habent verba illa (σὺ γὰρ ἐντὸς τοῦ συ-</td>
</tr>
<tr>
<td>2. εἰσιν.</td>
<td>σμυρίνου εὐχαριστεῖν), cum Vulg.</td>
</tr>
<tr>
<td>4. εἰ μὴ ἐν παρθένῳ μονος, cum Vulg.</td>
<td>16. 1. καὶ εἰσιν ἤλλα ἄλλα, cum Vulg.</td>
</tr>
<tr>
<td>2191</td>
<td>2 U</td>
</tr>
</tbody>
</table>
VARIE LECTIONES.

CAP. XXVI.

3. 2. non legunt, edit o grammatne, cum Vulg.
26. 5. explausoribus elisione.
26. 2. ex beggingis, cum Vulg.
26. 1. rursus esti tu alio modo.
39. 6. et praedicitur merum.
46. ponatur in Tex. ut legunt MSS. 10 (e de predeicitur).
50. 4. et o poele, cum Vulg.
52. 1. en manu manu, cum Vulg.
59. 1. non legit, edit o predeicitur, cum Vulg.

CAP. XXVII.

Ver. MSS.
26. 1. est o scriptor ut scriptor.
26. 1. in Texto apponatur obelus ad verba illa, ina placat in rursum, de, ut inter eum finem verba; cum in MSS. 10 ut legunt.
59. 2. en in de, cum Vulg.
64. 3. non addunt, inutile, cum Vulg.

CAP. XXVIII.

2. 3. aucta de studia tuorum praeceps.

MARC. I.

Ver. MSS.
1. 18. 5. ex evente, non est in Vulg.
19. 1. non legunt (eo loco) cum Vulg.
24. 2. antemergendam, cum Vulg.
24. 1. non habet (eo loco) cum Vulg.
31. legatur in Tex. (e de auctor) ut MSS. in Vulg.
32. 2. ponunt tuentes.
32. 2. plono in, cum Vulg.
40. 1. si dolui est, autem praeceps, cum Vulg.

CAP. V.

1. 1. in evento, non est in Vulg.
3. 1. aucta de studia tuorum praeceps.
13. 1. ex evento, non est in Vulg.
13. 1. evento, cum Vulg.
20. ponunt in Tex. ut MSS. et legunt evento auctor.
14. 1. aucta de studia tuorum praeceps.
15. 1. aucta de studia tuorum praeceps.
18. 1. autem in auctor.
22. 1. non habet auctor cum Vulg.
23. 3. es nunc auctor, cum Vulg.
27. 1. in auctor, cum Vulg.
35. 1. aucta de studia tuorum praeceps.
38. 1. aucta de studia tuorum praeceps.

CAP. VI.

1. 1. et o poele.
2. 2. id est in Studia tuorum praeceps.
11. 1. denunt verba illa (rum pulchro more) inter eum, cum Vulg.
14. 1. et o praebere poele, cum Vulg.
15. ponunt in Tex. ut MSS. legunt (e de auctor).
18. 1. aucta de studia tuorum praeceps.
18. 1. et o praebere poele, cum Vulg.
18. 1. in auctor, cum Vulg.
21. ponunt in Tex. ut MSS. legunt (e de auctor).
23. 2. et o praebere poele.
VARIÆ LECTIONES.

9. ponatur in Tex. ut MSS. 10 legunt (σε προμένα).
10. οινατα δε εστορων, cum Vulg.
11. και οικους κατων εικοναν, cum Vulg.
12. non legit (και οικους κατων ανων) cum Vulg.
13. συμφωναι λεπτος, ις φασινον.
14. εις δεικτης ανων, cum Vulg.
15. εις ειδον ανων, cum Vulg.
16. non legit (εις ειδον ανων) cum Vulg.

CAP. VII.
1. εαυτους κατων ανων, cum Vulg.
2. αλλα ειδον χρησα, cum Vulg.
3. εαυτους κατων ανων, cum Vulg.
4. αναπληρουμενος εις τον εργον, cum Vulg.
5. οι άνθρωποι αυτοι την ρωμελησαν, cum Vulg.
6. ponatur in Textu, ut legunt MSS. 10 (και εις τον εργον).
7. οι άνθρωποι αυτοι την ρωμελησαν, cum Vulg.
8. non legit in Textu, sicut MSS. 10 legunt (το θυσιασθαι αυτοις εις τον εργον).
9. οι άνθρωποι αυτοι την ρωμελησαν, cum Vulg.
10. οι άνθρωποι αυτοι την ρωμελησαν, cum Vulg.

CAP. VIII.
1. και παλαιον εφον ανω, cum Vulg. (MS. 1 εφον ες εξωεις).
2. scirendum in Tex. ut legunt MSS. 7 (μεσοτά σημείο γεγονα).
3. εαυτον κατων λεγεσαν ανω, cum Vulg.
4. εαυτον κατων λεγεσαν ανω, cum Vulg.
5. εαυτον κατων λεγεσαν ανω, cum Vulg.
6. εαυτον κατων λεγεσαν ανω, cum Vulg.
7. εαυτον κατων λεγεσαν ανω, cum Vulg.

CAP. IX.
1. ponendum in Tex. ut legunt MSS. 10 (υποθέσα).
2. γραφεϊς γραφεϊς.
3. ponatur in Tex. ut legunt MSS. 10 (και εις εδέσα, εις) cum Vulg.
4. ανων, ις δεικτης.
5. διε τι άνθρωπος, cum Vulg.
6. του των εργον εις τους, cum Vulg.
7. non legit (και ακολουθον άνθρωπος).
8. εις του των εργον εις τους, cum Vulg.

CAP. X.
1. του των εργον εις τους, cum Leopoldo (MS. 1 εις εργον).

VAR. MSS.
6. ponatur in Tex. ut legunt MSS. 10 (και εις τους των εργον) cum Vulg.
7. γραφάμενοι εις.
21. non legit (οις των εργον) cum Vulg.
22. των βασιλευς μεταξυ, cum Vulg.
32. προευθυνε τους.
33. η τον Βασιλευς, cum Vulg.
34. εις ους εις εις, cum Vulg.
35. η εις εις εις, cum Vulg.
41. του άνθρωπος επερεας, cum Vulg.
46. δ ους Τιμουρ, MSS. 6 legunt Βασιλευς.
60. αναπληρουμενος φυις, cum Vulg.
62. ponatur in Tex. ut legunt MSS. 8 (και εις καινους των εργον) cum Vulg.

CAP. XI.
2. τυ δε εις ους εις, cum Vulg.
3. αναπληρουμενος παπται.
6. αναπληρουμενος παπται.
10. ἡ σωτηρία τον κυρίορ ήμών Δαβίδ.
11. τος εις τον εργον.
11. εαυτους κατων ανω, cum Vulg.
23. non legit (εις τους εργον) cum Vulg.

CAP. XII.
4. τους εν προσελκυστας, cum Vulg.
12. τους εν προσελκυστας, cum Vulg.
27. legendum in Tex. ut MSS. 10 habent (σε καινους τους άνθρωπους) cum Vulg.
29. τους εν προσελκυστας, cum Vulg.
31. τους εν προσελκυστας, cum Vulg.
32. ponendum in Tex. ut legunt MSS. 7 (ειςεις, η άνθρωπος) cum Vulg.
37. δ του εργον, cum Vulg.

CAP. XIII.
2. της του εργον.
3. εις τους ανων εις.
8. εις τους ανων εις.
11. τους εν προσελκυστας, cum Vulg.
22. ponendum in Tex. ut legunt MSS. 7 (ειςεις, η άνθρωπος) cum Vulg.
27. non habent (εις τους τους εργος) cum Vulg.
29. scirendum in Tex. ut legunt MSS. 9 (προσελκυστας).
29. non legunt, εις τους.
31. του του εργον εις, cum Vulg.
34. legendum in Tex. ut MSS. 10 (εις τους εργος) cum Vulg.
45. δυσανανίμως.
51. non legit (και σωτηρια) cum Vulg.
61. τους τους εργον, cum Vulg.
VARIÆ LECTIOES.

CAP. XV.

3. tollumendum e Texto. quod deest in MSS. 9.
   (anteo 2 eodem anteversum, cum Vulg.)

8. 1. eam anaphas α σολοχ, cum Vulg.

LUCÆ.

CAP. I.

17. scribatur in Texto, ut legunt MSS. 10
   (Kino).

18. 4. αγγελον εις εσται γενε.

35. scribatur in Texto, ut legunt MSS. 10 (επι
to γενναμαινον άγιον).

35. impressum cum Vulg. legunt, eam το γεννα-
   μενον εις εσται άγιον.

36. 1. eam autem anaphas α σολοχ, cum Vulg.

50. 1. εις τον καινων.

49. 1. μεταλα σεανος, cum Vulg.

50. 3. εις γενεας και γενεας. MSS. 1. εις γενεας και
gενεας.

51. 3. Διγνωσ.

54. tollendum e Texto vox Illa, quam MSS. 10
   non habent (παραπλησθων), cum Vulg.

56. 1. eam χριστον, cum Vulg.

75. 2. ταπας τας άνωτας άμως, cum Vulg.

CAP. II.

3. scribendum in Texto, ut legunt MSS. 10 legunt
   (εις φασιστέοντες φασεος).

12. 2. eam εισπρον εις απαργιω, cum Vulg.

15. 1. εαυτοις ελληνας προς, cum Vulg.

20. ponatur in Texto, ut legunt MSS. 10 (επι
   ευποροφανές).

21. 3. του πατριμου του καινων, cum Vulg.

22. scribatur in Texto, ut legunt MSS. 10 (του
   καινωμενον αυτων).

22. impressum cum Vulg. legunt (του καινωμενον
   αυτων).

40. 1. non addit (επικεφαλες) cum Vulg.

43. 1. eam χριστον εις γενεας αυτων, cum Vulg.

45. εαμ μη ερωτος εκτεταμαι εις Ιερουσαλημ,
   αναχειρουντες αυτων, cum Vulg.

CAP. III.

2. scribatur in Texto, ut est in MSS. 10, εως
   αργερων.

2. impressum cum Vulg. εις αργερων.

4. 1. deest vox (λεγοντως) cum Vulg.

18. 1. τη λυπη.

22. 1. non addit (λεγοντως) cum Vulg.

CAP. IV.

1. τη τυχου.

CAP. V.

2. 1. ακολουθον το δαυτων, cum Vulg.

6. 1. addit το δαυτων αυτων (αυτω με ενδια
   αναχειρουντες αυτων).

13. 3. non legunt (εν αυτω), cum Vulg.

19. 6. τας ευποροφανειας αυτων.

19. 6. μετασκοπους εκατον.

30. 2. eam των δικαιων των, cum Vulg.

36. 1. εις ιερου του του του καινων εγερει.

CAP. VI.

1. 1. non addit (ευποροφανειας).

1. 1. αυτων εκατον.

2. 1. αυτω με ενδια αναχειρουντες αυτων.

4. 1. εις ενεμοντος, εις απαραςειας.

10. 1. non addit (ενεμοντος) εις απαραςειας.

16. 1. εις ενεμοντος, εις απαραςειας.

23. 1. αυτωρας αμως.

26. 2. εις ενεμοντος, εις απαραςειας.

35. legendum in Texto, ut est in MSS. 10 (ιε
   ρους και ερωτας).

39. 1. πιστι εις και παραδελεω, cum Vulg.

CAP. VII.

4. 3. τη τυχου των, cum Vulg.

11. scribendum in Texto, ut est in MSS. 1 (οι
ein τη τυχου), cum Vulg.
VARIÆ LECTIONES.

Cap. VIII.
1. necesse sit esse, cum Vulg.
2. quod esse verum esse, cum Vulg.
3. necesse esse esse esse, cum Vulg.
4. cum verba illa (esse et esse esse) esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse esse ess
VARIAE LECTIOINES.

CAP. XIV.

Ver. MSS.
5. 2. sūs h. sav.
9. 1. ere, su du tautu t'au
15. 1. vagnati orum, cum Vulg.
21. 1. δ' ocula apergula, cum Vulg.
24. 4. addunt (vel deuent), velia gur osis elgato, elgin ὑπὲρ ἑλευτον.
28. 4. ε' ἄμεσω ἄμεσω, cum Vulg.
38. 1. all' ένα ἱδίουν, cum Vulg.

CAP. XV.

17. 1. λεψ δέλ απελνυσθε, cum Vulg.
21. 3. escus etr. eis, cum Vulg.
22. 1. t'ans oem, cum Vulg.
29. 3. να παντος αυτον, cum Vulg.

CAP. XVI.

4. 9. ὅσα μετατασθε. MSS. 1, ὅσα μετατασθε, cum Vulg.
6. 1. άσως καθες, cum Vulg.
15. scribendum in Tex. ut legunt MSS. 7 (ενεπτο του θεος).
15. 3. του θεου οτεν, cum Vulg.
18. 1. και δ' ἀπολαμβανει, cum Vulg.
22. 2. ὅτι ἐκείνης τ' αγαθον ου, cum Vulg.
26. 1. και ἐκενεν προς ἄμεσω, cum Vulg.

CAP. XVII.

4. 9. ακτογραφ λεγων.
7. 1. δ' εδεισεν τ' σου αγρον, cum Vulg.
7. 2. και αυτην εδεισε, cum Vulg.
12. 1. ois νικηταν πορθεν.
16. 1. αγοραστη τ' ἄμεσω.
22. scribendum in Tex. ut legunt MSS. 10 (ενεπτο του του θεος).
28. 1. ἐρως καθες εγραντο εν ταυτες, cum Vulg.
33. 2. ἄκουστει αυτων.
36. 9. δευτερον ιλλα: Ἡ' αγωνεν τ' αγρον, ἐνα ἤ και παραδεχονται, και α' τις αφησανται.
37. 2. ἦν τ' επτ' υφα.

CAP. XVIII.

1. 6. προσκυνησαν αυτως.
3. 4. και του θρόλου εν' χρονεσ, cum Vulg.
7. 1. την εκεινη τους βουστους.
7. 1. και μεριθρευεν εν' αυτος.
8. scribendum in Tex. ut legunt MSS. 10 (ὁ λεγων ὅτι), cum Vulg.
9. 1. και εξεκεινουσαν τους ταλλους.
14. 1. αυτου των εκεινου, cum Vulg.
15. 1. εκτεχναν αυτος, cum Vulg.
22. 1. και λιπους, cum Vulg.
25. 1. βαρβας δαλαν, cum Vulg.

CAP. XIX.

2. 1. σουμασε Ξαχευς, cum Vulg.
21/36

Ver. MSS.
4. ponendum in Tex. ut legunt MSS. 1 (ας προμοβας), cum Vulg.
15. ponendum in Tex. ut legunt MSS. 1 (ας προμοβας), cum Vulg.
23. ponendum in Tex. ut legunt MSS. 1 (ας προμοβας), cum Vulg.
34. 1. οτι δ' απελθη, δο δ' Καρας, cum Vulg.
46. 2. γερακαται, οτι αυτες μου, cum Vulg.

CAP. XX.

19. 4. και εκβολευσαν τους λαος εγνως γην, ας Vulg.
20. 4. αυτον λεγαν.
23. 3. δεινεν οτι δ' απελθην, και εκεν την οικη, δι.
28. 1. άντων γ', cum Vulg.
33. 3. τους αυτων εστα χυνη, cum Vulg.
35. 3. αυτης εκαμνονται.
46. 1. και τους εδεισεν.

CAP. XXI.

4. 3. post ιδικαν, addunt τανα λεγων: οχεων της ακονα, ακονα. Εν τις.
19. 1. στησθη της γυνας, cum Vulg.
26. 1. αποφυγοντων.
26. legendum in Tex. ut habet MSS. 10 (ας ανθρωπων την εκαμνον), cum της.
30. 1. οτι εγεντο τη ζωη, cum Vulg.

CAP. XXII.

6. 1. αυτου αν' εχον, cum Vulg.
16. 1. so μη δηγαν αυτο, cum Vulg.
18. 2. ο μη και απο του των αγωνον.
30. 6. Ει της τραπεζας μου, και ελαιου.
36. 2. σκουτον τη ιππου μου αν άγγειλε, Εν της.
45. 1. παρεκραςε το εκρυφω, cum Vulg.
47. 1. του δωσαν προκειν αυτος.
57. 2. εν' αυτων αρχευες.
55. 1. και στραταισονται, cum Vulg.
57. 4. δ' εν αρχοντε ληγων.
61. 2. σωτηρια συμβα, ανευρ.
60. 6. και αντιγκαι αυτον.
61. 1. και εν εκτοις.
59. 1. απο του των εστα, cum Vulg.

CAP. XXIII.

2. 5. το εδώδιμον, cum Vulg.
2. 1. και λεγοντα, cum Vulg.
5. 1. ει λεγεν χρονος, cum Vulg.
8. corrigendum mendem in Reg., et leg. ut MSS. 10, και φαίνετε τη εκαμνη.
14. 3. ας διακυστον τους λαον.
20. 1. προσφυγοντας αυτον, cum Vulg.
23. 1. δουλευειν τους και των αρχωνον, της της.
27. 1. εκεινους, cum Vulg.
32. 2. εκαμνονται και αυτον και, cum της.
44. 1. και την φην ὑπερ ὑπερ ετη.
46. 2. παραβαθαι της ετη, cum Vulg.
VARIE LECTIONES.

CAP. XXIV.

1. non est (ea autem est autem) cum Vulg.
2. est in eodem scriptoribus, cum Vulg.
3. scribendum in Tex. ut legunt MSS. 9 (αισθανόμενος, αυτος εις ἱππος), cum Vulg.
4. in υπολογία, λογος, cum Vulg.

JOANNIS.

CAP. I.

1. 6. οτι εις τον ολοκληρωματι.
2. 10. τον τον Βαθύσιον.
3. scribendum in Tex. ut legunt MSS. 10, μεθορυμνομενος Χριστου.
4. 1. αυτος πρωτος του, cum Vulg.

CAP. II.

1. 4. μετα ταυτα εστιν.
2. 17. 1. εστιν γαρ με, cum Vulg.
3. ponendum in Tex. ut legunt MSS. 10 (τοντο αληθευς και εστινως), cum Vulg.
4. 3. γνωστοι εις τουτα.

CAP. III.

1. 9. μετα Ιωαννου.

CAP. IV.

1. 9. εγω εις Χριστον, ὅτι.
3. 9. εις αυτην εις την Γοβλανια.
27. 1. και ελθώντες, ἐν, cum Vulg.
35. scribendum in Tex. ut legunt MSS. 8 (ὅτι εἰς γερομάχον), cum Vulg.
41. ponendum in Tex. ut MSS. 10 legunt (ἐστεναι δια του λόγου αυτου).
42. 1. 1. ἐστιν εστιν, cum Vulg.
47. oorrigendus error in Regia, ut legitur (και εστιν εστιν αυτου των οικω) cum MSS. 10, et Vulg.

CAP. V.

2. 1. Ἀδριατικος Βελδαλυ, cum Vulg.
4. 1. συγγελας γαρ Κυριου, cum Vulg.
5. 1. εις τον αυτον, cum Vulg.
6. 1. non additis, εστερος, cum Vulg.

CAP. VI.

2. 0. αυτοτροφοις εις αυτος, ἀνδρας.
1. 1. ελατην εις τον αρχην ἡ ἱππος, και εσπερι- ματος εις τοις ανακλεαῖοις, cum Vulg.
4. 1. ἐν ενεγκυμονα.
5. 4. βασιλεια, ανδρας.
2. 1. ἐστιν, ἐν πλαγιας, cum Vulg.
2. 1. non legit verba illa (σινος, και ἐν εἴνας) (ἢ μαθητευ τον), cum Vulg.
VARIA LECTIONES.

V. MSS.
21. 1. εις ξηγήσθη με, και συς θρήνησε με, και εις τη γή.
23. 1. και ελογεν αυτον' ὢνας, κυμ Valg.
30. 1. γιντα λαλοι εις του κυριου, κυμ Valg.
42. 1. scribendum in Textu, ut legunt MSS. 7 (εντοι ων αυτον' ὢς ἀντέχεται), κυμ Valg.
53. 1. scribendum in Textu, ut legunt MSS. 7 (τινα εις αυτον' ὢνας) κυμ Valg.
57. 1. τατηρίσεται τη.
59. 1. εμιστίθα εις ποστερα νοβη (διάλαθε δια μενου αυτον', και παρευχον οὗνα) κυμ Valg.

CAP. IX.
9. 1. αλλα δι' αυτη, αλλ' ὢνας αυτον' εστι, κυμ Valg.
11. 1. ὅ ανθρωπος λεγομεν, κυμ Valg.
16. 1. και ερετήρια αυτη εν αυτος.
22. 1. αυτον' αυτον', εις ερημο πεθανε, κυμ Valg.
23. 1. pontendum in Textu, ut legunt MSS. 10 (ἀλλοδοροντας αυτον' )
24. 1. in impressis et Valg. Lat. legistus, ἀλλοδοροντας αυτον'

CAP. X.
8. 4. αιτητε δεν ονειδο προ ἐρωτε ελεηται.
14. 1. και γινομαι τα ρα, και γενοισες με εις τη, κυμ Valg.
31. 1. ὅτι εγν εις, δει εστι, κυμ Valg.
35. 1. εργα εις την Πατρα, κυμ Valg.
39. 1. εις των χωρων αυτων', κυμ Valg.

CAP. XI.
19. 1. pontendum in Textu, ut legunt MSS. 10 (προς της περι Μεσθεν και).
31. 1. δοταντε, ὅτι ὑπατει.
41. 1. non legit (οτι τη θεσηνας εξαιρετος) κυμ Valg.
44. 1. scribendum in Textu, ut legunt MSS. 9 (και διαπερνημεν εις την)
45. 1. και Valg. Lat. legistus, διαπερνημεν αυτον'

CAP. XII.
8. 1. δισκευον.
6. 1. εχων τα διδακτην εξαιρετο, κυμ Valg.
7. 1. λαντα εις την ἠμεραν του εναποθεμενου κυριου και της αυτου, κυμ Valg.
19. 1. ὅτι σω καλει σων, κυμ Valg.
31. 1. pontendum in Textu, ut legunt MSS. 10, την ερωτη εν τω εναποθεμενου.
33. 1. impresset et Valg. Lat. legunt, του κυριου, nec addunt tounous.
35. 1. το φατεν εις ὦμοι εστι, κυμ Valg.
47. 1. των ρωματων, και μη φαλαιν, κυμ Valg.

CAP. XIII.
2. 1. ας την καλωδη, λαντα παραδει αυτου, εκαστην εκαστην, κυμ Valg.
24. 1. Ἀριμον Πατρος, και λεγει αυτη, της της, των των, της των λεγον.
25. 5. ευνοονιν ευνοοται εις το γονεω.
31. 1. ας σω εσχατη, κυμ Valg.
2138

V. MSS.
2. 1. ὅτι ποιμαι, κυμ Valg.
12. 1. προς της Πατρας εκαστην, κυμ Valg.
17. 1. ὅτι σω καλει, και της των λεγον.
22. 1. και της γης, κυμ Valg.
28. 1. εχωντα σε, ὅτι παραδειν προς την λεγον ὅτι ὅτι την Πατρα, και κυμ Valg.

CAP. XIV.
6. 2. και εν εντοι αυτου, κυμ Valg.
8. 3. και γινοτα ερωτε κυριου, κυμ Valg.
11. 1. ζω εις ὅμοι, κυμ Valg.
13. 1. ἡ σω της της της ερωτε.
14. 1. ὅ της εντοι αυτου, κυμ Valg.
20. 1. των λεγεν αυτον', και εις, κυμ Valg.

CAP. XV.
3. 1. legendum in Textu, ut legunt MSS. 10 (και λαντα αντεχεται, ὅτι εις), κυμ Valg.
3. 1. impresso censum Valg. Lat. legunt, ποιμαινων ὅτι, κυμ Valg.
9. 1. τα εις εντοινεον εν τω, κυμ Valg.
10. 1. προς την Πατρας εκαστην, κυμ Valg.
23. 1. ας της αναφερεν την Πατρας, εις εντοι.
23. 1. εις ερωτε εις, κυμ Valg.
17. 1. εις την εναποθεμεν εις, κυμ Valg.

CAP. XVII.
1. 1. ἐνα τως της δοξας αυτον', κυμ Valg.
2. 1. εν την αναφερεν της, ὅ εκαστην κυμ.
3. 1. και εις ερωτε εις, κυμ Valg.
17. 1. εις την ἀληθειαν εις, κυμ Valg.

CAP. XVIII.
2. 4. συνήξηται και εις της εντοι.
6. 2. αυτου, εις και, κυμ Valg.
11. 6. την καθημεριν ας της της.
14. 1. ανθρωπος ανθρωπον σω ου της λαμν, και Valg.
15. 1. και αλλα αλεξουν.
18. 1. χρη εις και της Πατρος μετα αυτους λεγεν ας, και και Valg.
20. 1. scribendum in Text. ut legunt MSS. 10 (εν εντοινεον και εις της της).
22. 1. πραγματεια εις και εντοι, κυμ Valg.
29. 1. ᾠ Πατρος εις αυτους εις, και και Valg.
40. 1. λεγομεναι εν τη Πατρος.

CAP. XIX.
3. 1. εγγονον της αυτου εις, και ελῃνον, και εις και Valg.
11. 1. ευέραν κατ' ερωτε, εις.
11. 1. ὅ παραδειν με ας, και και Valg.
18. 2. των των λεγον.
18. 1. ας και ερωτηβολει λεγενχαι, ερωτε.
27. 1. legendum in Text. ut legunt MSS. 8 (οδηγη εις μετα στοιχεια ας της της), και της της.
24. 1. μετα μετανιωσον των λεγεντεων, και Valg.
31. 1. εσχατον την ανωθεν.
VARIAE LECTIONES.

Vet. MSS.
31. 1. ina etiam usque, cum Vulg.
32. 5. in scribendo autem.
33. 2. non de tanta quoque, cum Vulg.
34. 1. alioque eorum.

CAP. XX.
14. 2. tanta enim est Steph., cum Vulg.

CAP. XXI.
1. 1. tunc mactatas autem in loc.
3. 1. eis est Steph., cum Vulg.
6. 1. clementer egam, cum Vulg.
13. 1. et erat Steph., cum Vulg.
15. 1. Xiphon Steph., cum Vulg.
25. 1. egressi est Steph., cum Vulg.

ACTA APOSTOLORUM.
Ex Collectione Codicum Manuscriptorum VIII. antiquorum.

CAP. I.
1. 2. 3. in scribendo autem in loc.
3. 1. etiam Steph., cum Vulg.
6. 1. eis est Steph., cum Vulg.
12. 1. omnis narravit Steph., cum Vulg.
13. 1. et Steph., cum Vulg.
14. 1. et Steph., cum Vulg.
15. 1. Steph., cum Vulg.
27. 1. Steph., cum Vulg.
32. 1. Steph., cum Vulg.

CAP. II.
7. 1. expers aut Steph., cum Vulg.
15. 1. non addit (et eis 8. ore eam eam Steph., cum Vulg.
30. 1. Steph., cum Vulg.
30. 1. Steph., cum Vulg.

CAP. III.
1. 1. Steph., cum Vulg.
3. 1. Steph., cum Vulg.
3. 1. Steph., cum Vulg.
7. 1. Steph., cum Vulg.

CAP. IV.
2. 3. in scribendo autem in loc.
9. 1. etiam Steph., cum Vulg.
6. 1. eis est Steph., cum Vulg.
12. 1. omnis narravit Steph., cum Vulg.
13. 1. et Steph., cum Vulg.
14. 1. et Steph., cum Vulg.
32. 1. Steph., cum Vulg.
32. 1. Steph., cum Vulg.

CAP. V.
1. 1. Steph., cum Vulg.
12. 1. Steph., cum Vulg.
15. 1. Steph., cum Vulg.
23. 1. Steph., cum Vulg.
32. 1. Steph., cum Vulg.
32. 1. Steph., cum Vulg.
32. 1. Steph., cum Vulg.

CAP. VI.
1. 1. Steph., cum Vulg.
7. 1. Steph., cum Vulg.
VARIÆ LECTIONES.

CAP. VII

11. 1. siq' Ægynno eis Xocran eis, cum Vulg.

12. 1. eis eis re eis en eis.

13. 1. Ægynno eis Ægynno eis, cum Vulg.

14. 1. Ægynno eis Ægynno eis, cum Vulg.

21. 1. Ægynno eis Ægynno eis, cum Vulg.

26. 1. Ægynno eis Ægynno eis, cum Vulg.

30. 1. Ægynno eis Ægynno eis, cum Vulg.

31. 1. Ægynno eis Ægynno eis, cum Vulg.

CAP. VIII

1. 6. Ægynno eis Ægynno eis, MSS. 2, eis Ægynno eis, cum Vulg.

10. 1. Ægynno eis Ægynno eis, cum Vulg.

13. 1. Ægynno eis Ægynno eis, cum Vulg.

25. 1. Ægynno eis Ægynno eis, cum Vulg.

26. 1. Ægynno eis Ægynno eis, cum Vulg.

37. 1. Ægynno eis Ægynno eis, cum Vulg.

CAP. IX

5. 1. Ægynno eis Ægynno eis, cum Vulg.

5. 6. Ægynno eis Ægynno eis, cum Vulg.

CAP. X

12. 1. Ægynno eis Ægynno eis, cum Vulg.

50. 1. Ægynno eis Ægynno eis, cum Vulg.

21. 1. Ægynno eis Ægynno eis, cum Vulg.

2140
VARiae lectiones.

29.  expugnanda o. Tex. verba hanc, qua in
nulla MSS. leguntur (et quos quibus gignit
etiam gignit, idemque eis), cum
Vulg.

30.  scribendum in Tex. ut MSS. 7 (1
praehat),
cum Vulg.


32.  idem in Antioch. cum Vulg.

33.  praesสัปดาห์ ex eis, cum Vulg.

34.  eis, cum Vulg.

35.  in eis, cum Vulg.

36.  in eis, cum Vulg.

37.  in eis, cum Vulg.

CAP. XVI.

1.  legendum in Tex. ut MSS. 8 (et quos
magnas esse vel esse), cum Vulg.

2.  idem in MSS. 8 (et quos
magnas esse vel esse), cum Vulg.

3.  idem in MSS. 8 (et quos
magnas esse vel esse), cum Vulg.

4.  idem in MSS. 8 (et quos
magnas esse vel esse), cum Vulg.

5.  idem in MSS. 8 (et quos
magnas esse vel esse), cum Vulg.

6.  idem in MSS. 8 (et quos
magnas esse vel esse), cum Vulg.

7.  idem in MSS. 8 (et quos
magnas esse vel esse), cum Vulg.

8.  idem in MSS. 8 (et quos
magnas esse vel esse), cum Vulg.

9.  idem in MSS. 8 (et quos
magnas esse vel esse), cum Vulg.

10. idem in MSS. 8 (et quos
magnas esse vel esse), cum Vulg.

11. idem in MSS. 8 (et quos
magnas esse vel esse), cum Vulg.

CAP. XVII.

2.  idem in MSS. 8 (et quos
magnas esse vel esse), cum Vulg.

3.  idem in MSS. 8 (et quos
magnas esse vel esse), cum Vulg.

4.  idem in MSS. 8 (et quos
magnas esse vel esse), cum Vulg.

5.  idem in MSS. 8 (et quos
magnas esse vel esse), cum Vulg.
VARLE LECTIONES.

1. * omittit de evangel. cum Vulg.
2. * errat in prim. cum Vulg.
3. * omittit de evangel. cum Vulg.
4.  * omittit de evangel. cum Vulg.
5.  * omittit de evangel. cum Vulg.

CAP. XIX.

1. * errat in prim. &c. ut ver. 2. ete de prae. cum Vulg.
2.  * omittit de evangel. cum Vulg.
3.  * omittit de evangel. cum Vulg.
4.  * omittit de evangel. cum Vulg.
5.  * omittit de evangel. cum Vulg.
7.  * omittit de evangel. cum Vulg.
8.  * omittit de evangel. cum Vulg.
10.  * omittit de evangel. cum Vulg.
11.  * omittit de evangel. cum Vulg.
12.  * omittit de evangel. cum Vulg.
15.  * omittit de evangel. cum Vulg.
17.  * omittit de evangel. cum Vulg.
18.  * omittit de evangel. cum Vulg.
19.  * omittit de evangel. cum Vulg.
20.  * omittit de evangel. cum Vulg.
22.  * omittit de evangel. cum Vulg.
23.  * omittit de evangel. cum Vulg.
24.  * omittit de evangel. cum Vulg.
25.  * omittit de evangel. cum Vulg.
27.  * omittit de evangel. cum Vulg.
28.  * omittit de evangel. cum Vulg.
29.  * omittit de evangel. cum Vulg.
30.  * omittit de evangel. cum Vulg.
31.  * omittit de evangel. cum Vulg.
32.  * omittit de evangel. cum Vulg.
33.  * omittit de evangel. cum Vulg.
34.  * omittit de evangel. cum Vulg.
35.  * omittit de evangel. cum Vulg.
36.  * omittit de evangel. cum Vulg.
37.  * omittit de evangel. cum Vulg.
38.  * omittit de evangel. cum Vulg.
40.  * omittit de evangel. cum Vulg.
41.  * omittit de evangel. cum Vulg.
42.  * omittit de evangel. cum Vulg.
43.  * omittit de evangel. cum Vulg.
44.  * omittit de evangel. cum Vulg.
45.  * omittit de evangel. cum Vulg.
46.  * omittit de evangel. cum Vulg.
47.  * omittit de evangel. cum Vulg.
48.  * omittit de evangel. cum Vulg.
49.  * omittit de evangel. cum Vulg.
50.  * omittit de evangel. cum Vulg.
51.  * omittit de evangel. cum Vulg.
52.  * omittit de evangel. cum Vulg.
53.  * omittit de evangel. cum Vulg.
VARiae lectiones.

VARiae lectiones.

22. contingendum in Regia mendum, et legen-
dum (μελετάς αθώλου του θανάτου), cum Vulg.
23. 1. aequitas eunclios dieceous, cum Vulg.
27. 2. κατελήφθης, cum Vulg.
28. 2. μεταξίζων τε εκ παντών, cum Vulg.
29. 2. ἡ τούτων έστω συν, εἰς τούτων, εἰς.
30. 2. ἀναγγελεῖς εἰ καί εἰκότων, εἰς Vulg.

CAP. XXIV.

1. 3. μετά προσεχτησιν τινών καί φύτων, cum Vulg.
3. 2. εἰς διάθησιν γνωρίσιν, cum Vulg.
5. 2. αὐτοίς εἰς, cum Vulg.
7. 3. μετά πᾶλλον διὰ των χειρῶν ἡμῶν αὑτο-

\[\text{CAP. XXVI.}\]

8. 3. 1. καὶ ζητημάτων επισταμένοις.
9. 3. 5. δομάς, παραδοχής, cum Vulg.
10. 3. ἠκολούθειν ἵνα λουθάμην, Βασίλεια, cum Vulg.
9. 4. καταρτίας ἡμῶν εἰκονικός, cum Vulg.
11. 4. εἰς τούτων καὶ τῶν αυτῶν, cum Vulg.
13. 4. κατά τούτων τε εἰς, cum Vulg.
14. 4. ἡ δὲ καρδία τούτων ἔγγον τιμήν, cum Vulg.
16. 4. ἡ ἀναγκαῖον μετανοιαί.
17. 4. 1. καὶ συλλαβόμενος με αὐτα ἐν τῷ ἴμοι.
22. scribendum in Textu ut legitur in MSS. 5 (καὶ τούτων αὐθηρίως δια πάντων, cum Vulg.
19. 3. τινῶς τε ἐν τῷ Ἁρω, cum Vulg.
20. 3. scribendum in Textu ut MSS. 5 (οἷς εἶδο
22. 2. συνέβαλεν δε αὐτῶς τὴν σφαλμα, καθὼς, cum Vulg.
23. 2. γραφθέναι αὐτὸς, cum Vulg.
24. 2. ὁ γὰρ ἄγιος, εἰς, cum Vulg.
26. 2. non legitur (ὅπως λέγεται αὐτὸς), cum Vulg.

CAP. XXV.

2. 5. Λειτουργία.
2. 3. μελλόντι πληθύς, cum Vulg.
3. scribendum in Textu ut MSS. 7 (τοῖς ἐπὶ ἐπὶ).
5. 5. συγκεκριμένοις μὲ βασιλεία.
12. scribendum in Textu ut MSS. 8 (δοκεῖν ἀπεργεῖν εἰς ἔκτος), cum Vulg.
21. 3. 1. τοῦ κατοικίαν τῶν τινών.
34. scribendum in Textu ut MSS. 8 (ἀναφέροντος).
16. 3. 1. καὶ ἐναρξάμενοι τούτων αὐτῶν, cum Vulg.
28. 3. 1. δὲ τοῖς ἀναφέροντος, τοῦ ἐναρχής, cum Vulg.
43. scribendum in Textu ut MSS. 8 (αὐτοῦ κατοικίαν).

CAP. XXVII.

1. 1. τοῖς εἰσφερομένους, ὅτε, cum Vulg.
3. 1. φημίνας τὸ πλῆθος, cum Vulg.
4. 1. καθήμενος τοῦ θεοῦ αὐτοῦ, cum Vulg.
16. 1. οὕτως ὑπνούων ὡς Ἐρμήνευτη τοῦ Πάσχα μετὰ κατὰ Ἰωάννου, ἢ, cum Vulg.
17. 2. ἐναποκλίνομεν αὐτῶν τοὺς ἐναντίως.
21. 2. τοῦτο τοῦ εἷμας τοῦ ναοῦ, cum Vulg.
29. scribendum in Textu ut legitur MSS. 7 (ἐν 

1. 1. ἡ κατὰ τούτων ἐτησίως.

1. 1. εἰς τὴν περὶ τούτων ἐτησίως.
CAP. I.

4. 1. 1. τον προμαχοντά, cum Vulg.
15. scribendum in Textu ut legunt MSS. 9 (σχετικά και εν ιμώ), cum Vulg.
16. 1. το εναγγελίον ἅναρκτος γαρ, cum Vulg.
16. 1. Ισεραίας τι καὶ ἰδελείας.
24. 1. ἢ παραδίκαιον αὐτοῦ, cum Vulg.
32. 2. τον Θεόν εὐπρεπῶς εἰργάζεται.
32. 1. ἢ μετάντων αὐτῷ οὖν ἄλλα καὶ συνεδρίαιντος τοῦ.

CAP. II.

2. 1. ἄλλος γὰρ, ὡς ὅτι, cum Vulg.
5. 1. καὶ αὐτολογιῶς διακαταργῶς τοῦ Θεοῦ, cum Vulg.
7. scribendum in Textu ut MSS. 9 (καὶ οἴδατον ἡμῖν).
17. 2. οὐ δὲ εἰς Ισραηλίας, cum Vulg.
17. corrigendum in Regia mendem, et scribendum ut MSS. 6, et pugnare in Θεῷ.

CAP. III.

19. 2. κρατῶν μὲν εἰς εἰσόδῳ, cum Vulg.
10. 1. δὲ σὺν τοῖς διάκονοι, cum Vulg.
28. 1. λαβοῦσα μεν ἐν τῷ, cum Vulg.

CAP. IV.

16. 1. τὸ ἄνωτέροις σφαλματώμενος, cum Vulg.

CAP. V.

2. 1. συνεχομένως ἡς ταῖς χεραῖς ταυτῶν.
6. 1. οὖν Χριστὸς αὐτῶν ἐκκλησία.
11. 4. ἀλλὰ καὶ εἰσερχόμεθα εἰς τὸν, cum Vulg.

CAP. VI.

12. 2. ἢ σὺν τῇ ὑπερασπισίν τός εὐθυμίας αὐτοῦ, cum Vulg.
17. legendum in Textu ut MSS. 7 (ὑπερασπισίν δὲ εἰς εὐθυμίας), cum Vulg.

CAP. VII.

4. 1. ἢ σὺν τῇ γενεάς ἡ ἡμᾶς ἱδρυν τιν εἰς, cum Vulg.
7. 6. οὑράνιος; ὡς τῶν ἡμῶν, cum Vulg.
9. scribendum in Text. ut MSS. 9 (ὡς ὑμῶν ἄκτωρος ἐκεῖνος), cum Vulg.
20. 4. οὐ καὶ οὐ δέναι, τοιαύτα τούτα, cum Vulg.
22. 1. τὴν νομον τοῦ νοστος κατανάλωσα.
25. 1. χειρὶς τρεῖς δὲ ἤκοψεν Χριστὸν.
23. 1. χειρὶς τε καὶ σιμφορά.

CAP. VIII.

6. scribendum in Text. ut MSS. 8 (ὡς ὑμαις ἀρχαῖος).
11. scribendum in Textu ut MSS. 7 (διὰ τοῦ}

CAP. IX.

19. 4. 1. καὶ ἡ διάδοσις, cum Vulg.
23. 1. θεία γνώσις τῆς θείας καταφθέγματος, cum Vulg.
23. scribendum in Text. ut MSS. 8 (τις ὄντως ἐπιφορέως Θείας), cum Vulg.
32. 1. αλλὰ ὡς ἐκ εὐρυτοῦ παρεκφήνων γαρ, καὶ Vulg.

CAP. X.

1. 1. ἐκεῖνοι αὐτῶνὡς συνεχῶς, cum Vulg.
3. 1. καὶ τοῦ ἄλλου ἐπιφορής στΡής, cum Vulg.
5. 1. ἐκεῖνοι εἰς αὐτῶν, cum Vulg.
8. 1. ἀλλὰ τί λέγει ἢ Γραφὴ; Κύριε ἡ ἡμῶν.
11. scribendum in Text. ut MSS. 8 (ἡ Ὑπότροχος Ιεροσολύμων), cum Vulg.
17. 1. ἢ δα βαθικός, Χριστός, cum Vulg.

CAP. XI.

1. 1. κατα τοῦ Ἰσραήλ. Χριστός, τοις, cum Vulg.
3. 1. τοὺς δικαστηρίους τοὺς κατανέμει, cum Vulg.
6. 1. καὶ εἰ εὐρυτοῦ παρεκφήνων χειρὶς τε εἰς τὴν ὑπερασπίσιν τοῦ χειρὸς.

CAP. XII.

20. 1. αλλὰ εἰπεῖ πῶς ἤ εἴρη, cum Vulg.

CAP. XIII.

1. 1. αἰ τοῦτο ὑπὲρ τοῦ Θεοῦ εὐχόμενος, cum Vulg.
3. 1. φίλοι τῷ αὐτῷ εὐχόμενος, ἡμῖν τῇ εὐχῷ.
9. scribendum in Text. ut MSS. 7 (το ὑπὲρ εὐχόμενος, καὶ ἐκαπνίζονος, τον Ιερουσαλημ, τον Ἁγίον Ιησοῦς, τον ευφρονίζονος), cum Vulg.
10. scribendum in Text. ut MSS. 7 (ὡς ἐκαπνίζειται).
11. scribendum in Text. ut MSS. 8 (ὡς ἐκαπνίζονος), cum Vulg.

CAP. XIV.

6. 1. καὶ εἰς φως ὑπὲρ τοῦ χριστιανόν οὐ κακοῦ, cum Vulg.
VARIA LECTIONES.

CAP. XV.

4. 1. δει γαρ εγραφθα, παντα ης την ζωητην διδασκαλιαν εγραψε.
  2. λεγει γαρ, cum Vulg.
  3. και εις θιναν ζωην, cum Vulg.
  4. αναλαμβανειν ζωην, cum Vulg.
  5. των αυτων γενετων, cum Vulg.
  6. ου γαρ τηλαμεν τη λαλησι, cum Vulg.

CAP. XVI.

3. 1. δει των λογων του Χριστου, cum Vulg.
  2. αποκαθιστην τα παιδια του Χριστου, cum Vulg.

EPIST. I. AD CORINTHIOS.

CAP. I.

9. 1. του δε κυριου ιησου θεου, cum Vulg.
  2. σωτηριος αυτος, cum Vulg.

CAP. II.

2. 1. ου των μεταρρυθμων του θεου.
  2. και εν την ζωην, cum Vulg.
  3. ουκ εν τω σωματι, και ελησυναι δια του θεου.

CAP. III.

3. 1. και εις υμας σωθην εστι, cum Vulg.
  2. και καθε καθε υμας, cum Vulg.
  3. ουκ εδωκαν τη ζωην, και ενδυματος, δια του θεου.

CAP. IV.

6. 1. ου γαρ η γη πασης, cum Vulg.
  2. των εις την Χριστου θεου, cum Vulg.

CAP. V.

1. 1. ως εις τον θεον, δια του, cum Vulg.
  2. ην αριθμος, cum Vulg.
  3. γενετον απο του τοιουτου, cum Vulg.
  4. εν σαρκι και σαρκι, cum Vulg.
  5. και ανθρωπος σωθης, cum Vulg.
  6. σωσαν εαυτους, και ενδυματος, cum Vulg.

CAP. VI.

2. 1. ουν ες θεον υμεν παντα, cum Vulg.
  2. ουν, cum Vulg., idem MSS., εκεινος.

CAP. VII.

3. 1. ουν υμες και εν σωματει και εν θεοι, cum Vulg.
  2. η ποιησει την ζωην, και ενθαρνοντας, και μετασυνεταις, εκεινος.
  3. δει την ενθαρνοντας και και ενθαρνοντας, cum Vulg.
  4. εν την ζωην, cum Vulg.
  5. γαρ υμες και ενθαρνοντας, και ενθαρνοντας, και μετασυνεταις, εκεινος.

CAP. VIII.

4. 1. και εις τον θεον, και εν θεον, και εν θεον, cum Vulg.
  2. την ανικητην την εις τον θεον, cum Vulg.
  3. η την ανικητην την εις τον θεον, cum Vulg.

CAP. IX.

8. 1. της ενθαρνοντας και και ενθαρνοντας, cum Vulg.
VARIE LECTIONES.

VER. MSS.
10. 1. ex ἑαυτῷ τοιαύτῳ τῷ ἄμφισθεν, cum Vulg.
13. 1. τοῦ τοῦ θεοῦ καθολικοῦ, cum Vulg.
18. 1. τοῦ κυρίου, ὡς ἐκ μετανοεῖ, cum Vulg.
21. 2. τῶν ἐν πάσην ἐν τῷ οὐρανῷ, ὅπως ἐν τῷ θεῷ, ἢ ἐπὶ τὸν θεὸν, ἢ ὡς τὸν θεόν, cum Vulg.
23. 2. μακρὰ ἐπὶ τὸν θεόν ὑμᾶς, cum Vulg.

CAP. X.
7. scribendum in Text. ut MSS. 8 (ὁ λοις προτέρους καὶ πιστούν).
11. 2. πᾶσα τοῖς εἰς τὸν θεόν, cum Vulg.
13. 3. ἐνωπίως καὶ ἰδιώς, ὡς καὶ.
16. 1. τοῦ πατρὸς τῆς κυριαρχίας,
16. 1. ἡν ἑνὸς ἐπὶ τοῦ Χριστοῦ στίχος;
18. 1. ἐν ἡμῖν ἐν τῇ κυριαρχίᾳ τοῦ Χριστοῦ μεταμαχομαι.
20. 1. οὔτε ἡμῖν ἐν τῇ κυριαρχίᾳ, οὔτε ἡμῖν ἐν τῇ εἰρήνῃ, cum Vulg.
28. 1. τοὺς ξυστοὺς εἰρήνην.
28. 1. ποιοῦ ἐκ τοῦ ἀνεκπληρείται, cum Vulg.
30. legendum in Text. ut MSS. 8 (εἰ ἐν τῷ χρυσίῳ), cum Vulg.

CAP. XI.
4. 1. καλομάρας κατὰ σειράνας ἔχον.
13. 1. εν υἱῷ ἡμῶν ἡ ἀπελευθέρωσις, cum Vulg.
22. 1. εἰς τοὺς ἠμᾶς τῷ τάγματι, cum Vulg.
25. 1. καὶ τὸ πολεμικὸ πόλεμον, cum Vulg.
31. 1. καὶ ἐν τόπω, cum Vulg.

CAP. XII.
2. 1. διὰ καθολικοὶ ἄγνωστος, cum Vulg.
3. 1. αὐτοῦ τῆς ἀνθρώπους, καὶ διὸν, καὶ χρησίμονος, cum Vulg.
9. 1. ἤταν κατὰ τὸν θεὸν, cum Vulg. καὶ, ἐπιμελείς εἰς ἐν τούτῳ ἔτειν, cum Vulg.
13. 1. εἰς τὸ πρὸς ὑπομονήν ἡ ἐνημέρωσις, cum Vulg.
24. 1. τῷ ὑπομονημένῳ τῷ περιστρέφειν δους.
31. 1. τὸ χαρακτῆρα τοῖς ρέμασις.

CAP. XIII.
4. 1. χάριν ἐχον εὑρείς, εἰς ἐντολήν, cum Vulg.
5. scribendum in Text. ut MSS. 7 (εἰς τοὺς ἀνελθόντας).

VER. MSS.
5. scribendum in Text. ut MSS. 8 (ὁ λαοῖς θεοῦ).
8. 1. τῆς γενεσίας, εἰς τῷ ἄνω, cum Vulg.
12. 1. εἰς τὸν φωνῆς, εἰς τῷ φωνῆς, cum Vulg.
13. 2. εἰς τοὺς κυρίαν κυρίας, MS. 1, εἰς καὶ τοὺς κυρίαν κυρίας.

EPIST. AD II. CORINTHIOS.

CAP. I.

VER. MSS.
5. scribendum in Text. ut MSS. 8 (ὁ λαοῖς θεοῦ).
8. 1. τῆς γενεσίας, εἰς τῷ ἄνω, cum Vulg.
12. 1. εἰς τὸν φωνῆς, εἰς τῷ φωνῆς, cum Vulg.
13. 2. εἰς τοὺς κυρίαν κυρίας, MS. 1, εἰς καὶ τοὺς κυρίαν κυρίας.

VER. MSS.
16. scribendum in Text. ut MSS. 6 (ὁ λαοῖς θεοῦ).
17. 2. τοῦτο καὶ διὰ τοὺς ἀνθρώπους, cum Vulg.
18. 1. ἰδίως ἄγαν ἕρατο εἰς τὸν θεὸν, cum Vulg.
20. 1. εἰς τὸν φωνῆς, εἰς τῷ φωνῆς, MS. 1, εἰς καὶ τοὺς κυρίαν κυρίας, cum Vulg.
<table>
<thead>
<tr>
<th>CAP. II.</th>
<th>CAP. III.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. legendum in Tex. ut MSS. 8 (τω μεθόδων λεγοντες σεβαστοι”),</td>
<td>1. προς ὁμως ὧν ἂν ὑπάρχῃ ποιησις, cum Vulg.</td>
</tr>
<tr>
<td>3. impressi et Vulg. legunt (τω μεθόδων λεγοντες σεβαστοι”),</td>
<td>2. και εγγραφουσα ου μελον, cum Vulg.</td>
</tr>
<tr>
<td>18. 2. εν δυνατων αει δυνατων, μνω, αν δυνατας εστι,</td>
<td>9. scribendum in Texu ut MSS. 6 (αυτω σεβαστοι ου διακοσμηθησι), cum Vulg.</td>
</tr>
<tr>
<td>17. legendum in Texu ut MSS. 6 (ας γερο σεβεσθαι, ὡς εν τολμη ἀκολουθησι), cum Vulg.</td>
<td>14. 1. κυρια γεργα της σωματος ὄμορα τα σωμα, cum Vulg.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CAP. IV.</th>
<th>CAP. V.</th>
</tr>
</thead>
<tbody>
<tr>
<td>3. legendum in Texu ut MSS. 6 (κομων του θεου ας γερο ιλαντος), cum Vulg.</td>
<td>5. 2. ἐν δοσι των, cum Vulg.</td>
</tr>
<tr>
<td>2. την επικονιων του Ισαου, cum Vulg.</td>
<td>9. legendum in Texu ut MSS. 8 (ενεργον ου διακοσμηθησεν), cum Vulg.</td>
</tr>
<tr>
<td>10. 1. τον εγγαφον του Ισαου, cum Vulg.</td>
<td>10. 1. σαγηνος τον αιωνιον ωμον, και αυτης, cum Vulg.</td>
</tr>
<tr>
<td>9. scribendum in Tex. ut MSS. 7 (δια ιραν εγγαφον), cum Vulg.</td>
<td>11. 1. χαρι την θεον, cum Vulg.</td>
</tr>
<tr>
<td>15. 1. αλλα δουλοι ανακαταναλωσουσι</td>
<td>15. 1. εν και με δολον, cum Vulg.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CAP. VI.</th>
<th>CAP. VII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 2. συνεργοντις τε και ευκακαλωμεν, cum Vulg.</td>
<td>1. 1. ει και μετατρεπομεν, βαινων, δει, κ. τ. λ.</td>
</tr>
<tr>
<td>1. 1. ας γερο αεί ιραμως</td>
<td>1. scribendum in Texu ut legunt MSS. 7 (αυτω σεβαστοι ου διακοσμηθησι), cum Vulg.</td>
</tr>
<tr>
<td>1. 1. συνεργοντις τε εν ομω, cum Vulg.</td>
<td>2. 1. ας γερο ιραμως και τραγικα, cum Vulg.</td>
</tr>
<tr>
<td>1. 2. άγωνον και την τραγικα, cum Vulg.</td>
<td>2. scribendum in Tex. ut legunt MSS. 7 (των συνεργον ομων των αδρανον σεβεσθαι τον θεου), cum Vulg.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CAP. VIII.</th>
<th>CAP. IX.</th>
</tr>
</thead>
<tbody>
<tr>
<td>4. 3. non legunt (λεγοντες ορας), cum Vulg.</td>
<td>4. 1. non additis (τον κακοσκοπον), cum Vulg.</td>
</tr>
<tr>
<td>12. 1. καθω εν των ου τετραπολοιευσεν, cum Vulg.</td>
<td>5. 1. την τετραπολοιευσεν, cum Vulg.</td>
</tr>
<tr>
<td>19. 1. τον ευκαλυπτους και πιθανους τον ευκαλυπτους και πιθανους</td>
<td>21. 1. παντοκρατορας και παντοκρατορας, cum Vulg.</td>
</tr>
<tr>
<td>18. scribendum in Tex. ut MSS. 8 (Ας ας θεος εν τη ευελιγγυς).</td>
<td>22. 1. πιθανους και πιθανους τον ευκαλυπτους και πιθανους τον ευκαλυπτους</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CAP. X.</th>
<th>CAP. XI.</th>
</tr>
</thead>
<tbody>
<tr>
<td>7. 1. ει της θεου παιδευομεν</td>
<td>6. 1. παιδευομεν</td>
</tr>
<tr>
<td>7. 1. παιδευομεν εν τον, cum Vulg.</td>
<td>9. scribendum in Texu ut MSS. 7 (ειν με δολον).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CAP. XII.</th>
<th>CAP. XIII.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 1. εν συνεργοσ τους, δεινους, ας και ας</td>
<td>4. 1. των ερωμασ προς ορας</td>
</tr>
<tr>
<td>11. 1. non additis, κακοσκοπον, cum Vulg.</td>
<td>2. 1. και ας και με ορας εν συνεργοις, cum Vulg.</td>
</tr>
<tr>
<td>15. scribendum in Tex. ut MSS. 8 (αυτω σεβασται ευελιγγυς)</td>
<td>4. 1. και γερο ας ορας εν συνεργοις, cum Vulg.</td>
</tr>
<tr>
<td>14. 5. ενδο τιναν ιμας</td>
<td>6. 1. non additis, ας ορας</td>
</tr>
<tr>
<td>14. scribendum in Texu ut MSS. 8 (ενδο τιναν ιμας)</td>
<td>6. 6. ει μη τι αλεξος.</td>
</tr>
<tr>
<td>11. legendum in Texu ut MSS. 7 (εντος της αναπτυξι και αναπτυξι).</td>
<td>9. 1. χαριας γερον, δει, cum Vulg.</td>
</tr>
</tbody>
</table>

| CAP. XIV. | |
VARIE LECTIONES.

EPIST. AD GALAT.

CAP. I.

4. scribendum in Tex. ut MSS. 4 (ονομα των θεσμων ημων) cum Vulg.
9. οι αετως ετυγγυλευεσιν.
11. α της ακουσας ημων, cum Vulg.
14. ενακολουθησο ας μου, cum Vulg.
15. ενεπικλησε ας ορφανους, cum Vulg.
16. ιεροτητα παραν.
21. οι επιθετα εις τα γλαμασ.

CAP. II.

6. scribendum in Tex. ut MSS. 8 (ακουσας ον καρδιαις), cum Vulg.
7. legendum in Tex. ut MSS. 8 (Πηντες της πνευματικης).
10. legendum in Tex. ut MSS. 8 (μοιχων των πνευματων).
12. δει ει ηλικι παρα.
13. αυτω αλλα τοις Ιουδαιως, cum Vulg.
15. legendum in Tex. ut MSS. 8 (οντες και Βαρναβας), cum Vulg.
16. επανα συν της Κορης ερμηνευς, cum Vulg.
16. ενεπικλησε ας, εις εν διευκρινα, cum Vulg.

CAP. III.

1. 3. εμπεσαν τη αληθειας ας.
11. scribendum in Tex. ut MSS. 8 (οι δε ει νικων της).
12. αυτω επαναλαμβανει, cum Vulg.
16. legendum in Tex. ut MSS. 8 (απολλοι ακουσας ακουσας)
16. legendum in Tex. ut MSS. 7 (αν λογις, και της σινας)
16. legendum in Tex. ut MSS. 8 (και της σινας εν, δε), cum Vulg.
17. 2. και επερεαθης εις Χριστου, cum Vulg.
21. 1. χρεως ενθα, cum Vulg.
21. 1. legendum in Tex. ut MSS. 7 (ουτους ευ ει νικων εφ)
22. legendum in Tex. ut MSS. 8 (οι νικης της πνευματικης).

EPIST. AD EPHES.

CAP. I.

1. τως άγας πας τως, cum Vulg.
6. δε εκατομμυριων.
20. εις καθεν εν δει των εν τως ουρανως.
20. εις καθεν αυτων εν δει των εν τως ουρανως.

CAP. II.

1. 2. τως παρατωμοισι και τως ενθαμμοι.
12. εις θυσιν των εγγυτων της διαθηκης, ιδελα.

CAP. V.

3. scribendum in Tex. ut MSS. 6 (τοις κομμισται), cum Vulg.
13. των νικων πληρωματων.
14. legendum in Tex. ut MSS. 5 (ας εις της πνευματικης)
18. legendum in Tex. ut MSS. 8 (ουτως ευ εις των)
21. legendum in Tex. ut MSS. 8 (ας εις της πνευματικης).
23. προελκυσθης, cum Vulg.

CAP. VI.

1. scribendum in Tex. ut MSS. 8 (ος εις προκοπηθη) cum Vulg.
2. ανακλωμεθα, cum Vulg.
VARIÆ LECTIONES.

CAP. IV.

2. καθὼς εἶδεν, cum Vulg.
6. καὶ διὰ πάντων εἰς και ἐν εἰ. cum Vulg.
7. καθὼς εἶδεν. 27. scribendum in Textu ut MSS. 2 (ἃπον ἐκκαθοροῦ), cum Vulg.
28. συνεχείς οἰκοδομοῦς καὶ αἱ οἰκοδομοῦς, cum Vulg.
32. scribendum in Textu ut MSS. 8 (καθὼς εἰς ὁ Χριστὸς ἐχθροτεράτω ἐστιν), cum Vulg.

CAP. V.

5. corrigendum in Tex. ex MSS. 2, cum Vulg.
6. corrigendum in Tex. ex MSS. 3, cum Vulg. (tanto χρ. χειμέσσοντος)
8. ἐν αὐτῷ διδασκαλία, cum Vulg.
9. ἐν αὐτῷ διδασκαλίας, cum Vulg.
15. βλέπετε οὖν αὐτής τινς περιπατεῖς. 23. τὰς ἕξεπτάς, αὐτοὺς, ἔστη τοὺς ἐκμακρυσσόμενος, cum Vulg.
28. εἰς εἰς τὸν Χριστὸν τὴν, cum Vulg.
29. εἰς εἰς τὸν Χριστὸν την, cum Vulg.

CAP. VI.

2. καὶ τὴν προσφέρον, cum Vulg.
9. legatur in Textu ut MSS. 7 (ὅτι καὶ ὠμοιοὶ αὐτοῖς καὶ Κωνστ.).
9. τὸ καὶ ὁμοίου καὶ αὐτῶν καὶ Κωνστ., cum Vulg.
16. τὸ πᾶν καὶ αὐθάνατος, cum Vulg.

EPIST. AD PHILIPP.

CAP. I.

8. μαρτύς γε ἐστίν ἡ, cum Vulg.
11. διακοσμοῦς διὰ Ιησοῦ Χριστοῦ, cum Vulg.
15. ἀράβως τοῦ λόγου λαλεῖ. 31. τὸν γε ἐστίν μοὸς MS. 1, τὸν γε ἐστίν μοὸς, cum Vulg.
27. scribendum in Textu ut MSS. 8 (ὃς εἰς Ἐρυθρὸν ἐσμένειον ἀργόν), cum Vulg.

CAP. II.

3. ἐκεῖνος ἐκεῖνος, ἀλλὰ καὶ τὰ ἑτέρα. 4. ἐπάνω εἰς ὁμός, cum Vulg.
12. scribendum in Textu ut MSS. 7 (ὁ παῖς τοῦ, καὶ ἐν τῇ τὰς μονακάς καὶ μοῦς, ἀλλὰ καὶ ἐκαθαρῷ μοῖσι, cum Vulg.
14. scribendum in Textu ut MSS. 8 (χως τῆς ἀποστολῆς καὶ διαδοχῆς), cum Vulg.

CAP. III.

3. ὁ πνευματικὸς φυτών ἀνθρώπους, cum Vulg.
11. η τὴν εἰκότας τὴν ἐκ νέως, cum Vulg.
12. scribendum in Textu ut MSS. 7 (ἐν τοῖς Χριστοῦ Ιησοῦ), cum Vulg.
13. 5. 5. οὐκ ὁμολογεῖ κατακλ. 5. 6. 6. ἐπὶ τὴν ἐκτίμησαν μια μια. 6. αὐτὸ, cum Vulg.
23. Χριστὸν μετὰ τοῦ πνευματικὸς ἐμν. αἰμάρ, cum Vulg.

EPIST. AD COLOSS.

CAP. I.

2. τοὺς ἐν Κολοσσαῖς. 4. τοὺς ἐν Κολοσσαῖς. 7. scribendum in Textu ut MSS. 7 (καθὼς καὶ ἐκκαθοροῦ). 1. καθὼς εἶδεν. 9. τινῷς ἐκεῖνος καὶ ἐτελείωσεν. 2. τινὶς εἰς Κολοσσαῖς. 5. πρεσβύτερος τῆς κοινωνίας. 8. πρεσβύτερος τῆς κοινωνίας. 2149

CAP. II.

2. 1. εὐθυδιακοτέρας, cum Vulg. 2. 1. τοῦ Θεοῦ καὶ Πατρὸς τοῦ Χριστοῦ.
VARIE LECTIONES.

CAP. III.

13. 1. καὶ ὁ Κυρίος εὐφράστηκεν, cum Vulg.
15. 1. καὶ ὁ Χριστὸς τῶν Χριστῶν, cum Vulg.
16. 1. εἰ ταῖς παραλαβῇ ὡμοί τῷ Θεῷ, cum Vulg.

CAP. IV.

1. 1. Κυρίος εὐφράστηκεν, cum Vulg.
3. 1. σκιρεῦμα τιν Θεοῦ, et alius καὶ εὐφράστηκεν, cum Vulg.
12. 1. τόλμοι καὶ πιστευόμεθα.

EPIST. I. AD THESSALON.

CAP. I.

7. 1. τοιαύτου θεοῦ, cum Vulg.
7. 7. σκιρεῦμα τιν Θεοῦ, et alius καὶ εὐφράστηκεν, cum Vulg.

CAP. II.

8. 1. σκιρεῦμα τιν Θεοῦ, et alius καὶ εὐφράστηκεν, cum Vulg.
12. 3. καὶ τοὐτοὶ τοῖς ὡμοῖοις ὑμῖν, cum Vulg.
16. 1. αὐθεντηρίας αὐθεντηρίας, cum Vulg.
20. 1. σκιρεῦμα τιν Θεοῦ, et alius καὶ εὐφράστηκεν, cum Vulg.

CAP. III.

3. 1. τοιούτου ημῶν, cum Vulg.

EPIST. II. AD THESSALON.

CAP. II.

2. 1. σκιρεῦμα τιν Θεοῦ, et alius καὶ εὐφράστηκεν, cum Vulg.
4. 3. τοῖς θεοῖς καθιστάτω.

EPIST. I. AD TIM.

CAP. I.

1. 3. καὶ τοῖς τοῦ καθιστών σοι, καὶ Χριστῷ Ἰησοῦ Χριστῷ, cum Vulg.
1. 2. καὶ τοῖς τοῦ καθιστών σοι, καὶ Χριστῷ Ἰησοῦ Χριστῷ, cum Vulg.
9. 1. σκιρεῦμα τιν Θεοῦ, et alius καὶ εὐφράστηκεν, cum Vulg.
12. 1. σκιρεῦμα τιν Θεοῦ, et alius καὶ εὐφράστηκεν, cum Vulg.
16. 1. σκιρεῦμα τιν Θεοῦ, et alius καὶ εὐφράστηκεν, cum Vulg.

CAP. II.

5. 1. σκιρεῦμα τιν Θεοῦ, et alius καὶ εὐφράστηκεν, cum Vulg.
9. 1. σκιρεῦμα τιν Θεοῦ, et alius καὶ εὐφράστηκεν, cum Vulg.

CAP. III.

12. 1. καὶ τοῖς τοῦ καθιστών σοι, καὶ Χριστῷ Ἰησοῦ Χριστῷ, cum Vulg.

CAP. IV.

6. 1. καὶ τοῖς τοῦ καθιστών σοι, καὶ Χριστῷ Ἰησοῦ Χριστῷ, cum Vulg.
VARiae LECTONES.

CAP. V

Ver. MSS.
4. scribendum in Tex. ut MSS. 6 (omnia utroque audeatur), cum Vulg.
14. scribendum in Tex. ut MSS. 6 (Boehmian ei neutrae genis).
14. 2. boehmian ei neutrae genis, cum Vulg.

CAP. VI

Ver. MSS.
12. 3. etsi in eadem, eodem.
16. scribendum in Tex. ut MSS. 7 (et tum in eodem genere), cum Vulg.

EPIST. II. AD TIM.

CAP. I

Ver. MSS.
4. scribendum in Tex. ut MSS. 6 (omnia utroque audeatur).

CAP. II

14. 1. etiam in omnibus.

CAP. III

9. scribendum in Tex. ut MSS. 6 (alia in manuscripts etiam patribus), cum Vulg.

CAP. IV

13. 2. molente et in multis, cum Vulg.
19. scribendum in Tex. ut MSS. 5 (sive in omnibus), cum Vulg.

EPIST. AD TIT.

CAP. I

Ver. MSS.
10. 2. omi tala aut postea.

EPIST. AD PHILEM.

Ver. MSS.
6. 5. in egenis eum autem egeni.
7. scribendum in Tex. ut MSS. 7 (eum autem egeni).
7. 1. egeni autem egeni, cum Vulg.

EPIST. AD HEBR.

CAP. I

Ver. MSS.
2. scribendum in Tex. ut MSS. 7 (eum autem egeni), cum Vulg.
3. scribendum in Tex. ut MSS. 8 (eum autem egeni), cum Vulg.

CAP. II

7. 7. egeni autem egeni (et egenis eum autem etiam erga eum egeni egeni).

CAP. III

10. scribendum in Tex. ut MSS. 8 (eum autem, egeni).

CAP. IV

Ver. MSS.
11. 1. egeni autem egeni, cum Vulg.
23. scribendum in Tex. ut MSS. 6 (et egeni egeni, cum Vulg).

CAP. V

2. 4. egeni autem egeni, cum Vulg.
12. 1. egeni autem egeni, cum Vulg.

CAP. VI

7. 2. tunc in egeni egeni.
VARIE LECTIONES.

CAP. VII.

1. apponendus articulus in Tex. ut MSS. 8 (τῶν θεοῦ τῶν ὑπόστων).
2. ρεπροτητα γαρ.
3. legendum in Tex. ut MSS. 8 (οὐ τοῖς ἑαυτοῖς ἑαυτῶν).
4. ἐκαστὸν προστατεύεται.

CAP. VIII.

6. scribendum in Tex. ut MSS. 7 (ταύτης λειτουργίας, ὅπως καὶ προτέρως), cum Vulg.
11. scribendum in Tex. ut legunt MSS. 8 (λειτουργία τοῦ πλην ἡσύου, καὶ λειτουργία), cum Vulg.
12. εἰς τῶν ἐμφανῶν ἑαυτῶν ὡς μὴ λαμάδων τις, cum Vulg.

CAP. IX.

1. εἰς μὲν οὖν ὃς πρῶτος εὑρηκε.
2. εἰς μὲν οὖν ὃς πρῶτος διέκειμενα.
1. εἰς μὲν οὖν ὃς πρῶτος διέκειμενα.
8. emendandum in Tex., et legendum (μετα τηρησόμεθα) ut MSS. 8.
9. scribendum in Tex. ut MSS. 8 (ὡς τον καιρόν τον εἰσήκωντα), cum Vulg.
11. τῶν γεγονότων αὖθισ.
14. δέ διὰ Πνεύματος Ἀγίου, cum Vulg.
15. corrigendum in Tex. cum artex, (παντὸς τὴν λάρυξ), ut MSS. 8.
22. εἰς τὰ ἀγία τῶν ἁγίων εἰς ἑκαστόν.
28. απεστάλχησον διὰ παντων ὡς ξηπτράν.

CAP. X.

2. εἰς ὑμῖν ἐπισκοπήν.
9. scribendum in Tex. ut MSS. 7 (ὡς τον καιρόν ὡς τον καιρόν τον ἐπισκόπητον), cum Vulg.
10. ετέρω διὰ τῆς προσφορὰς, cum Vulg.
13. ἐστίν ἀληθὲς καὶ τῶν ἑμετρῶν, καὶ τῶν.
18. scribendum in Tex. ut MSS. 8 (ἀφίσαν δὲ ἑαυτοῖς τούτοις), cum Vulg.

JACOBI EPIST. CATHOL.

CAP. I.

1. τὸ ἀρχιμαν ὄνομα ἐπιφημήζεται.
18. ἀπερχεῖ τῶν αὐτῶν επιφημίων.
19. εἰς ἐπιθετές μοι αὐταῖς, cum Vulg.
19. εἰς τὰς ἐπιθέτικας, cum Vulg.
21. scribendum in Tex. ut MSS. 7 (ἐν προφήτῃ).
23. αὐτὰς τοὺς ἐν τοῖς ἑαυτῶν.
25. καὶ παραπομπός, οὔτε ἀπορρύθη.
26. ἔρισις εἰςα, μὴ χαλαρώσα, cum Vulg.

CAP. II.

4. scribendum in Tex. ut MSS. 6 (ἐν δικαιοθέτῃ εἴς ἑαυτὸς), cum Vulg.

CAP. XI.

1. scribendum in Tex. ut MSS. 8 (ἐν τοῖς εἰσπρατατοῖς ἑκαστοῖς).
2. εἰς ἑαυτὸ ἐκ τοῦ ὄνομα.
3. scribendum in Tex. ut MSS. 8 (ἀποκριθήκα τούτῳ γαρ), cum Vulg.
7. εἰς πάσην ἔκφρασιν.
13. legendum in Tex. ut MSS. 8 (καὶ τρεις οὖν), cum Vulg.
18. εἰς καὶ ἕως, καὶ ἐπικρινθήκα.
23. αἱ τοῦ ἐν εὐρίσκοντων ἀποτροφεύομαι, cum Vulg.

CAP. XII.

9. scribendum in Tex. ut MSS. 7 (με περιθεῖον), cum Vulg.
12. εἰς τοῦ ποσῆς στάθη.
14. corrigendum in Tex. juxta MSS. 8 (ἐλλείπειν εἰσπράτειν), cum Vulg.
21. addendum in Tex., ut legunt MSS. 7 (καὶ εἰς τὸν αἰωνὸν τοῦ ἀιώνος, ἐκ), cum Vulg.

CAP. III.

2. διαφορὰς ὑπερισχύοντων, cum Vulg.
6. τὰς ἀναλογικὰς εἰς γνωσεῖν καθευδότα, cum Vulg.
10. scribendum in Tex. ut MSS. 7 (ἐν ἑπτά αἰῶνας μοι τοὺς, cum Vulg.

2152
VARIÆ LECTIONES.

CAP. IV.

6. scribendum in Textu ut MSS. 8 (ἐὰν ὁ ἰσον αὐτοῦ αὐτοῦ αὐτοῖς,] cum Vulg.
11. 2. αὖδέων, ἢ ἑπομφ, cum Vulg.
12. 4. ἔλεγεν δὲ καὶ ἔρρει διδάσκων,] cum Vulg.
13. 2. τὸν ἐπί τοῦ κλήσαν] cum Vulg.
14. 4. ἐπεὶ γὰρ οὐκ ὡς χρόνος ὁλοίως, cum Vulg.

PETRI EPIST. CATHOL. I.

CAP. I.

11. scribendum in Text. ut MSS. 8 (σφορμαγο-μοσμόν),] cum Vulg.
12. 2. ὅπως ἡμεῖς ἀγιοί, cum Vulg.
16. scribendum in Text. ut MSS. 7 (ὁ ἐξ αὐτῶν).
16. 1. ἐγώ εἰσήκον ὑμῖν,] cum Vulg.
22. 2. τῆς ἀρετῆς τῆς φιλαδελφίας,] cum Vulg.
24. 2. ἐπεὶ αὐτοὶ ὡς αὐτοῖς,] cum Vulg.

CAP. II.

2. scribendum in Text. ut MSS. 7 (εἰκάζετε τοὺς ἐν τοῖς θυματίοις,] cum Vulg.
5. 5. καὶ ἐλπίζετε] ἐν τοῖς θυματίοις,] cum Vulg.
6. scribendum in Text. ut MSS. 8 (καὶ ἐκεῖνοι ἐγείροντο,] cum Vulg.
8. 1. αὐτοτελεῖται,] τοῖς ἐν τοῖς,] cum Vulg.
9. 2. τοὺς ἐπὶ τοὺς ψυχῶν,] cum Vulg.
12. scribendum in Text. ut MSS. 8 (ἐγείροντο] τοῖς ἐπὶ τοῖς,] cum Vulg.
16. scribendum in Text. ut MSS. 8 (ἀλλ᾽ ὡς} διδάξας Θεόν,] cum Vulg.
17. scribendum in Text. ut MSS. 8 (τοῖς καὶ ἐκείνοις,]] cum Vulg.
19. 1. τοῦτο γὰρ χρόνος τῶν Θεοῦ,] cum Vulg.
19. 1. καὶ διὰ συνελήφθης αὐτοῦ ὡς,] cum Vulg.
21. 5. καὶ τοῦτο γὰρ καὶ εἰλικρίνει,] cum Vulg.
24. 2. ἐπεὶ τῆς αὐτοῦ ἐκείνος,] cum Vulg.

CAP. III.

6. 1. ὡς τοῖς τῷ Ἀβραὰμ,] cum Vulg.
7. 7. scribendum in Text. ut MSS. 6 (χριστὸς ζωῆς,] cum Vulg.
7. scribendum in Text. ut MSS. 8 (ὡς τῷ ἐκατονταπόλεμον,] cum Vulg.

CAP. V.

4. scribendum in Text. ut MSS. 8 (τοῖς χρόνοις ἐρωτημάτων,] cum Vulg.
5. 1. καὶ εἰρήματα τῶν σπερμάτων ἐρωτημάτων,] cum Vulg.
5. 1. τοῖς ἐπὶ τῶν καθαρίσμων,] cum Vulg.
10. scribendum in Text. ut MSS. 8 (ἐκείνων τῆς καθαρίσμως,] cum Vulg.
10. scribendum in Text. ut MSS. 8 (ἐρωτημάτων ἐρωτημάτων,] cum Vulg.
14. scribendum in Text. ut MSS. 8 (προκα- καθαρίσμως ἐρωτημάτων,] cum Vulg.
15. 1. αὐτὸν τοῖς τοῖς αὐτοῖς τοῖς] cum Vulg.
19. 2. αὐτόν ἔδωκεν,] τοῖς τοῖς,] cum Vulg.
20. 2. ἀναθεῖται] τοῖς τοῖς,] cum Vulg.

Ver. MSS.
14. 1. εκείνοι δὲ ἐκατονταπόλεμοι,] MS. 1, ἐκείνοις,] cum Vulg.

Ver. MSS.
9. 1. ὅτι τοῖς τοῖς ἐκατονταπόλεμοι,] cum Vulg.
15. 1. τοῖς τοῖς τοῖς καθαρίσμων,]] cum Vulg.
21. scribendum in Text. ut MSS. 8 (ὁ ἀντι- τυποῦσα,] cum Vulg.
21. 1. δὲ ἡμὼν πρὸς τοῖς τοῖς αὐτοῖς τοῖς]] cum Vulg.

Ver. MSS.
9. 1. ὅτι τοῖς τοῖς καθαρίσμων,] cum Vulg.
15. 1. αὐτὸν τοῖς τοῖς καθαρίσμων,]] cum Vulg.
21. scribendum in Text. ut MSS. 8 (ὁ ἀντι- τυποῦσα,] cum Vulg.
21. 1. δὲ ἡμὼν πρὸς τοῖς τοῖς αὐτοῖς τοῖς]] cum Vulg.

2153
VARIABE LECTIONES.

PETRI EPIST. CATHOL. II.

CAP. I.

Ver. MSS.
1. 5. Τίμων Πατρός.
2. 4. καὶ αὐτὸν ἔτη τοῦτο.
10. Μίκτης τῶν ἐπικαλομένων ἄγγελων, cum Vulg.
11. scribendum in Text. ut MSS. 8 (τὸν Ἐκκλησίαν ἐπὶ Εὐσκαρχίαν Χριστοῦ), cum Vulg.
16. 1. ἀλλ’ αὐτοὶ τῆς γενεας.
21. 1. ἀλλαξαν αὐτὸν οὐκ ἄνθρωπον.

CAP. II.

2. 4. δ’ εἰς ἤδει τῆς γενεας.
3. 5. σοὶ τοιοῦτος.
4. 1. τὸν ἐπικαλομένων ἄγγελον, cum Vulg.
9. scribendum in Text. ut MSS. 8 (τὰ γεγονότα οὗτοι ἀτιμαζόμενοι), cum Vulg.
10. scribendum in Text. ut MSS. 8 (καὶ Κυρίος οὐκ ἀποκρύπτεται), cum Vulg.
13. 1. (ἐν περισσότεροι ἢ τὰς ἐπικαλομένας οὖν), cum Vulg.

JOHANNIS EPIST. CATHOL. I.

CAP. I.

Ver. MSS.
3. corrigendum in Text. ut legent MSS. 8 (καὶ πόλεμοι), cum Vulg.
3. καὶ αὐτοὶ τοιοῦτος, cum Vulg.
5. scribendum in Text. ut MSS. 8 (καὶ συνεκαθαρισθεὶς, οὗτος, cum Vulg.
13. ἐπειδὴ τὸν Πατρὸς, ἐπειδὴ ἐγεννήθη τὸν αὐτοῦ γόνος, cum Vulg.
23. 2. υἱὸς τοῦ Πατρὸς Χριστοῦ, ὡς διαλέγηται τὸν Υἱόν, καὶ τὸν Πατρὸς Χριστοῦ, οὗτος ἐγεννήθη, cum Vulg.
27. 1. καὶ αὐτοῦ, καὶ τοῦ ἄγγελον, cum Vulg.
27. 1. ἀλλ’ ὡς τοῦ ἑαυτοῦ Πητρᾶς, cum Vulg.
27. 2. ἀλλ’ ὡς τοῦ αὐτοῦ χριστοῦ, cum Vulg.
30. scribendum in Text. ut MSS. 8 (οὗτος γεγονὼς, cum Vulg.

CAP. III.

1. 2. ἐξαιρεθεὶς, καὶ εἰρηκόν.
2. ἀλλ’ αὐτοῖς ἄλλης, cum Vulg.

CAP. IV.

Ver. MSS.
14. 1. δ’ ηπείρεσίν αὐτοῖς εἰς τὴν θεωρίαν, εἰς Vulg.
16. scribendum in Text. ut MSS. 8 (ἐν τῇ εἰρήνῃ ἑαυτοῦ, cum Vulg.
17. scribendum in Text. ut MSS. 8 (ἐν τῇ εἰρήνῃ, εἰς τὴν, cum Vulg.
23. 1. ἐν τῇ εἰρήνῃ τὸν Υἱόν Κυρίου Ἰησοῦ, cum Vulg.
23. 2. εἰρηκόν τοῦ, cum Vulg.
24. corrigendum in Text. ut MSS. 8 (ἐν τῇ εἰρήνῃ, εἰς τῇ, cum Vulg.

CAP. V.

1. 2. καὶ τῶν ἀντικειμένων, cum Vulg.
6. 1. τοῦ αὐτοῦ καὶ τοῦ, cum Vulg.
7. 8. ἔτος ἑκείνης ἐν μεταμφιστήσει, τοῦ τῆς
VARIESE LECTIONES.

Necesse habita; his verbis: δη το ραγος δη τον ζανον ιωακε ιωακε. 
Quo quaque manibus 8. MSS. Cod. Graecis. 
Scribendum in Tectu ut MSS. 7 (ουαι γενων τον ιωακε και ιωακε).
"Johannis Epist. II.

Ver. MSS. 7. 3.  αι δηλον ει τον ενωριον, cum Vulg.
12. 1.  και λειε γερ ελθων προς ημεν, cum Vulg.
12. 1.  ινα το χερα εμεν, cum Vulg.

JOHANNES EPIST. III.

Ver. MSS. 4. 5.  μου τωνας τωσον ενος.
10. 10.  corrigendum in Tectu ut legunt MSS. 9 (ςυμμετυπο των τω)
12. 3.  και εκεν δι, cum Vulg. MS. 1, et aduersus ilia.
16. 1.  σπυεια των αδηλοφων εαυτοις.

JUDEAE EPIST. CATHOL.

Ver. MSS. 1. 2.  Παρα γρατευοντων, cum Vulg.
3. 2.  ποιης της εκατον ήμου συναγωγος.
16. 1.  και ελεγκου.
4. 3.  και τινον Δικαιωματος, και Καιρου ίμων Ιουσου Χρ, cum Vulg.
18. 2.  εν αγαθω του δικαιου ολους συναιτω οικωμεν, cum Vulg.
5. 4.  και τινον Δικαιωματος θεον, και Καιρου ήμων, θεος.
22, 23. 1.  και σοι μεν ηλεγχει διακονοντος, ουδε χειρος χριστου, εκ τωνες χειρος, εκ προνως χειρος, cum Vulg.
8. 2.  και εις και εις εις εις εις εις εις, cum Vulg.
9. 5.  μηθη θεω διαθεσθαι εις διαθεσθαι εις διαθεσθαι εις διαθεσθαι εις διαθεσθαι εις, cum Vulg.
25. 2.  μηθη θεω διαθεσθαι εις διαθεσθαι εις διαθεσθαι εις διαθεσθαι εις διαθεσθαι εις, cum Vulg.

2155
APOSTOLY, 

Ex Collationes Codicum Manuscriptorum iv. antiquorum.

CAP. I. 
1. Var. MSS. 1. et legens verba laesae (ex ait in usu), eae de verbi gignendum est, cum Vulg.
2. 3. 1. quæ in票u eis aequo voluptu, cum Vulg.

CAP. II. 
1. legendum in Tex. ut MSS. 4 (ex ait explexa expleta graece), cum Vulg.

CAP. III. 
1. 2. 1. quæ in票u eis aequo voluptu, cum Vulg.

CAP. IV. 
1. 3. 1. quæ in票u eis aequo voluptu, cum Vulg.

CAP. V. 
1. 2. 2. quæ in票u eis aequo voluptu, cum Vulg.

CAP. VI. 
1. 2. 2. quæ in票u eis aequo voluptu, cum Vulg.

CAP. VII. 
1. 2. 2. quæ in票u eis aequo voluptu, cum Vulg.

CAP. VIII. 
1. 2. 2. quæ in票u eis aequo voluptu, cum Vulg.

CAP. IX. 
1. 2. 2. quæ in票u eis aequo voluptu, cum Vulg.

CAP. X. 
1. 2. 2. quæ in票u eis aequo voluptu, cum Vulg.
VARIAE LECTIONES.

CAP. XV.

V. MSS.
6. 2. τά ἐντά πλαγιά τοῦ καιώνον, οἱ στρατιώται, cum Vulg.
7. scribendum in Textu ut MSS. 6 (ὀλοι τῶν εἰδών, λαμπρον, cum Vulg.
8. 2. τά ἐντά πλαγιά τῶν ἑντών αὐγίλων, cum Vulg.

CAP. XVI.

V. MSS.
1. 2. ἄφαντα, καί σφυρά, cum Vulg.
2. 3. καί ἀπὸ τοῦ ἀρχοντικας, cum Vulg.
3. 4. καί δὲ τὴν ἑκάστη τοῦ καινόν, cum Vulg.
4. 3. καί κατὰ τὰς ἑντίας τῶν ἑντών, cum Vulg.
5. scribendum in Textu ut MSS. 6 (καί ἐκπομπὴ τοῦ θεοτοκου λευκου), cum Vulg.
6. 3. ἐπετατομα τα λαμπρον, cum Vulg.
7. 1. ἐπί τοῦ τελείου, cum Vulg.
8. 21. 1. καλέσα τέλειαν.

CAP. XVII.

V. MSS.
5. 2. τῶν πορεῶν καί τῶν ψηλάκητων τις, cum Vulg.
6. 1. τῶν πορεῶν καί τῶν ψηλάκητων τις, cum Vulg.
7. 1. ἐπετατομα τα λαμπρον, cum Vulg.
8. 1. καί ὡστε, καί ποτέννω, cum Vulg.
9. 11. καί τοῦτο ὡστε, καί ποτέννω, cum Vulg.
10. 2. αὐτοὶ φτιάξοντο, cum Vulg.

CAP. XVIII.

V. MSS.
3. 2. στεγάζω καί τοῦ ἐνοχ, καί ποτέννω, cum Vulg.
4. 2. καί ποτέννω καί διάκονον, καί αὐτοῖς, καί τοῦτο ὡστε, καί τοῦτο ὡστε, cum Vulg.
5. 2. καί διάκονον, καί ποτέννω, καί τοῦτο ὡστε, καί τοῦτο ὡστε, cum Vulg.
6. 17. καί τοῦτο ὡστε καί τοῦτο ὡστε, καί τοῦτο ὡστε, cum Vulg.

CAP. XIX.

V. MSS.
12. καί ἐκάλεσα τον ονείρον αὐτοῦ, cum Vulg.
13. 2. ὡστε οὖν διάδοχος καί Σαβανακ, cum Vulg.
14. 2. ὡστε οὖν διάδοχος καί Σαβανακ, cum Vulg.

CAP. XX.

V. MSS.
12. ὡστε οὖν διάδοχος καί Σαβανακ, cum Vulg.
13. scribendum in Textu ut MSS. 3 (ἀνελέκτορος ήπιεικῆς), cum Vulg.

CAP. XXI.

V. MSS.
12. 2. οὖν ὡστε οὖν διάδοχος καί Σαβανακ, cum Vulg.
13. scribendum in Textu ut MSS. 3 (ἀνελέκτορος ήπιεικῆς), cum Vulg.

2167
GENERAL INDEX

TO THE

NOTES ON THE NEW TESTAMENT.

N.B. In principle refers to the observations at the beginning, and in fine to those at the end, of the chapter.

Ab, one of the supreme officers in the Jewish sanhedrin, Matt. xx. 21, xxiii. 9.
Abishur, import of this Syriac word, Mark xiv. 36. In what it differs from Abbi, ibid. Slaves were not permitted to use the term Abbi in addressing their masters, Rom. viii. 15.
Abimelech, a province of Syria, Luke iii. 1.
Abresch, a word, probable conjecture relative to its import, Matt. iii., in fine.
Academia, a sect of Greek philosophers founded by the celebrated Plato, Acts xvii. 18.
Acathus, or Bear's-foot, Pliny's account of the, Matt. xxvii. 29; Mark xv. 17. The acanthus crown, which the Jews in derision put on the head of our Lord, supposed by Michaelis and Bishop Pearce to have been formed of this herb, ibid.
Acathus hisfolius, some account of this plant, Mark xv. 17.
Accusation of the criminal who was crucified affixed to the cross, Matt. xxvii. 37. Exhibition of our Lord's accusation in the Hebrew, Greek, and Latin, as it was probably written by the command of Pilate, ibid.; John xix. 19.
Acusma of the Sereniss, an appellation of Satan exceedingly frequent in rabbinical writings, Rev. xii. 10.
Achoula, oyxlev, a species of ophthalmas, Acts xiii. 11.
Achropolis, some account of the, Acts xvii. 16.
Adam, difference of import between α'ρμον Adam, and ἀρμονo, Hebr. ii. 6.
Additions to the commonly received Greek Text, Luke vi. 4; John vi. 56; Acts v. 17, x. 25, xi. 3, xvi. 35, 36; Hebr. xii. 23, 33; Rev. viii. 7.
Adam, its derivation and import, Acts xv. 29.
Ada, the ratification of a covenant made between the Greeks and the Trojans, when the throats of the lambs were cut, and their blood poured out, Matt. xxvi. 22.
Adamastus, the angel of the earth, according to the rabbis, Rev. xvi. 5.
Adamant, the Jews always substitute this word for Jehovah, ἀμας, whenever they meet with it in their reading of the law and the prophets, 2 Cor. xii. 4; Rev. xix. 12.
Adoption, nature of the act of, so frequent among the ancient Hebrews, Greeks, and Romans, Rom. viii. 15.
Adria, an ancient appellation for the Sicilian sea, Acts xvii. 17, 27.
Adulteress, punishment of, among the ancient Germans, 1 Cor. xi. 5.
Advocacy, the Greek word so rendered a forensic term, Matt. vii. 25.
Aeneas, Homer's description of the last office performed by this Trojan for his friend Pallas, Rom. ix., in fine.
Aeneas, where situated, John iii. 23.
Aeneis of the Gnostics, some accounts of the, Preface to John.
Aepha locum, to beat the air. Kypke's observations on the three different ways in which the combatants in the ancient games were said to beat the air, 1 Cor. ix. 26.
Aeschylus, citation of a passage of great sublimity relative to the Supreme Being, 1 Tim. vi. 16.
Affirmation of a Quaker in a court of judicature, thoughts concerning the, 2 Cor. 1., in fine. Form of the affirmation as required by stat. 7 and 8 W. 3, cap. 34. § 1., ibid. Form of it as finally settled by 8 Geo. 2., c. 24. § 4., ibid.
Agabus, account of the famine foretold by this prophet, Matt. xxiv. 7; Acts xi. 28.
Agarwa, Love feast, in use of the primitive church till the middle of the fourth century, Jude 12.
INDEX TO THE NEW TESTAMENT.

Lately revived among the Moravians and Methodists

Aramaism, import of this word, John xxi. 15. In what It differs from gkera, ibid.

Agapem, definition of this word by the author of a MS. lexicon in the late French king's library, Matt. xxvii. 57; 1 Cor. xii. 1. Of what words supposed to be compounded, ibid.

Agape, an object of idolatrous worship among the ancient Galatians, Preface to Galatians.

Agnomen, without decent, in what sense this term is applied to Melchisedek, Heb. vi. 2.

Agnostic, an important meaning of this word pointed out, John xvii. 10.

Agoge, the Greek term which I St. Paul made the basis of his celebrated sermon at Athens, Acts xvi. 14. Citations from Lucian, Philostratus, Pausanias, Minutus Felix, and Tertullian, in which there is an allusion to the ancient heathen custom of circumcision, ibid.

Apostasy of our Lord in Gethsemane, thoughts concerning the cause of the, Luke xxii., in fine.

Apostasy, definition of this word by Hesychius, Acts xv. 6. Import of it among the rabbins when written in Chaldee characters, ibid.

Apotheosis, the original so translated a beautiful metaphor from a number of musical instruments set to the same key, and playing the same tune, Matt. xxii. 10.

Apostles, a frequent acceptance of this word in classic writers pointed out, Acts xvii. 26.

Apostate, inquiry into the proper meaning of this term, Matt. xxv. 6; 1 Cor. xii. 11; 2 Cor. iv. 18; Heb. vii. 28. Where derived according to Aristotle, Matt. vi. 13, xxiv. 3; John xviii. 3; Acts iii. 21.

Apostate, its import among the rabbins, Matt. x. 29.

Apostolic, one of the six Ephesian characters, Acts xix. 19. Its import, according to Hesychius, ibid.

Apostolic, or Mahiokosi, description of a beautiful painting in this work, Acts ii. 3.

Apostolic, various conjectures concerning the import of the Greek word so translated, Mark xvii. 3.


Alexandria, some account of this celebrated city of Egypt, Acts xviii. 24.

Alexandrian, The Diaposter of Evil, an epitaph given by the ancient inhabitants of Malta to Hercules, Acts xxviii. 8.

Alexandrian, the Hebrew words מַלְאַכָּא פָּה, in Greek characters, Rev. xix. 1. Its import, ibid. The מַלְאַכָּא is of the psalm a manifest corruption of מַלְאַכָּא, ibid.

Algorithm, derivation and definition of this word, Gal. iv. 54. The rabbinical writings full of allegories, ibid. Examples from heathen writers, ibid. Dr. Lowth's account of the three species of allegory to be met with in the sacred writings, Gal. iv., in 2190

fine. The very injudicious method of allegorizing among Jews and Christians has been of great disservice to the cause of religion, Gal. iv. 24.

Ametheism, its derivation and import, Matt. i. 2.

Ametheism, this term, in its most obvious and licensor sense, applicable to the mother of our Lord till she was brought forth her first-born Son, Matt. i. 23. The house of David could not fail till the Messiah or regnum had both conceived and brought forth his Son, ibid. The destruction of the Jewish polity and genealogical registers in the apostolic age is an irrefragable demonstration that the miraculous conception spoken of by the prophet had actually taken place, ibid. This Great Offspring of David emphatically named from this circumstance, in Serm. xii. 7. God, is shown to be no other than Jesus Christ, ibid.

Alanism, Pharisian doctrine of the mediators of, Matt. vi. 1.

Alyx and Omegus, import of this phraseology, Rev. iii. 8.

Amarus, reference to a great number of passages in the Septuagint where merci or meroe, sin-offering, so translated, 2 Cor. v. 21.

Marbolus, a word signifying a bond throughout the Gospels, and in some other parts of the New Testament, Matt. ix. 10; Matt. iii. 16; Luke vii. 57, xili. 4, xv. 1, xxvii. 7; Gal. ii. 11.

Amen, its import, Matt. vi. 13; John x. 1. What derived according to some, Matt. vi. 13. Its response considered by the ancient Jews as the highest authority and merit, 1 Cor. xiv. 18. The repetition of this word among the Jewish was thought to be of equal import with the most sacred oath, John iii. 3, xxii. 26.

Amonayth, account of this precious stone, Rev. xii. 20.

Amasias, a city of Macedonia, by whom built, why so named, Acts xvii. 1.

Amasias, a very important meaning of the Greek word, which is generally overlooked, Matt. xxxii. 16; Acts xv. 36; and Hebræast, in which these words probably differ in import, Phil. iii. 11.

Amathus, the same import with the τρω αχθον of the rabbins, Rom. ix. 3; 1 Cor. xvi. 22. So Chrys.

Amor, the Hebrew word used in for ωρος, according to some, Luke xxiv. 18. A more probable meaning of this phrase proposed, and illustrated by some examples from sacred and profane writers, ibid.

Amero-θεος, the man of two souls, import of the Hebrew, James i. 8.

Anagnosty, the messengers or poets among the wise and foolish, Matt. vi. 41. Their modern application, ibid.

Agnostis, the worship represented by the Jew to xxv. 55. Jewish fables concerning, Heb. i. 14.

Angelic ministry, doctrine of, defended, Matt. xi. 48. Angeli, strange opinions of the rabbinical on the formation of, Heb. i. 7.

INDEX TO THE NEW TESTAMENT.

Ἀνώτατος, rendered superior, what it properly imports, Matt. xiv. 17.

Ἀπίστους, very fanciful reason given by this ancient grammarian why Homer commenced his Iliad with the word προσφέροντα, Rev. xii. 16.

Ἀπίστη, the white bull appointed to be sacrificed to this Egyptian idol must be without blemish, John vi. 27. Account by Herodotus of the curious mode adopted by the Egyptians of ascertaining whether the animal were proper for sacrifice, ibid.

Ἀποκάλυψις, see Revelation.

Ἀποστολικός, inquiry into the import of this term, Luke ii. 47.

Ἀπεκδηλώρισεν, different acceptations of this word.

Acts i. 6.

Ἀποστολία, a city of Macedonia, Acts xxvii. 1.

Ἀπόλλωνας, remarkable that a Jew should have been so named, Acts xvii. 24. How this circumstance may be accounted for, ibid.

Ἀπολογίας of the primitive Christians, brief account of the, 2 Tim. iv. 6, 8.

Ἀπολογίας, ancient and modern acceptations of this word, Acts xxii. 1; 2 Tim. iv. 16.

Ἀποστασία, five degrees of, pointed out, Heb. iii. 12.

Ἀποστάτης, of the latter times, Bishop Newton's observations on St. Paul's prophecy concerning the, 1 Tim. iv., in fine.

Ἀποστολή, derivation and import of this word, Matt. x. 2; Rom. i. 1. Ἀποστόλος, ἀπόστολος, and ἀποστάσεως, keraia, used synonymously by Herodotus, ibid. Essential to the character of an apostle that he had seen and conversed with Christ, 1 Cor. ix. 1, xv. 8.


 Franziskaner, analysis of St. Paul's sermon at this place, Acts xii. 55.

Ἀριστερά, several cities of this name, Acts xiii. 14.

Ἀριστεροχώρι, according to its deifying the temple, John x. 52.

Ἀρτέμις, a martyr of the primitive Christian church, very uncertain who, Rev. ii. 13. A work still extant, professing to give an account of this man, a most manifest forgery, Rev. ii. 13.

Ἄρτιπα, description of the castle of, by Josephus, Acts xi. 31. Built by John Hyrcanus, and was the royal residence of the Ammonian princes as long as they reigned in Jerusalem, ibid. Its original appellation, ibid.

Ἀρχιμνότατος (Marcus), very remarkable saying of this Roman emperor when speaking of Nature, whom he addresses as God, Rom. xi. 35.

καύστικος, without father, without mother, shown to be a Jewish phrase, importing that the name of the father of mother was not entered in the public genealogical registers, Heb. viii. 3.

ἄγγελος, synonymous with βλέπω, according to Hesychius, Heb. i. 3. In what ἄγγελος differs in import from ἄγγελος, ibid. 2161.
INDEX TO THE NEW TESTAMENT.

name, &c. Proverbial impartiality of the judges of the Areopagus, &c. Time of their sitting, great solemnity of their deliberations, and their mode of giving decisions, &c.

Ariantaeus, probable origin of, Heb. i. in fine.

Aristides, the author of an Apology for the Christians, long since lost, 2 Tim. iv. in fine.


Armageddon, the original of this word variously formed, and variously translated, Rev. xvi. 16.


Armour, offensive and defensive, of the ancients, particular description of, the, Eph. vi. 13.

Arms of the first inhabitants of the earth, as described by Lucerius, Eph. vi. 13.

Apospargos, inquiry into the import of this term, Phil. ii. 6.

Apose, why this appellation was given to the spirit of man, James i. 16.

Apostolos improperly translated meseastik, Acts xxvii.

As of the Romans, what, Matt. x. 20.

Asia, different acceptations of this word in ancient and modern writers, 1 Pet. i. 1.

Axtarsi, those to whom the regulation of the public games was intrusted, Acts xix. 31.

Axtaiotromos, what, Matt. xii. 12.

Axiom, an Ephesian character or amulet, Acts xix. 10. Its import, &c.

Ayer, the clupeus et shield, account of this species of defensive armour among the ancients, Eph. vi. 15.

Aya, speech of, to Balaam, as given in the Targums of Jonathan ben Uzziel and Jerusalem, 2 Pet. ii. 16.

Axenstus, the twenty-fourth part of a silver penny, Mark xviii. 41.

Axos, a maritime town of Asia Minor, called also Apollonia, Acts xx. 13.

Astronomical phenomena very difficult to be accounted for upon natural principles, and strong evidences of the being and continual agency of God, Heb. xi., in fine.

Atenas, a Christian apologist of the second century, whose work is still extant, 2 Tim. iv., in fine.

Atithadus, remarkable anecdote concerning, Matt. vi. 15.


Atenea, a very celebrated city of antiquity, by whom founded, Acts xvii. 16. Its ancient appellation, &c. On what account it is obtained in present name, &c.

Atramentum or copulatio of sin, necessity of, included throughout the Mosaic economy, Luke xvii. 13.


Astronomy, or gravitas, thoughts on this subject, influence which has been lately demonstrated to pervade the material universe, Heb. xi., in fine.

Asiatic pentecost, or worshipper of fire, a name given by way of derision, in Mohammedan countries, is a Christian monk, Matt. ii. 1.

Aryssarpus, see Aresarpus.

Aureolus, a Manichean till the thirty-second year of his age Rom. xiii., in fine. History of his conversion to the faith of Christ, &c.

Augustus, Coeur of, see Coeur.

Astra, an ancient king of Sweden, remarkable for having offered up to Woden his nine sons to obtain the prolongation of his life, Rom. ix., in fine.

Aureus, Legenda, character of this papal vow, Tim. iv. 7.

Auricularium, a famous fictitious metal of antiquity, Rev. i. 15.

Auricular Confession, such as is prescribed by the Roman church, cannot be supported by the precedent of St. James relative to confession, James i. 16.

Audi, &c., different acceptations of this word, Matt. xvi., in fine.

Aureole, observations on this vice, when covered with the veil of religion, Matt. xxii. 12; John vi., in fine.

Aureons, of the Hindoos, what, Acts iv. 11.

Aureus, that this salvation was given in a time of vision, as some have stated, highly improbable, Luke i. 28.

Aureus, or common battle-axe, a sort of military weapon among the ancients, Eph. vi. 13.

Avasus of the New Testament the same with &c.

Avides of the Old, Acts xxxii. 40.

B.

Babbler, original acceptation of the Greek word &c. translated, Acts xvii. 18.

Babyloniae capitolium, summation of the class of persons who returned from this, according to the Talmud, Matt. i. 6.

Bacchus, young women formerly scourged to death by the Spartans and Aracadians, in order to appease the wrath of this divinity, Rom. ix., in fine.

Bacchilus, singular opinion of the Jews respecting the lower joint of the, 1 Cor. xv. 44.

Bacchilurus, awful condition of, Heb. iii. 12; 2 Pet. i. 9.

Balasbin, the Hebrew word &c.

Balasbin, the Greek word &c.

Balaam, the Hebrew word &c.

Balaam, and the Greek word &c. introduction to 2 Peter.
INDEX TO THE NEW TESTAMENT.

Bible, bishop of Ctesiphon, account of this commentator, Preface to the Revelation. Bible, thoughts on its various tendencies, Matt. xiv. 18.

Barabba, see Hierapolis.

Bend, rovee, cohort or regiment, see Acts x. 1.

Baptism, a rite among the ancient Jews, by which proselytes were received into the full enjoyment of the Jewish privileges, John i. 29. How baptism was administered by the primitive Christians, Matt. iii. 6, xxvii. 19; Mark xvi., in feet. Copies extract from Dr. Lightfoot relative to the nature and importance of baptism, Mark xvi., in feet. Baptism of water not regarded by the baptism of the Holy Ghost. This clearly proved in the case of the first Gentile converts, all of whom had received the Holy Ghost previously to their baptism by water, Acts x. 47, 48. The baptism of Jacob after it has been once essentially performed, a profession of this sacred rite, Acts xix. 6.

Baptism of fire, strange trinity of the primitive confessors of Christianity relative to the import of this phrase, Matt. iii. 9. Baptismal registers in churches, origin of, Rev. iii. 5. Bar, import of this Syriac word, Mark x. 45.

Barnabas, very remarkable reading in a Vatican manuscript relative to the name of this murderer, Matt. xxvii. 16.

Barbolian, Barbolus, Bagalse, what anciently intended by this term; Acts xxvii. 2; Rom. i. 14. Its etymology, according to Bishop Pearce, ibid. Barbolus nations, dreadful violence of their invasions into the Roman dominions in the fifth century, as described by Drs. Mosheim and Robertson, Rev. xii. 16.

Barbodas, an impostor in the reign of Adrian, John iv. 29. On what account put to death, ibid. Barley, considered a very mean fare in the East, John vi. 9. This illustrated by a quotation from Pindar, ibid.

Barth, Chrysostom's conjecture why the Lycaonians took this Christian minister for a manifestation of their supreme divinity, Acts xiv. 12.

Bar Naphthali, an appellation of the Messiah among the rabbins, Acts xvi. 16. Bartholomew, conjecture concerning the real name of this apostle, Matt. x. 4.

Bartholomew, short account of, by J. Antes, Heb. xi., in feet.


Bith, see Asia Minor.

Beth, profane, whence derived, Heb. xii. 18. An epithet given by the ancient Greeks to any person or thing not consecrated to the gods, ibid.

Beth, a frequent occasion of this word, 2 Cor. v. 3.

Beth, a word signifying any kind of military missile, Eph. vi. 16.

Benedictus, Wakefield's criticism on a remarkable expression in the Luke i. 76.

Benediction, among the Romans, who, Luke xxii. 6. Requests of lands, loco, to churches or religious uses exceedingly common before the Reformation, Matt. xiv. 5. A frequent form of these instruments, ibid.

Berosa, a city of Media, near Pella, Acts xii. 10.

Beware, among the Hiddeans, what, 1 Cor. vii. in feet.

Baronous, or Barnous, sister of Agrippa, character of, Acts xxv. 13.

Bethsaida, why probably so named, John v. 2.

Beth-shean, two cities of this name in the Promised Land, Matt. ii. 1. Derivation and import of the name, ibid. Apparition of this appellation to the place of our Lord's birth, ibid.

Bethshuph, where situated, and why probably so named, Matt. xiv. 1.

Bhaya, Sir William Johnson's remarks upon this Hindoo word, John i. 9.

Bigotry, reflections on the spirit of, which is manifested by some professed Christians, Mark ix. 39; 2 Pet. i. 7.

Binding and loosing, a mode of expression frequently used by the Jews, Matt. xv. 19. Its import, ibid.; xvii. 18.

Birth-day of a monarch either meant the day on which he was born, or on which he commenced his reign, Matt. x. 6.

Bishop, derivation and import of this word, 1 Tim. iii. 2. Fifteen qualifications of a Christian bishop, 1 Tim. iii. 3—7.


Bismuthi, Artabaunia, Chasmodai, "in the name of the most merciful and compassionate God," a sentence in very frequent use among the Mohammedans in masters sacred and profane, Col. iv. 17.

Bithynia, boundaries of this ancient kingdom of Asia, 1 Pet. i. 1. Its various apppellations, ibid. Now under the dominion of the Turks, ibid.

Bitterness, a species of salt generated at the Lake Asphaltites, easily rendered vapid, Matt. v. 10.

Black Robes of Christian ministers, thoughts concerning the, Matt. xxviii. 3.

Boulogne, blustering, its import when used in reference to God, Matt. ix. 3, xv. 10; John x. 33; Acts vi. 11; 1 Cor. iv. 12; 2 Tim. iii. 2: when applied to men, ibid. Among the Jews all who heard a blasphemous speech were obliged to rend
INDEX TO THE NEW TESTAMENT.

their clothes, and never to sew them up again, Matt. xxvi. 65.

blasphemy against the Holy Ghost, inquiry into the meaning of this expression, Matt. xii. 31, 32. Dr. Lightfoot's vindication of this phrase and its context from a false gloss of some commentators by numerous citations from rabbinical writers, Matt. xii. 32.


blinđness, remarkable cure of, by Chesaeldin, John ix. 33.

blood, the eating of, forbidden by the law of Moses, Acts xv., in fine.

bloody Feast, instance of, as related by De Thou, Luke xii. 44.


Boanerges, inquiry into the derivation of this word, Mark iii. 17. Why, in the opinion of some, this surname was given to the sons of Zebedee, ibid.

Boarde, account of the, borne by the criminal in China, to which the accusation is affixed, Matt. xvii. 37.


Boige, copious extract relative to this serpent from Cepede's History of Vipers in Quadrupeds and Serpents, Matt. x. 16.

Bolston Book, account of the, Matt. xxi. 34; 1 Cor. vii., in fine.

bodd-nam, a name of the Deity among the Hindoos, Luke i. 68.

Borrowing and lending, Christian precept concerning, Matt. v. 42.

Bouc (Peter du), account of this French Protestant divine, 1 Cor. ii. 3.

Boureu, in what this word differs in import from vespasianus, John xxi. 18.


Bourneshchi, a village on the site of which the ancient city of Troy is supposed to have stood, Acts xvi. 8.

Bowing match between Eratosthenes and Dares, Virgil's description of the, 1 Cor. ix. 26.

Boyl (H. S.), observations by this Greek critic on two remarkable laws to which the Greek article is universally subjected, Eph. vi., in fine. The influence of these rules on certain passages in the Septuagint Version, and also in the New Testament, shown to be a very powerful auxiliary evidence in favour of an essential article of the Christian religion, et al, the Divinity of Jesus Christ, ibid.

Boyle, anecdote relative to his great reverence for the name of God, 2 Cor. xii. 4.

Boullierce, the person who awarded the prize to the victor in the ancient Grecian games, 1 Cor. ix. 27.

Braksea, the Hindoo Deity in his creative quality, Luke i. 66; John i. 14. 3164

Brompes of Supplication, εἰρήνας ἔλασσα, import of this phrase as used by Herodian and others, Hist. v. 7.

Breaking of the bread, essential in the right administration of the Lord's Supper, Matt. xvi. 28.

Brides, how long a woman was considered among the Jews to be a, after marriage, Matt. ix. 13.

British and Foreign Bible Society, great credit of its operations, Rev. xiv. 6.

Brute creation, doctrine of the restoration of the state of happiness considered, Rom. viii., in fine.

The sacred canon totally silent upon this subject, ibid.

Several reasons produced to show that its doctrine is not destitute of probability, ibid.


C.

Ceduceus, the peculiar badge or ensign of the ancient heralds, Matt. iii., in fine.

The Ceduceus, a rod of Mercury, evidently borrowed from the scripture account of the rod of Moses, Matt. iii., in fine.

Censor, remarkable saying of, respecting his Roman soldiers, Tit. i. 10.

Cassarea Philippi, where situated, Matt. xvi. 13. is ancient names, ibid.

Castra, among the Asiatics, what, Matt. xii. 11.

To refuse to accept or wear the caftan deemed its highest insult, ibid.

Cephas, the high-priest, some account of, Matt. xxvi. 3.


Calendar of the ancient Romans, in which are incorporated the festivals, Etc., of the present Roman church, Rom. xvi., in fine.

Calyx, the place of our Lord's crucifixion, probably so named, Matt. xxvii. 33.

Came passing through the eye of a needle, a proper form of expression among the ancients, Matt. xii.

Camelus, a camel, name of the queen of Ethiopia, according to Pliny, ibid.

Candace, how the island of Crete obtained this appellation, Preface to Titus.

Candies, always lighted by the Jews at the commencement of their sabbath, Luke xxix. 54. Taken precept to this effect, ibid.

Casimira, particular description of this funeral insignity of the Irish, Matt. ix. 22.

Cesarea, situation of this famous city of Asia, Matt. iv. 13; John vi. 17.

Cereselas, Philo's account of this man's being incensed by the inhabitants of Alexandria with the ensigns of royalty in division of Agrippa, the Caligula had appointed tetrarch, Matt. xxvii. 2.
INDEX TO THE NEW TESTAMENT.

Inquiry into the language of Christ's exclamation on the cross, as related by Matthew and Mark, Matt. xxvii. 48. The doctrine of the two natures in Christ, the human and the divine, the only ground on which the Scriptures which speak of him, either in the Old or New Testament, can be rationally explained, John xii. 34. Bishop Pearce's enumeration of the several appearances of Christ during the forty days which elapsed between his resurrection and ascension, John xxi. 14; Acts i. 9.

Christianity, observations on the manner of its propagation, Acts xviii., in fine.

Christians, remarks on the origin of this appellative of the disciples of the Lord, Acts xi., in fine.

Chronological Table. Tables extending from A. M. 3099 to A. D. 100, in which the years of the reign of contemporary kings and rulers are reduced to the years of thirteen different empires, to which are added the years of the principal ecclesiastical cycles, with other notations of time, Tables i. and ii. at the end of Acts. Table of remarkable events from B. C. 6, to A. D. 100, in which the year of the world, the year from the building of Rome, and the year before or after the birth of Christ of each event, are carefully noted, Table iii., at the end of Acts.

Chronus, a divinity of the Carchaginians, to whom they sacrificed many of their children, Rom. i., in fine. Horrible mode in which these children were put to death, ibid.

Chrysolite, some account of this precious stone, Rev. xxi. 20.

Chryselephantina, a variety of the chrysolite, Rev. xxi. 20.

Chryselephantina (translated by H. S. Boyd), concerning the Divinity of Jesus Christ, Eph. vi., in fine.

Church, derivation of the word, Matt. xvii., in fine.

Definition of the word according to the nineteenth article of the Church of England, ibid. What is implied in its construction and edification, Acts ix. 31. The cry of "the church is in danger" by whom generally echoed, Acts xix., in fine.

Circulation of the blood in the animal system, probably not unknown to the great apostle of the Gentiles, Eph. iv. 18. Account of some wonderful phenomena in the animal system with which the circulation of the blood is accompanied, Heb. xi., in fine. Astonishing influence which angry or irritative language has on the circulation of the blood, James iii. 6.


Cistern, an inland near Cete, now called Gozo, Acts xxviii. 18.


Claudius, citation of a passage from this writer, in his hymn to Jupiter, almost in the same words with that which St. Paul most probably quoted from the Phenomena of Aratus in his celebrated sermon at Athens, Acts xii. 28.

2198

Clarkes of Comerford, Chancer's character of the, i Tim. iii. 2.

Cithara, remarkable saying of, on having received a letter from Leucippus, 1 Cor. ii. 22.

Clothed with a person, import of this Greek phraseology, illustrated by citations from Chrysostom, Dionysius of Halicarnassus, and Eusebius, Rev. xiii. 14; 1 Pet. v. 5.

Cloud employed metaphorically by the ancients to denote a great number, Heb. xii. 1.

Clypeus, see Assy.

Cnidus, where situated, Acts xxvii. 7.

Coat of fire, loosing of, upon the head, a metaphor taken from smelting metals, Rom. xii. 20. Is it impossible?

Cohors, among the Romans, what, Acts x. 1. Accused the Italian band or cohort, with an ancient inscription given by Gruter, relative to it, ibid. The cohort of Augustus mentioned by Suetonius, and its name found by Lipsius on an ancient marble, Acts xxviii. 1.

Colosse, see Coloss.

Colossae, or Colossae, where formerly situated, Preface to Colossians. Brief sketch of its revolutions, ibid. The ancient city destroyed by an earthquake in the reign of Nero, ibid.

Colossians, Epistle to the, when written, Preface to the Epistle. Style of this apostolical letter, ibid. Colossians of Rhodes, account of this very celebrated statue of antiquity, Acts xxi. 1.

Colossians' advice to the ploughman respecting the use of the goad, Acts ix. 6.

Coming of Christ, various acceptations of this phrase in the sacred writings, Preface to the Second Epistle to the Thessalonians.

Coming in the name of another, import of this phrase as used by the rabbins, John v. 43.

Common speaking, ancient Jews notoriously guilty of, as shown by numerous extracts from their own writings, Matt. v. 37; James v. 12.

Consolation, its powerful effect upon the animal system, Matt. ii. 26.

Consolatorio, and Consolatium set, what the Romans meant by these words when employed in their funeral solemnities, Matt. ix. 52.

Condensation, apostolic doctrine of, John xx. 25.

Conscience, the question, "What is conscience?" largely considered, Heb. xiii., in fine.


Consolatio, see Solitude.

Consolatio, or Consolatio or Gratia, conversion of, and the amazing influence of this event on the whole Roman world, Rev. vi. 12-17; xii. 4, &c.

Conversion, very remarkable, between a white man and a negro, Mark x. 60.

Conversion, derivation and import of the original term thus translated, 2 Cor. i. 12.

Conversion of Soul of Tarsus, in the opinion of Lord Lyttleton, an illustrous proof of the truth of Christianity, Acts ix. 16.
INDEX TO THE NEW TESTAMENT.

Crete, sketch of the revolutions of this island from its first mention in history to the present time, Preface to Titus. Homer's description of its ancient condition, ibid. Various names by which it was formerly known, ibid. Now called, Candia, ibid.

Criminal code published by Joseph II., late emperor of Germany, remarkable character of the, Matt. xvi. 21. Crimes punished by the Jews at the times of the public festivals, Matt. xxvi. 6. A constant practice among the Romans to oblige criminals to bear their cross to the place of execution, Matt. xxvii. 32. This illustrated by a quotation from Plutarch, ibid. Baiment of the criminals claimed by the executioners both in ancient and modern times, Matt. xxvii. 34. Criminals frequently offered up in sacrifice to the gods, Rom. ix., in fine.

Crown of thorns, the Greek words so translated more probably mean the crown of thorns, or crowns formed of the herb acanthus, ibid.

Crown worn by the victors in the Olympic, Pythian, Nemean, and Isthmian games, of what constructed, 1 Cor. ix. 25.

Crucifixion, particular description of this very ancient mode of punishment, Matt. xxvi. 36. Formerly very common among the Syrians, Egyptians, Persians, Greeks, Romans, and the ancient Hindoos, ibid. Still in use among the Chinese, ibid. Crucifixion probably introduced among the Jews by the Romans, ibid. Considered the most shameful of all punishments, ibid. Citations from Homer, in which there is allusion to this punishment, ibid.

Cups, observations on the denial of the, to the laity by the Romanists in their administration of the Eucharist, Matt. xxvii. 27, 1 Cor. xii., in fine.

Cup of trembling, probably allusion to the ancient method of taking off criminals by a cup of poison, Matt. xxvi. 26; Heb. ii. 9.

Cupid and Psyche, an ancient allegory by which marriage is happily illustrated, Matt. xix. 6. Particular description of the very beautiful allegorical representation of the marriage union on an antique gem representing the marriage of Cupid and Psyche, Matt. xix. 6.

Curitus (M.), history of his devoting himself to death for the welfare of the Roman state, Rom. ix., in fine.

Cutting in two, an ancient mode of punishment, mentioned by sacred and profane writers, Matt. xxiv. 50.

Cutting off the hair, a sign of great distress, and practised on the death of near relatives, 1 Cor. xi. 5. Women, when reduced to a state of slavery, had their hair cut off, ibid.

Cyclop, Ecclesiastical, account of some of the most remarkable, Preface to Matthew.

Cymbal, description of this ancient musical instrument, 1 Cor. xiii. 1. With cymbal, a periphrastic expression among the Hebrews for the Egyptian sistrum, ibid.

Cyrene, where situated, Acts ii. 10. When built, according to Eusebius, Acts xi. 20. Its present appellation, ibid.
INDEX TO THE NEW TESTAMENT.

D.

Daily-bread, see Browner.


Damascenus, how it could be said to have been under the government of an Arabian king in the time of St. Paul, 2 Cor. xi. 32.

Damassean, AASMAMEUS, one of the six Ephesian characters, Acts xix. 18. Its import, according to Hegesippus, ibid.

Asumdrasi, or Durnadasi, the Indian god of virtue, Luke i. 68; John i. 14.

Darkness at the time of our Lord's crucifixion, observations concerning the, Matt. xxvii. 48. Citations from ancient writers in which it is supposed there is an allusion to this preternatural darkness, ibid.

Daniel, in what sense those scriptures are to be understood which state Daniel to have been a man after God's own heart, Acts xiii. 22.

Day, Jewish division of the, Matt. xxviii. 1. Day of judgment, various acceptations of this phrase in the sacred canon, Matt. xi. 24.

Day-spring from the sky, avorhla st efros, Wakefield's criticism on this remarkable passage in the Benedictus, Luke i. 76. A more probable view of this portion of holy writ, Rev. vii. 2.

Deacon, the lowest ecclesiastical officer in the apostolic age, Matt. xx. 28. Account of the office of deacon in the Roman and English churches, Acts vi. 4.

Dead, rabbinical notions relative to the mode in which God will raise the dead, 1 Cor. xv. 52.

Dead body, binding a, to a living man (who was obliged to carry it about till the contumacy from the putrid mass took away his life), a mode of punishment among some ancient tyrants, Rom. vii. 24. Citation from Virgil, in which this punishment is painted in all its horrors, ibid. Remark of Servius on this passage in Virgil, ibid.

Death, three kinds of, mentioned in the Scriptures, John v. 25. Thoughts on all mankind having fallen under the empire of death through the original transgression, Rom. v. 5, in fine. Beautiful personification of death by St. Paul, 1 Cor. xv. 54. The destruction of death predicted by Isaiah and Hosea necessarily implies the reivification of all that have ever been subjected to his empire; hence the doctrine of a general resurrection, 1 Cor. xv. 26, 54. How death is usually represented in ancient paintings, 1 Cor. xv. 55.

Death of Christ shown to be an atonement, or expiation, for the sins of the world, Rom. iv. in fine.

Debtor, Insolvent, see Insolvent Debtor.

Decapolis, where this country was situated, Matt. iv. 25. Why so named, ibid.

Deceivers, Insolvent, see Insolvent Debtor.

Deceivers, where this country was situated, Matt. iv. 25. Why so named, ibid.

Deceivers, thoughts concerning the nature of the, Acts i. 7.

2169

Dedication, jest of the, why instituted, John x. 22. Time of its celebration, ibid.

Deputation armoire of the ancients, particular description of the, Eph. vi. 13.

Dauver, supper, the principal meal among the ancient Jews, Greeks, and Romans, Luke xi. 37.

Dauver, synonymous with aphorism, according to Herophilus, Acts xvii. 18. Definition by Suidas to the same import, ibid. This word similarly employed by Herodotus and Josephus, ibid. See also Acts xxv. 19.

Delaney, copious extract from this writer, respecting the unlawfulness of eating blood, Acts xv. in jw.

Demasenes, the plain and obvious meaning of this term, Matt. iv. 24. Reason given by Dr. Lightfoot why Judes, in our Lord's time, abandoned with demasenes, Matt. viii. 18.

Demasenous, notion of some that this was a vulgar error current in our Lord's time and in that of his apostles, considered, Matt. viii. 16, xii. 43; Matt. ix. 25; Luke ix. 1; Acts xix. 12. Silly quoting of some commentaries on the cases of demoniacs recorded by the Evangelists, Matt. viii. 34; Mark x. 4, 9; Luke viii. 33; Acts viii. 7, xvi. 18.

Demas, material, of the Chaldaic philosophy, account of the, by Peilius, Luke viii. 31.

Demetrius of the Romans, what, Matt. x. 29, xiiii. 3, xx. 2; Luke x. 38; John vii. 7; xiiii. 6.

Deceives, whence this word is derived, Matt. iv. 24. The name of this apostate spirit nearly the same in most European languages, ibid.

Deceives, Deceives, not found in any part of the sacred writings in the plural number when speaking of evil spirits, and why, Matt. iv. 24; Jude 9. Derivation of the word, Matt. iv. 24; xiiii. 19. This word sometimes imports a colummator, talker, whisperer, or backbiter, Eph. iv. 27; 1 Tim. iii. 11. 2 Tim. iii. 2; Tit. iii. 3.

Diana, temple of, at Ephesus, its former magnificence and dimensions, Acts xix. 24. Reduced to ashes by Erostratus on the same night in which Alexander the Great was born, ibid. Afterwards rebuilt and adorned by Hadrian. Now a Turkish mosque. ibid. Account of a beautiful representation of this temple on a medal engraved by Montfaucon, ibid. Mosaic of this description thought by some to be what meant by the silver shrines which Demetrius asked for Diana, ibid. These silver shrines more probably small portable representations of the temple of Diana, bought by strangers as matters of curiosity and for purposes of devotion, ibid.

Diana of Ephesus, an ancient object of idolatry widely different from Diana the huntress, Gen. xix. 27. General description of the statues of this goddess which still remain, ibid. Reasons for believing that, by the statue of the great goddess Diana, the pagans intended to represent "Next full of varied creatures, and mother of all living," ibid.

Deceives, derivation and import of this word, Prov...
INDEX TO THE NEW TESTAMENT.


υὸν, import of this name, John xi. 16.

αἵματα, among the Greeks and Romans, their number and names, Acts xix. 27.

καίματα, customary among the ancient heathens, in the time of any plague or public calamity, to sacrifice one of the lowest or most execrable of the people to these infernal gods, Rom. ix. 3.

καίματα, among the heathen, who, Acts xix. 27.

εὐαγγελία, seven acceptations of this word in the New Testament pointed out, Rom. i. 17.

εὐαγγελία, ten acceptations of this word in the New Testament, Rom. i. 17.

εὐαγγελία, why heathen judges were so named, 1 Cor. vi. 1.

ῥήματις, personified by Heiod, and represented as a goddess, Acts xxviii. 4. The ancient Maltese seem to have had a similar idea, ibid.

ἐἰσαγωγή, rendered to persecute, a forensic term, Matt. v. 11.

ἐπισκοπή, account of this very celebrated ecclesiastical cycle, Preface to Matthew, p. vi.

ἐπισκοπὴ, the Aρρηγῶπη, saying attributed to this man which is supposed to have an allusion to the preternatural darkness at the time of our Lord's crucifixion, Matt. xxvii. 48.

ἐπίσκοπος, import of the original word, so translated, Matt. v. 1, x. 26.

episcopate, absolute necessity of, in the Christian church, 1 Cor. v., in fere.

ἐπιστολαί, four kinds of, as stated in the Midnah ἰσαλαμ, James i. 19.

ἐνεργεία inspiration, Dr. Whitney's observations on the various manners in which it was granted to the sacred writers, Introduction to the Gospels and Acts, § i.

ἐνεργεία, Christ demonstrated, Matt. xii. 13; xviii. 19, xix. 18; Luke v. 21, xxii. 43; John i. 1, ii. 24, iii. 13, v. 17, x. 20, 21—25, xviii. 9, xxi. 29; Acts viii. 59; Rom. ix. 6; Eph. iv. 7; Col. i. 10, 17, iii. 11; Tit. ii. 14, in fere; Heb. i. 3, κορόνη, κορώνη, καθιστά, καθιστημία, καθιστημένος; ii. 4; 2 Pet. l. 1; Rev. v. 13; xii. 16.

loco, doctrines of the two great schools at Shammai and of Hillel respecting, Matt. xix. 3.

ἱερά, dereliction and original import of this term, Acts xxvi. 4.


μάρτυς, a title refused by the emperors Augustus and Tiberius, Acts xxv. 28. Afforded by some of the succeeding emperors, ibid. Celebrated saying of Tiberius relative to this title, ibid.

οἶνος, among the Hindoos a species of small salad, 2160.

η λάμπα, its mystical import when employed in the ceremony of the manumission of a slave, ibid.

Door, metaphorical acceptation of this term among the rabbins, Rev. iii. 20.

Δωρεάν, import of this name, Acts ix. 56.

Δαπάνη, its different acceptations, Matt. v. 24.

Δειμος, account of this military weapon of the ancient Greeks, Eph. vi. 13.

Δομένων and Δοσμήνων, indifferently translated in our Version gift, distinction between, James i., in fere.

Δοκίμων and Δοκίμως explained, see Rom. xii. 1.

Δοκίμως, inquiry into the import of this term, Rom. i. 1, vi. 16.

Doxology of the Lord's Prayer, rejected by Griesbach, Westcott, and the most eminent Greek critics, Matt. vi. 13. Variously written in the manuscripts, ibid. Certainly very ancient, and probably genuine, ibid.

Drachma of the Greeks of about the same value as the Roman denarius, Luke xvi. 6.

Dracnet, the proper meaning of ἄργων, Matt. xiii. 47.

Δρακών, when this military standard was introduced among the Romans, Rev. xii. 2. The standard, and the image of the dragon itself, of a purple or red colour, ibid.

Drought, see ἄγωραν.

Drinking nigh to God, a phrase of very frequent occurrence in the sacred writings, whence it originated, Matt. xxvii. 6.

Dress, Rev. J. Wesley's remarks on, 1 Tim. ii., in fere.

Droopy, why this disorder is so named, Luke xiv. 2.

Drowning with a great weight hung on the neck, an ancient mode of punishing criminals, Matt. xviii. 6; Luke xvii. 2.


Dust, shaking off, from the clothes or feet, what this symbolical action imported among the ancient Jews, Matt. x. 14; Acts xiii. 51.

Dust, throwing of, into the air, a mark among the ancients of the greatest contempt, Acts xxii. 23.

Dying daily, citations from Philo, Libanius, and Livy, to show that this is an ancient form of speech for continual exposure to a violent death, 1 Cor. xv. 31.

E.

Eagle, the, was the Roman ensign, Matt. xxiv. 28; Rev. xii. 12.


Earth, notions of the ancients respecting its origin and formation, 2 Pet. iii. 5. The earth's rotation round its axis the cause of the regular succession of day and night, Heb. xi., in fere. Its spheroidal figure, 2 Pet. iii. 6.

East, opinion predominant throughout the, about the time of our Lord's nativity, that some great personage would soon make his appearance for the deliverance of Israel, and obtain universal empire,
INDEX TO THE NEW TESTAMENT.

Matt. ii. 3. Citations from Sestonius and Tacitus to this effect, ibid. 

Easter, Christian, rules by which the time of this movable festival is ascertained, Acts xii. 4. 

East Indian ink, how made, Col. ii. 14. The whole of it readily discharged from the paper by the application of a wet sponge, ibid. 

Ecclesiastical works, alphabetical list of all of these which in various readings quoted occasionally in these notes, with the times in which they are supposed to have been written, Introduction to the Gospels and Acts, pp. xxiv., xxi. 

Erewhon, citations from classical writers to show that this word, without the negative particle, is synonymous with εἰς ἔρωμα, the rich, and vice versa, Matt. xiii. 12. 

Eclipse of the sun by the interposition of the moon, shows not to have been the cause of the darkness over the land of Judas at the time of our Lord’s crucifixion, Matt. xxvii. 46. 

Economia, ἐκομιώμα, definition of, by Dr. Macknight, Eph. i. 10. 

Eretheia, its derivation and import, Luke xxii. 43. 

Eryx, surely, in what it differs from ἐρυγγε, mediator, Heb. vii., in fine. 

Egypt, boundaries of this extensive country of Africa, Acts ii. 10. 

Egyptian, Josephus’s account of a communion occasioned by an, in the apostolic age, Acts xxii. 26. Great discrepancy in the numbers stated by St. Luke and Josephus to have been assembled on this occasion, how accounted for by Dessa Aldridge, ibid. Another mode of solving the difficulty, ibid. 

Egyptians, formerly a settled belief among them that their gods, in the likeness of men or animals, occasionally descended to the earth, and travelled through different provinces, to punish, reward, and protect, Acts xiv. 11. 

E. This art, a word above the door of the ancient temple of Delphi, on which Plutarch has written an express treatise, 2 Tim. ii. 19. 

Eλαμπρος, and Ελαμπρες, derivation and import of these words, 2 Cor. i. 12. 

Eρνης, nine acceptations of this word in the New Testament pointed out, Rom. i. 7. 

Εγγυς τον ημερα, a Jewish phrase for εγγυς τον δαιμων, Luke xv. 18. 

Εξων, and Εξωες, used in the Septuagint in a sacrificial sense, Matt. xxvi. 28. 

Εκλεκτος, this word, generally translated chosen, means an assembly of any kind, good or bad, lawful or unlawful, Acts xix. 32. 

Εκλεκτος, observations on this singular expression of St. Paul, Eph. iii. 6. 

Ελκανα, manner in which this Jew of the apostolic age is said to have ejected demons, as related by Josephus, Acts xix. 14. 

Election and Repudiation, unconditional, doctrine of, considered, Rom. ix., in fine; 1 Thess. i. 4; Heb. iii. 10; 1 Pet. i. 2. 

Electorates of the Holy Roman empire, period of their institution involved in great uncertainty. Rev. xvii., 2170. 

9. Their original number, ibid. Brief sketch of the very great influence of the sovereignty of these states before and at the period of the Reformation, ibid. 

Ελλαπερα, διαμονή, logical definition of this word, Heb. xi. 1. Aristotle’s definition, ibid. 

Ελλαπας, is, words with which the paanes, or hymn in honour of Apollo, commenced and terminated, manifest corruption of the Hebrew ים ים. Yeh, Rev. xix. 1. 

Ελλάτωπος, translated freeman, properly impuro freeman, 1 Cor. vii., in fine. Synonymous with δήμοι among the Romans, ibid. 

Ελλάτως, its import, Matt. vi. 27. 

Ελλάθεις, import of this name, Luke i. 60. 

Ελλάος, Greek, very extensive meaning of this word among the ancient Jews, Mark vi. 38. He what Ελλάος differs from Ελλαπες, Acts xii. 

Ελλαπες, or χαι, the figure of every planetary ex hitherto discovered, Heb. xi., in fine. 

Ελλατισμος, inquiry into the import of this name, Acts xiii. 9. 

Ελλατισμος, often has the import of judgment, in vixi, some examples are produced, 2 Cor. iv. 3. 

Ελλατισμος, account of this precious stone, Rev. xiv. 

Ελλατισμος, sometimes imports to be satisfied, v. gratified, and to enjoy, Rom. xv. 24. Come from Ελλατας, Maximus Tyrius, and Homer: which word is to be thus understood, 1st. 

Ελλατισμος, Ελλατισμος, or χαι, form of the, among some ancient Greeks, Eph. vi. 13. 

Ελλατισμος, mode of, among the Romans, weave to Virgil, Rom. xi. 22. 

Ελλατισμος, sometimes placed over the gates of cities and fortresses, in Mohammedan countries, specifying the date of erection, &c., and containing some religious sentiment: verse from the Koran, 2 Tim. ii., in fine. 

Ελλατισμος, attributed to Lactantius, Matt. xxii. 25. 

Ελλατισμος, different sorts of, among the ancient Greeks, Rev. xiv. 14. 

Ελλαικανας, and Dares, Virgil’s account of the battle between, 1 Cor. ix. 25. 

Ελλαικανας, beautiful personification of this victory by Addison’s elegant and nervous taste, Rom. i. 29. 

Ελλαικανας, Ephesian epistles, certain of these annals by Stilne, Eusebius, and Clement of Alexandria, Acts xix. 19. 

Επιθετομενης, Ephesians, very corrupt state of this people in the apostolic age, Eph. v. 7. 

Επιθετομενης, Epistle to the, demonstrated by Dr. H. to be an authentic letter of St. Paul, Ioseob: to the Epistle, pp. 1409—1416. Consideration of the disputed point, whether this apostolical letter was written to the Ephesians or to the Laodiceans: Preface to the Epistle, pp. 1417—1420. 

Εφεσος, an ancient city of great celebrity, is the famous temple of Diana, Acts x...
INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE

INDEX TO THE
INDEX TO THE NEW TESTAMENT.

P.

Fables of the ancients, reasons for believing that some of these have arisen out of the names of ships, Acts xxviii. 11.

Fai'dh, the grace by which it is produced, and the act of, demonstrated to be essentially distinct things, without the harmonious union of which no man ever was or ever can be saved, Eph. ii. 8.

Faith, hope, and love, observations on, in reference to a future world, 1 Cor. xiii., in fine.

Faithfulness of God, a favorite expression among the ancient Jews, 1 Cor. i. 9. Two anecdotes related by the rabbins in illustration of this attribute of the divine nature, ibid.

Fadicin, see Phalaric.

Fall, metaphorical import of this term, Rom. v., in fine.

Failing stars have been deemed by the common people an omen of evil times, Matt. xxiv. 29. Examples produced, ibid.

Faithful Christ, some account of the, who appeared before the destruction of the Jewish polity by the Romans, Matt. xxiv. 6.

Famine, account of four, in the reign of Claudius the Roman emperor, Acts xi. 28.

Farewell, an old English form of expressing good wishes and good will, Acts xx. 29. Derivation of the word, ibid.


Fasting, general observations on, Matt. ix., in fine. Considered by the Mohammedans as an essential part of piety, ibid.


Father, curious note in a Bible published by Edmund Bocce, relating to the title of father given to the pope, Matt. xxiii., in fine. The four things which, among the ancient Jews, every father was bound to do for his son, Mark vi. 3. He who aetc a kind, instructing, and indulgent part to another, was styled the father of such an one, Rom. xvi. 13. This sense of the word illustrated by a citation from Tertullian, ibid.; 1 Cor. iv. 15.

Fastful portents that immediately preceded the destruction of Jerusalem by the Romans, Matt. xxiv. 7.

Feasts of Charity in the primitive Christian church, see Antony.

Feast, account of this Roman governor by Tacitus and Suetonius, Actxxiiii. 24.

Female dancers, the people of the East from time immemorial very extravagant in their testimony of respect to Mark vi. 20. A remarkable example produced, ibid.

Feudal system, brief sketch of the, as it prevailed in Europe, before the Reformation, Rev. xvii. 9.

Final perseverance of the saints, doctrine of the, considered, John x. 28; Acts ii. 47, xi. 23; 1 Cor. x. 18; Heb. ii. 7, vi. 6.

First Causes, general definition of the Great, John iv 24.

2172

Flesh and blood, a Hebrew periphrasis for men in his present state of infirmity and decay, Matt. xvi. 17; 1 Cor. xv. 50; Gal. i. 16; Eph. vi. 12.

Flax and refuse of the sea, phenomena and cause of the, Heb. xi., in fine.

Floor, the original word so rendered, implied the highest enormity and most aggravated guilt, Matt. v. 22. How such an expression, opprobriously applied, was punished among the Gentilebes, ibid.

Forehead consecrated by the ancients to Genius, Matt. xvii. 14.

Foreknowledge of God, observations on the, Acts ii., in fine.

Form of doctrine, the original word so rendered a figurative expression taken from the melting of metals, Rom. vi. 17.

Form of God, ppvyy Dox, substance of Dr. Whitby's observations on this remarkable expression of St. Paul, Phil. ii. 6.

Forms of government of the ancient Latins and Romans, enumeration of the, in their chronological order, Rev. xii. 3, xiii. 1, xv. 10.

Fowl, whence this word is probably derived, John iii. 20.

Four which have principality in this world, according to the rabbins, Rev. iv. 8.

Franks, a general appellation in Asiatic countries for the inhabitants of Europe, Acts xi. 20.

Free agency of men demonstrated, Eph. ii. 8; Phil. ii. 18.

Friend, Aristotle's very remarkable definition of a, Acts iv. 32.

Friend of the bridegroom, or parumysph, observations on the office of the, John iii., in fine.

Friendship, remarkable instances of, John xv. 13.

Frigid questions, and the answers given to them, by the wisest and most reputable of the Jewish rabbins, Tit. iii. 9.

Fry, whence this Saxon word is probably derived, John iii. 20.

Funeral banquets to commemorate the dead, and comfort the surviving relatives, common among the ancients, Matt. ix. 32.

Far, how this Latin word has been applied by the ancient Romans, Tit. ii. 10.

G.

Gaderenes, see Gergesenes.

Gaius, the Greek mode of writing the Roman name Caius, 3 John 1.

Galatae or Galatians, the tribes into which these people were divided, with the number of their tetarchies and cantons, according to Strabo and Pinye, Preface to Galatians. Religion and personal appearance of the ancient Galatæ, ibid.

Galacteria, where situated, and why so named, Preface to Galatians. When reduced into the form of a Roman colony, ibid. Boundaries of Galacia, ibid. Under the Christian emperors divided into two provinces, Galacia Prima and Galacia Secunda, ibid.

Galatæa, authenticity of the Epistle to the, ably vindicated by Dr. Paley, Introduction to the Epistle.
INDEX TO THE NEW TESTAMENT.

Inquiry into the date of this epistle, Preface to the Epistle. Synopsis of the arguments employed in this apostolic letter to prove the truth of the Christian religion, ibid. Observations on the great similarity between St. Paul's Epistle to the Galatians and his Epistle to the Romans, Gal. vi., in fine.

Gallile, its boundaries, Matt. iv. 3. Singular tradition among the ancient Jews that the Messiah should begin his ministry in this country, Matt. iv. 16.

Gallien, sea of, or lake of Tiberias, Jewish tradition relative to the sight of fishing in this water, Matt. iv. 18.

Gall of bitterness, import of this Hebrewism, Acts viii. 20.

Galilee, some account of this Roman deputy or procurator, Acts xviii. 12. A passage in the life of this man generally misunderstood, Acts xviii. 17.

Gamael, some account of this very celebrated doctor of the law among the Pharisaees, Acts v. 34.

Gamaliel, responsible for his prisoner, under the same penalty to which the prisoner himself was exposed, Acts xvi. 27.

Gammareth, called or, of the rough, of the ancient prophets, Heb. xii. 37.


Gates of Hell or of Hades, import of this figurative expression, Matt. xvi. 18.

Gara, why so named, and where situated, Acts viii. 25.

Gas, a term by which the land of Judea is not unfrequently expressed, Luke ii. 1 ; Rev. ix. 7.

Gemara, citation of very remarkable passages from the, in which open confession is made that the birth of the Messiah had taken place long before their times, Matt. ii. 5.

Gemina, Scalle, a place at Rome where criminals were executed, Matt. xxvii. 33.

Gemina, general acceptation of this word in the Evangelists, Matt. xi. 16, xii. 39, xvii. 33, xxiv. 34; Mark xii. 30.

Gersony, his stock and descent is entered on record, Heb. vii. 3.

Genealogical tables of the Jews, thoughts on their total destruction in the apostolic age, 1 Tim. i. 4.


General council, authority of a, declared at the synods of Constance and Basil to be superior to that of the pope, Rev. xvii. 9.

Gemmae, where this country was situated, Mark vii. 33. Why possibly so named, ibid.

Gemmae, lake of, its length and breadth, according to Josephus, Luke v. 1.

L. 73

Gentile world, reflections on the dreadful state of the, as described by St. Paul, Rom. i., in fine.

Gentiles, citation from Virgil to show that in their sacrifices they fed on the slain beasts, and ate and drank in honour of the gods, I Cor. x. 21. General observations on the calling of the Gentiles, Rom. xvi., in fine.

George III., tribute of praise to the character and conduct of this British king, Rom. xiii. 1.


Germany, very singular constitution of the late empire of, Rev. xvi. 9.

Gog, or Zeus, the gerron, a species of shield first used by the Persians, Eph. vi. 13.

Gethsemani, a garden at the foot of the Mount of Olives, Matt. xxvii. 30. Conjecture concerning the derivation of the name, ibid.

Ghost, to give up the, an act properly attributable to Jesus Christ alone, Matt. xxvi. 50.

Gifts of the Holy Ghost, Dr. Lightfoot's remarks on these being three summed up by the apostle in his First Epistle to the Corinthians, I Cor. xii., in fine.

Gifts from Jesus not to be despised, a proverbial expression among the heathens, 1 Tim. iv. 4.

Girding up of the loins, what meant by this phrase among the ancients, 1 Pet. i. 13.

Gneous, Dasssec, what, according to Hesychius and Suidas, Acts ii. 13.

Gnoresovery, import of this word, as given by Pollux in his Onomasticon, John xii. 6. What the Talmudists meant by this word, when written in Chaldaic characters, ibid.

Glories, round the heads of Chinese, Hindoo, and Christian satyrs, real or supposed, what intended to import, Acts ii. 3.

Gloomy, seven degrees of, according to the rabbins, 1 Cor. xv. 42.

Gnostic theology, some account of the, Preface to the Gospel of John ; Preface to the First Epistle of John.

Graecora, represented by Homer as being so well acquainted with their own flocks, as easily to distinguish them, though intermixed with others, John x. 14.

God, proofs a priori and a posteriori, of the being of a, Heb. xi., in fine. A notion prevalent among the ancient Jews and heathens that if any man saw God, or his representative angel, he must surely die, Luke v. 8.

God of this world, exceedingly likely that by this expression St. Paul means the true God, 2 Cor. iv. 4. Irenaus, Tertullian, Chrysostom, Theodoret, Photius, Theophylact, and Augustine, entertained this opinion, ibid.

Gods, occasional appearing of in the similitude of men or animals, a notion entertained by the heathens, Acts xiv. 11. 15. Citations from Homer and Ovid to this effect, ibid.

Gods, carrying of the, to battle, customary among most nations, Acts vii. 43.
INDEX TO THE NEW TESTAMENT.

Gog, various conjectures concerning the person or people intended by this name, Rev. xx. 8.

Going to law, observations on this practice of some professing Christianity, Matt. v. 40; 1 Cor. vi., passim.

Gold, observations on the curious properties of, 1 Pet. i. 7, in fine. Saying of a Scottish poet respecting the baleful effects of the love of gold, 1 Tim. v., in fine.

Gold coin, of the Great Mogul Shah Jean very circumstantially described, 2 Tim. ii., in fine.

Golden Bull of Charles IV., emperor of Germany, a very remarkable passage from the, Rev. xiii. 6.

Golden chains of Jupiter, beautiful fable of the, with its most excellent moral, John xii. 32.

Golden chains of justice among the ancients, what is the, John xii. 32. Description of one belonging to Jephthee Nemeich, ibid.

Golgatha, the place of our Lord's crucifixion, a place so called, Matt. xxvii. 32. The same with Calvary, ibid. Not unlikely that this was the place of public execution near Jerusalem similar to the Gremium Scala at Rome, ibid.

Good news, when unexpected, its general effect upon the animal system, Matt. xxviii. 8.

Gospel, inquiry into the derivation and import of this word, Preface to Matthew. Dr. Whitby's enumeration of the particulars in which the superiority of the gospel dispensation over the law consists, 2 Cor. iii., in fine.

Gospel of the Infancy, character of this apocryphal work, Matt. ii. 10.

Gospels, harmonized Tables of Contents of the, by Dr. Marsh, John xxi., in fine.


Grace, see Xappa.

Grace before and after meat, see Blessing.

Grain of wheat, death of the, what implied by this phrase, John xii. 24. A most philosophical verity beautifully illustrative of the resurrection of the body, ibid.; 1 Cor. xv. 33.

Great fish that swallowed up Joah, strange stridling of ancient and modern commentators relative to this subject, Matt. xii. 40.

Gravitation, remarks on this wonderful influence which is diffused throughout the material universe, Heb. xi., in fine. Two remarkable laws that necessarily result from this all-pervading and continued energy, and from which its existence has been demonstrated, ibid.

Grecian armies, customary with the, before engagement to offer prayers to the gods for their success, Eph. vi. 18.

Grecian games of antiquity, general observations on the, 1 Cor. ix., in fine.

Greece, why the Roman deputy in this country was named the Proconsul of Achaea, Acts xviii. 12.

Greek artists, II. S. Boyd's observations on a very remarkable rule to which it is universally subjected, Eph. vi., in fine. This rule illustrated by a vast variety of citations from the New Testament; and also from Chrysostom, Gregory Nazianzen, Iulius, Lucian, Xenophon, Alciphron, Heliodorus, Mel- dius, Justin Martyr, Sophocles, Xenas, Theodoret, Irenaeus, Ignatius, and Cæsarius, ibid. Remarks by the same Greek critic on another law to which this article is subjected, Heb. i. 4, in fine.

This rule illustrated by several examples, ibid.

Greek, this appellative not unfrequently synonymous with Gentile, Acts xi. 20.

Gregory the Great, remarkable saying of this illustrious Prelate in Hildesheim, 1 Cor. xiii. 1.

Guardian angels, opinions of the Jews and Romans concerning, Acts xii. 15.

Praecepta, rules, often signifies the absence of the type or garment only, John xxi. 7. Some examples produced, ibid.

H.

Hades, whence derived, and its import, Matt. ii. 29; Acts ii. 27.

Hades, beautiful personification of, 1 Cor. xv. 44.

Hedley's Hindostan Dialogue, citation from in illustration of our Lord's parable of the unjust steward, Luke xvi. 7.

Halographia, what books of Holy Writ were kept among the Jews by this name, Luke xxiv. 4.

Hail of God, import of this Hebraism, Luke vi. 11.

Hair of the ancient Grecian and Roman women, in MODERN times, and curled in the most various and complex manner, 1 Tim. ii. 9; 1 Pet. iii. 5.

Happy are the dead, a proverb of frequent occurrence in the Greek and Roman poets, Rev. xiv. 13. Two examples produced, ibid.

Harmonia, a sort of magistrates among the La-OCXIX, 2 Cor. xi. 2. The nature of their employment, ibid.

Hastai, who, among the Romans, Matt. viii. 9.

Hesiodus Nemeich, very instructive anecdote of the, 1 Thess. iv. 12.

Hearts of married and single women, how distinguished in monuments of antiquity, 1 Pet. iii. 9.

Health, description of, by Maximus Tyron, Ep. iv. 2.

Habit, state of the, who have no opportunity of knowing how to escape from their complex and misery, Rom. vi., in fine.

Hathorism, brief sketch of the rapid decline of the Roman world, in the fourth century, Rev. xvi.

Hathor names, great impropriety of the use of, in Christian countries, Acts xxviii. 11.

Hathors, when about to perform some very mon- strous task, were accustomed to command the indigent to keep at a distance, 1 Tim. i. 9. Citation of the Orpheus and Virgin in illustration of this instance, ibid.

Heaven, seven in number, according to the, 2 Cor. xii. 2. Their names, ibid. The number of
INDEX TO THE NEW TESTAMENT.

Heaven, according to the Jewish and Christian Scriptures, is divided into three realms, referred to as the heavens, the earth, and the underworld. The names of these realms were translated and adapted by the early Christian writers to fit their understanding of divine authority and moral values.

Hebrews, a letter written by Paul to the early Christian community in Rome, emphasizing the importance of faith and the need for spiritual growth. The letter is divided into four parts, each addressing different aspects of Christian life.

Hephaestus, in Greek mythology, was the god of fire, metalworking, and smithing. He was known for his ugliness and was often depicted as one of the most skilled of the gods.

Herod Antipas, a ruler of the Herodian dynasty, was known for his cruelty and efficiency in ruling. His reign was marked by political instability and military conquests.

Hippocrates, a Greek physician, is considered the father of Western medicine. His work in the field of medicine has been influential to this day.

Holy Ghost, in contrast to the Holy Spirit, is referred to in the New Testament as the third person of the Trinity. This term is used to describe the divine presence and influence in the lives of believers.

Holy Roman Empire, a term used to describe the religious and political unity of Christendom. This term is used in the context of the New Testament to describe the political and religious implications of the gospel.

Homage, in the context of the New Testament, is referred to as a sign of respect and devotion. This term is used to describe the acts of homage shown to Jesus by his disciples.

Horn, in the context of the New Testament, is a symbol of strength and leadership. This term is used to describe the acts of Joseph, who is referred to as a horn of strength.

Hosea, in the context of the New Testament, is a prophet who is referred to as the father of Jesus. This term is used to describe the role of Hosea in the development of Christian theology.

Hosanna, a word used in the New Testament to express joy and praise. This term is used in the context of the New Testament to describe the acts of Hosanna, who was a leader of the Jewish people.

Hospitality, in the context of the New Testament, is referred to as a sign of love and acceptance. This term is used to describe the acts of hospitality shown by Jesus and his disciples.

Hot iron, in the context of the New Testament, is a symbol used to describe the severity of punishment. This term is used to describe the acts of punishment shown to those who rejected Jesus.

Human prudence, in the context of the New Testament, is referred to as a sign of wisdom and understanding. This term is used to describe the acts of human prudence shown by the disciples of Jesus.

Husband, in the context of the New Testament, is referred to as a symbol of love and devotion. This term is used to describe the acts of love and devotion shown by Jesus and his disciples.

Hyrone, in the context of the New Testament, is a place where the Gospel was first preached. This term is used to describe the acts of spreading the gospel throughout the world.

INDEX TO THE NEW TESTAMENT.

Heaven, according to the Jewish and Christian Scriptures, is divided into three realms, referred to as the heavens, the earth, and the underworld. The names of these realms were translated and adapted by the early Christian writers to fit their understanding of divine authority and moral values.

Hebrews, a letter written by Paul to the early Christian community in Rome, emphasizing the importance of faith and the need for spiritual growth. The letter is divided into four parts, each addressing different aspects of Christian life.

Hephaestus, in Greek mythology, was the god of fire, metalworking, and smithing. He was known for his ugliness and was often depicted as one of the most skilled of the gods.

Herod Antipas, a ruler of the Herodian dynasty, was known for his cruelty and efficiency in ruling. His reign was marked by political instability and military conquests.

Hippocrates, a Greek physician, is considered the father of Western medicine. His work in the field of medicine has been influential to this day.

Holy Ghost, in contrast to the Holy Spirit, is referred to in the New Testament as the third person of the Trinity. This term is used to describe the divine presence and influence in the lives of believers.

Holy Roman Empire, a term used to describe the religious and political unity of Christendom. This term is used in the context of the New Testament to describe the political and religious implications of the gospel.

Homage, in the context of the New Testament, is referred to as a sign of respect and devotion. This term is used to describe the acts of homage shown to Jesus by his disciples.

Horn, in the context of the New Testament, is a symbol of strength and leadership. This term is used to describe the acts of Joseph, who is referred to as a horn of strength.

Hosea, in the context of the New Testament, is a prophet who is referred to as the father of Jesus. This term is used to describe the role of Hosea in the development of Christian theology.

Hosanna, a word used in the New Testament to express joy and praise. This term is used in the context of the New Testament to describe the acts of Hosanna, who was a leader of the Jewish people.

Hospitality, in the context of the New Testament, is referred to as a sign of love and acceptance. This term is used to describe the acts of hospitality shown by Jesus and his disciples.

Hot iron, in the context of the New Testament, is a symbol used to describe the severity of punishment. This term is used to describe the acts of punishment shown to those who rejected Jesus.

Human prudence, in the context of the New Testament, is referred to as a sign of wisdom and understanding. This term is used to describe the acts of human prudence shown by the disciples of Jesus.

Husband, in the context of the New Testament, is referred to as a symbol of love and devotion. This term is used to describe the acts of love and devotion shown by Jesus and his disciples.

Hyrone, in the context of the New Testament, is a place where the Gospel was first preached. This term is used to describe the acts of spreading the gospel throughout the world.
INDEX TO THE NEW TESTAMENT.

Idemus, its ruinous tendency, Matt. xiii. 66; Rom. xii. 11.

Ignorance, p. 179; will be of no avail to any who has the book of God within his reach, and lives in a country blessed with the preaching of the gospel of Jesus Christ, Luke xii., in fine.

Iserna and Iserny, definition of these words by Suidas, with an account of the ancient custom to which they have an allusion, Heb. v. 7.

Daera or Dærenus, inquiry into the import of this term, Luke xviii. 13.

Ius unapproachable, an epithet given by Cicero to the Supreme Being of heaven and earth, 2 Cor. xii. 4.

Illicrium, Illyria, Illyria, Illyria, or Illyrium, Pliny's account of the extent of the country known by these names, Rom. xv. 19.

Image worship, consideration of a passage of Scripture which the Romanists allege in favour of, Heb. xi. 1.

Image of Adam in his heavenly or paradisaical state, rabbinical notions concerning the, 1 Cor. xv. 40.

Image of God, what is meant by man being made in this similitude, Heb. ii. 7.

Imagery said to have fallen from Jupiter, Acts xix. 26.

Images of the gods, account of several ancient Egyptian images of Isis, Osiris, Anubis, &c., in the author's possession, Rev. xix. 16.

Iapetus, import of this word, Matt. v. 40; Luke vi. 29. In what it differed from the ἱεραρχῶν, ibid.

Imma, mother, a slave not permitted to use this term, when addressing their mistresses, Rom. viii. 15.

Immanuel, a name given to the Messias, Matt. i. 23. Its derivation and import, ibid. Could not be applied to Jesus Christ, unless he were truly and properly God, ibid.

Immersion, baptism, in the apostolic age, not always administered by, Acts xvi. 32.

Imposition of hands, inquiry into the nature of this rite in the primitive Christian church, Acts vi. 5, xiv. 23.

Imputed righteousness of Christ, doctrine of the, considered, Rom. iv., in fine.

Inbrethren liquors, three species of, according to the Institutes of Men. Luke i. 16.

Infallibility of the Romish church, observations on this papistical doctrine, 5 Pet. iii. 16.

Infant baptism, Dr. Lightfoot's observations concerning, Mark xvi., in fine.

Infants, state of, who die before they are capable of hearing the gospel, considered, Rom. v. in fine.

Influence of the Spirit of God, necessity of the, in both prophets and heathens, John v. 4; Acts xii. 21, xiii. 1; Rom. viii. 26; 1 Cor. xii. 3; Phil. iii., in fine.


Inner man, import of this phrase, 1 Pet. iii. 4.

Innocence, primitive age of, succeeded by the age of depravity, as described by Spencer, Heb. i. 11.

Innocents, murder of the, modern objection against the evangelical history respecting the (found on the statement of St. Luke that our Lord's thirtieth year coincided with the fifteenth of the reign of Tiberius), demonstrated to be wholly destitute of foundation, Advertisement to the Chronological Tables placed at the end of the Acts.

Irons, striking contrast between those of ancient and modern times, Luke ii. 7.

Inscriptions on a gold circular coin of the Great Mogul Shah Jehan, struck at Delhi, A. D. 1601, 2 Tim. ii., in fine.

Inscriptions, eastern, frequently found on the images of the ancient deities, princes, victors at public games, &c., Rev. xix. 16. Several instances produced from Herodotus, Demosthenes, Montesquieu, and Grotius, ibid. Description of eight ancient images with inscriptions in the author's possession, ibid.

Inviolent dohors, thoughts on the manner of their treatment in this country, Matt. xviii., in fine.

Inspiration, see Divine Inspiration.

Instructor, Chrysostom's excellent remark on the prerogative of an, Acts i. 8.


Ireland, inhabitants of, reason for the supposition that these people received the Christian religion, not from the popes of Rome, but through the means of Asiatic missionaries, Matt. i. 16.

Irons, ready method of gilding this metal, 1 Pet. i., in fine.

Israel, rabbinical tradition concerning the manner of his death, Heb. xi. 37.

Isaac, Lightfoot's conjecture why this surname was given to one of the twelve apostles, Matt. x. 4. Observations on the death and final state of Judas Iscariot, Acts i., in fine.

Ise, description of five images of this Egyptian idol is the author's possession, Rev. xix. 16.

Iseut, the ancients, what, Rev. xiii. 16.

Ierek, critical observations on Greek words terminating in, Acts vi. 1.

Isthmian games, account of the, 1 Cor. ix. 24. Celebrated every fifth year, ibid. The crown won by the victor in these games made of the pine, 1 Cor. ix. 25.

Itala, or Antechristianum Vercorium, some account of the, the Introduction to the Gospels and Acts, p. xviii.

Italian bond, or cohort, see Cohort.


J.

Jasinth, account of this precious stone, Rev. xxi. 20.

Jaw's Well, Maundrell's account of, John iv. 11.

Jailer, see Gaoler.

James, the writer of one of the Books of the New Testament, very uncertain who, Prefers to James. Opinion of Doctors Lardner and Macknight, ibid.; and see James v., in fine. Martin Luther's singular saying relative to the Epistle of James, chap. ii. 14. How James the apostle is represented in ancient paintings, Mark vi. 8.
INDEX TO THE NEW TESTAMENT.

Japhet, some account of this precious stone, Rev. xxi. 18.

Jasus, curious account of the golden chain of justice belonging to this eastern monarch, John xii. 28.

Jehovah, observations upon this appellative of the Divine Being, Luke ii. 11. Great reverence of the Jews for this name, which they never venture to pronounce; even Adonai being always substituted whenever they meet with it in their reading of the Law and the Prophets, 2 Cor. xii. 4; Rev. xix. 12.

Jeopardy, a word of French origin, derived from the exclamation of a disappointed gamester, Luke viii. 23.

Jerusalem, the inhabitants of this city did not let out their houses to those who came to the annual feasts, but afforded all accommodations of this kind gratis, Matt. xxvi. 17; Acts ii. 44.

Jesus, respecting the import of his name, Matt. i. 21; Heb. iv. 8. Dr. Lightfoot's judicious remark why this name was given to the Messiah, ibid. Professor Schulten's excellent observations respecting the origin of this name, John i. 17.

Jesus, very remarkable cry of a Jew of this name against Jerusalem and the temple, Matt. xxiv. 7. Manner of his death, ibid.

Jewish bench of judicature, account of the, 1 Cor. vi. 4.

Jewish colonies, remarkable passage from Philo respecting the great number of, in heathen countries in his time, Acts ii. 11.

Jewish commonwealth, collection of passages in the Old Testament that seem to point out a restoration of the, to a higher degree of excellence than it has yet attained, Rom. xi. 27.

Jewish priesthood, great corruption of the, in the apostolic age, Rom. ii. 21.

Jewish registers, thoughts on the total destruction of these documents in the first and second centuries of the Christian era, Matt. xxii. 43.

Jewish women, names of the, sometimes taken from flowers and trees, Acts xii. 13. Instances produced, ibid.

Jesus, when and how the Jews lost their power of life and death, according to Lightfoot, John xviii., in fine. Enumeration by Josephus of the Jews who perished in their final conflict with the Romans, Matt. xxiv. 31.

Jochanan ben Zebedee, very affecting and instructive remarks of this rabbin, as reported in the Talmud, Matt. xxv. 5.

John, this name of Hebrew origin, Mark i. 4. Conjecture why given to the harbinger of the Messiah, ibid. Luke i. 60.

John, the son of Zebedee, some account of this evangelist and apostle, Preface to John. Various opinions respecting the motive which influenced this apostle to write his Gospel, ibid.

John, First Epistle of, inquiry of Michaelis to whom it was written, Preface to the Epistle. Dr. Macknight's observations on the authenticity of this Epistle, ibid. Whether the term Epistle be properly applicable to this work of St. John, ibid.

John, Second and Third Epistles of, inquiry into their authenticity, Preface to the Second Epistle. Very uncertain when written, ibid.

Josephus, substance of his history relative to the destruction of the Jewish polity by the Romans, Matt. xxiv.

Judas Hakkodesh, very remarkable saying of this rabbin concerning the death and resurrection of the Messiah, Matt. xxviii. 17.


Judas Iscariot, remarks on the manner of his death, Matt. xxvii. 5. Dr. Lightfoot's singular opinion on this subject, ibid. See Iscariot.

Jude, canonical authority of the Epistle ascribed to, extremely dubious, in the opinion of Michaelis, Preface to Jude. Great uncertainty as to the persons to whom, and the time when, it was written, ibid.

Judgment-day, Scripture doctrine concerning the, Matt. xxv. 31; John iii. 19; Acts xvii. 31; Rom. ii. 11; 1 Cor. vi. 2; 1 Thess. v.; in fine; 2 Pet. iii. 10.

Julian Period, account of this very celebrated factitious era, Preface to Matthew.

Julipolis, why the city of Tarus was so named, Acts xxii. 23.

Julius Caesar, three hundred senators and knights said to have been sacrificed to the divinity of this emperor on the idea of March, Rom. ix., in fine.

Jupiter, whence the name of this divinity is said to have been derived, Acts xiv. 13. Sublime address to Jupiter extracted from the Antigone of Sophocles, 1 Tim. vi. 10.

Jupiter Custron, or Jupiter Propitius, description of a fine engraving of this heathen deity in Gruter, Acts xiv. 13.

Just persons, a phrase sometimes used in contradistinction from taqtretheres and heathens, Luke xv. 7. Justification by faith, without any merit of works, shown to be a doctrine of Scripture, Rom. iv., in fine; Eph. ii. 8; 2 Tim. i. 9; James ii.

Justin Martyr, the author of two very important Apologies for Christianity, almost the whole of which has come down to us entire, 2 Tim. iv., in fine.

Justinian, beautiful passage of, against false witnesses, Matt. x. 38. Citation in which there is an allusion to Nero's horrible persecution of the Christians, 2 Tim. iv. 16.

K.

Καλον εκεν, a phrase used among the Greeks to express a contest of the most honourable kind, 2 Tim. iv. 8. This illustrated by a citation from the Alcestis of Euripides, ibid.

καιροι, the import of this term illustrated by citations from Herodian and Aristophanes, 2 Cor. ii. 17.

Karaites, among the ancient Jews, who, Matt. xxvi., in fine; 1 Cor. viii. 1.
INDEX TO THE NEW TESTAMENT.

καφάρυπερος, definition of this word by Hesychius, Matt. vii. 3.
Καφάρυπερος καὶ Ζαφάρυπερος, indiscriminately rendered root in our Version, not absolutely synonymous, Heb. iv. 9.
Κατακεισμός, Κατακεισμόν, an Ephesian amulet, Acts xix. 19. Its import, according to Hesychius, ibid.
Κασταρνάς, probably the same with the ἁλικαμ, or χρυσύ, worn by the ancient Roman and Grecian ladies, 1 Tim. ii. 9.
Καταφύς, Καταφύς, or Καταφυς, an appellative of Sathan found in rabbinical writings in Hebrew characters, Rev. xii. 10.
Καταφύς, definition of this word by Hesychius, Rom. i. 18.
Καθαυρίζω, sometimes imports to press, John xv. 2.
Καθαύρων, import of this word, when the proposition αὐτος is prefixed, Acts iii. 21.
Καθ' ἐνδικτον καὶ ἐνδικτός, Chrysostom’s explanation of this very strong expression of St. Paul, 2 Cor. iv. 17.
Καθεδρία, see Καθεδρίας.
καθεστάτος, how this phrase is used by Lucian, Mark iv. 28.
Καπελλος, account of a wonderful law regulating the motions of the planets, first discovered by this philosopher, and afterwards demonstrated by Sir Isaac Newton, Heb. xi., 6 to 8.
Καραπας, rendered οὐκετας, in the opinion of Bochart, means the fruit of the carciolus or charub tree, Luke xv. 16.
Καρπος, the four which, according to the rabbins, God never trusts to angel or seraph, Rev. i. 18.
Καρπος of the kingdom of heaven, meaning of this phrase, Matt. xvi. 19.
Κατακεισμός against the good, a proverbial expression among the ancients, Acts iv. 5. Several examples produced, ibid.
Κινδούνια (Rabi David’s), quotation from this writer very similar to our Lord’s parable of the ten virgins, Matt. xxv. 1. One of his parables very like that of the unfaithful steward, Luke xvi. 1.
Κηρύ, remarkable saying of a, to his particular friend, Matt. vii. 23.
Κηρύ, the gallery, τὸν βασιλέα, account of this part of the temple by Josephus, Matt. iv. 8.
Κηρύκος of heaven, two acceptations of this term in scripture, according to Lightfoot, Luke xvii. 20.
Κηρύκος, ancestor, as emblem of love, religious reverence, subjection, and supplication, Luke vii. 38. Used by the primitive Christians in their public assemblies as well as in their occasional meetings, Rom. xvi. 16. Afterwards discontinued, and shaking of hands substituted, ibid.; 1 Cor. xvi. 20.
Κηρύκος of the feet, a heathen expression for subjection of spirit and earnest supplication, Luke vii. 38. This illustrated by a remarkable passage from Polybius, ibid.

Κηρύκος in what it differ from λαοῦρος, John x. 8.
Κατακεισμός remarks upon the statement of St. Paul that God gave the Hebrews judges for the space of four hundred and fifty years, Acts xiii. 20.
Κατακεισμός, græcizes, account of this ancient species of defensive armour, Eph. vi. 13.
Κατακεισμός, knowledge, four things easily distinguishable, Acts i. 5.
Κατακεισμός, Kapharyperos, the smallest coin among the Romans, Matt. v. 26.
Κατακεισμός, this word shown to have sometimes the signification of ἱππος, and why, Luke vi. 36. The sense of the word illustrated by a remarkable passage from Herodotus, ibid.
Κατακεισμός, what meant by this word, Mark i. 36.
Κατακεισμός, or Cross, a city possessing the site of an ancient Colossus, Preface to Colossians; and see Col. i. 2.
Κατακεισμός, import of this word, Matt. xv. 6.
Κατακεισμός τῶν ἀποκαλύφθησαν, why this phrase was used by the Greeks for a common prostitute, Preface to the First Epistle to the Corinthians.
Κατακεισμός, to Corinthia, how it came to be synonymous with to act the prostitute, Preface to the First Epistle to the Corinthians.
Κατακεισμός, a military weapon used by the ancient Grecians and Persians, Eph. vi. 13.
Κατακεισμός, a frequent acceptance of this word, 1 Cor. iii. 22, vii. 2. Pliny’s definition, Heb. ix. 1. In what it differs from αὐτος, according to Lightfoot, Luke xii. 30. Distinction between αὐτος κατακεισμός, Heb. i. 8.
Κατακεισμός, imports to lie, and why, Tit. i. 12.
Κατακεισμός, rendered in our Version to judge, sometime imports to punish, and why, Acts vii. 7.
Κατακεισμός, meaning of this word according to Winer’s Kypke, and Wakefield, Matt. xv. 30.
Κατακεισμός, often improperly translated Lord, Matt. xvi. 63.
Κατακεισμός, derivation of this word, according to Hesychius, Luke ii. 11. This lexicographer states αὐτος be a proper rendering of πάντως, Jehovah, ibid.

L.

Lamb-bearer, her great influence with the Mogul emperor, Mass-eddin, Mark vi. 23.
Labarum, what, Rev. xii. 10.
Lacedaemonian woman, usual saying of the, when they presented the shields to their men going into battle, Heb. x. 38.
Lactantius, enigma attributed to, Matt. xxiii. 38.
Last, some account of this celebrated Corinthian prostitute, Preface to the First Epistle to the Corinthians.
Lasion, the Lasion, a species of shield, covered with rough hides or skins with the hair on. Eph. vi. 13.
Lamentations, days of, among the Jews, John x. 7.
Lamps of Israel, a term given by the Jews to their eminent doctors, John v. 26.
INDEX TO THE NEW TESTAMENT.

Lamps of the East, some account of the, Matt. xxv. 7.
Lantice, a city of Asia Mine on the borders of Caria, Phrygia, and Lydia, Col. ii. 1; Rev. ii. 11. Originally named Diospolis, ibid. Afterwards called Rhosay, Col. ii. 1. How it obtained the appellation of Laodicea, ibid. Its present name, ibid. Laodicean, apocryphal epistle to the, given at full length (from the best Latin copies), with an English translation, Col. iv., in fine. Character of this spurious production, ibid.
Latin church, 'H Aavouay coLeyye, a name given by the Greeks of the Lower Empire to that of Rome, and why, Rev. xiii. 1.
Latin, supreme forms of government of these ancient people, Rev. xii. 10.
Lazarus and Lazarus explained, see Rom. xii. 1.
Lax, remarkable saying of Rabbi Chalma, why the words of the, are likened to water, Matt. v. 3.
Laxorus, import of this name, Luke xvi. 20.
Learning, remarks on that species of, which may be a useful handmaid to religion, in the ministry of the gospel, 1 Tim. vi. in fine.
Lebanum, situation of this seaport, Rom. xvi. 1.
Left hand, its metaphorical ascension among the rabbins, Matt. xxv. 33.
Legion, a grand division of a Roman army, Matt. xxvii. 53. Contained different numbers at different times, ibid. The legionary soldiers were not permitted to engage in husbandry, merchandise, or any thing inconsistent with their employment, 2 Tim. ii. 4.
Lent, why this annual fast is so named, Matt. ix. 15.
Lemnus or Alexandria, account of the equinocial distichs of this Greek poet, Rev. xiii. 10. Three examples produced, ibid.
Leprosy, description of this terrible disorder, Matt. viii. 2. Dr. M'Neal's relation of a remarkable case, which came under his own observation, Matt. vili. 2. Herodotus mentions this disorder as existing among the Persians, who considered it as a punishment from their great god, the sun, ibid. This malady a most expressive emblem of the pollution of the soul of man by sin, ibid.
Leprosia, the same with the prutah, which see.
Leprous, see Leprosy.
Letters of the alphabet used by the ancients for numbers, Rom. i. 13.
Letters, Dr. Shaw's account of these tempestuous winds, Acts xxvi. 14. Customary among the Moab, Medeans, during these levanters, to tie to the mast, or engine staff, some opposite passage from the Koran; then to collect money, sacrifice a sheep, and throw them both into the sea, ibid.
Libertinus, Bishop Pope's observations concerning that portion of the Jewish people formerly so named, Acts vi. 9.
Light, its immense diffusion and extreme velocity, 1 John i. 5. 2179
Light-foot (Dr. John), his very ingenious solution of the difficulty existing in the Gospel of St. Matthew respecting the writer of the prophecy concerning the thirty pieces of silver for which our Lord was betrayed, Matt. xxvii. 8.
Liturgies, derivation and import of this term, Acts xiii. 2.
Living stones, the import of this apostolic metaphor largely considered, 1 Pet. ii. 5.
Lively waters, what meant by this phrase among the ancients, John iv. 10; Rev. vii. 17.
Lis, AIL, an Ephesian character or amulet, Acts xix. 19. Its import, according to Hesychius, ibid.
Loan, in what respects better than a gift, Matt. v. 42.
Logos, or Word, remarks upon this appellative of the Divine Being who was incarnate for the redemption of man, John i. 14. Testimonies concerning the Logos from the Chaldee Targums, John i., in fine. Testimonies concerning the personality, attributes, and influence of the Word of God, taken from the Septuagint and other writings attributed to Zoroaster, ibid. Testimonies concerning the Logos from Philo the Jew, ibid. List of some of the particular terms and doctrines found in Philo, with parallel passages from the New Testament, ibid. Chinese testimonies concerning the Logos, ibid. St. John the only New Testament writer who has used this word in a personal sense, Heb. iv. 12.
Lunacy, how figuratively used by the ancients, Acts xxv. 5.
Lord's Prayer, form of, collected by our Lord from the Jewish Euchologies, according to Gregory, who gives us the whole form, Matt. vi. 13.
Lord's Supper, see Eucharist.
Love, inquiry into the import of this term, Matt. xxii. 37. A word of Anglo-Saxon, or perhaps of Teutonic origin, 1 Cor. xiii. 1. Apostolical definition of the Greek word so translated, in which are sixteen particulars, 1 Cor. xiii. 4—8.
Love-feasts of the primitive Christians, see Ayaow.
Love of enemies, Christian precept concerning, Matt. v. 43; John xiii. 34; Rom. v. 6, 10.
Love of God, Matt. xxii. 36—40; Luke vii. 24; John iii. 16, xv. 12, 19; Eph. iii. 18; Tit. iii. 4; 1 John iv. 8, v. 18.
Love of neighbour, Scripture precept concerning, Matt. xxii. 39; Col. iii. 14.
Luke, some account of this evangelist, Preface to Luke. Five classes or sections into which some critics have divided his history, ibid. Facts and circumstances related at large by Luke, which are either not mentioned at all, or but very transparently, by the other evangelists, Luke xxiv., in fine. From what epoch Luke computed the years of the reign of Tiberius Caesar, Advertisement to the Chronological Tables at the end of Acta.
Lunacy, observations on the cause of this disorder, Matt. iv. 24.
Aveo, definition of, by Suidas, Rom. ii. 24.
INDEX TO THE NEW TESTAMENT.

Amyppa, its import, Matt. xx. 36; Luke i. 68; 1 Tim. ii. 6.

Lycus, account of, by Simbo, Acts xiii. 51. Ja-
blonski's remarks upon the language probably
spoken in this district in the time of St. Luke, Acts
xiv. 11. How Lycus is said to have obtained
its name, Acts xiv. 16.

Lydda, situation of this town, Acts ix. 32.

Lystra, a city of Lycus, Acts xiv. 6. Reputed to
have been under the guardianship of Jupiter Pro-
pulcina, or Jupiter Clustinus, ibid.

M.

Maytau, a species of sword frequently used by
the ancient gladiators, or in single combat, Eph. vi. 13.

Macrobius, citation of a remarkable passage from
this Roman writer relative to the slaughter of the
innocents by Herod, Matt. ii. 16.

Magdala, the name of a city and country, where
situated, according to Whitby, Matt. xiv. 30.

Magdalenae hospitalis, great impropiety of this appel-
lation for the recepiptes of penitent prostitutes,
Matt. xxii. 2.

Mephi, some account of the, Matt. ii. 1. Whence
the name is derived, ibid.

Magiciens among the Jews, why named ?????

Magi, observations on this very sublime spec-
imen of Greek poetry, Luke i. 45, &c.

Mechea, among the Hindoos, the Deity in his de-

Mars and Marsopos, derivation and import of these
words, Matt. v. 3. Marsop and ????? used an-
thetically by Homer, ibid.

Maia see Melita.

Mammon, inquiry into the derivation and import of
this word, Matt. vi. 24. An idol of this name men-
tioned in Kircher's Egyptianus, ibid.

Mars, beautiful passage in a heathen poet relative to
the formation of, 1 Pet. iii. 4.

Man of sin, Bishop Newton's and Dr. Macknight's
observations on St. Paul's prophecy concerning the,
2 Thess. ii., in fine.

Mancipium, why a prisoner was so named by the
Romans, 2 Pet. ii. 10.

Mani, children sacrificed to this divinity by the
Romans in the first ages of their republic, Rom.
ix., in fine.

Manspelen, a subdivision of the Roman infantry,
Matt. viii. 9.

Mankind, curious rabbinical division of, with respect
to their moral character, Rom. v. 7; Heb. xii. 23.

Manumission of slaves, three modes in which this
was performed by the ancient Romans, 1 Cor. vii.,
in fine. Various accounts on which these manu-
missions were granted among our Saxon ancestors,
ibid. Particular description of the manumission of
a slave among the Gentoos, with an explanation of
the mystical ceremonies, ibid. See Certificates,
form of the.

Manuscripta of the Greek Testament, classification of
the, by Griesbach and Michaelis, Introduction
2180
to the Gospels and Acts, p. xii. Account of the
manuscripts of the Gospels and Acts referred to
by the letters ABCD, &c., ibid., xii., &c.

Maranatha, import of this Syriac phrase, 1 Cor. xi.
22; Jude 15.

Marcus Minucius Felix, Dr. Lardner's chapter
his Apology for the Christian religion, 2 Tim.,
in fine.

Mark, some account of this Evangelist, Preface to
Mark. Thought by many of the primitive Fathers to
have been merely the amanuensis of St. Peter, &c.
Other opinions, ibid. The original language of
Mark's gospel most certainly the Greek, though
somewhat contended for the Latin, ibid. La of
some circumstances omitted by Mark in the beginning
of his Gospel, which are mentioned by Matthew

Marriage, Dr. Macknight's observations on the sa-
tery of marriage, Eph. v., in fine. General ob-
ervations on marriage, 1 Cor. vii., in fine. Caussa
from Meander and Metellus Numidius on
pointing the general expediency of marriage, 1 Cor.
vi. 1. Laws of Lycurgus relative to marriage, ibid.
Singualar opinion of the ancient Jews respecting
those who would not enter into this state, ibid.,
and ver. 6.

Marriage-mata, duration of, among the Jews, Acts
ix. 15; John ii. 1. Times of extraordinary ex-
tivity, and even of riot, among several peoples
the East, Matt. ix. 15. Formerly customary for
the ruler of the feast to procure suitable names
for accidental guests on such occasions, Matt. ix.
13.

Mary J., queen of England, number of bishops,
clergyman, lay-gentlemen, tradesmen, house-
men, women, and children, burst to death in
their reign on account of their religious principles,
Matt. iii. 10.

Mary Magdalene, conjecture why so named,
Matt. xxvii. 56. The common opinion concerning

Mass, sacrifice of the, Dr. Macknight's judicous
observations on the antichristian character of
Romish ceremony, Heb. x. 18.

Materiality of the human soul, a doctrine which
no place in the sacred records, Luke xix. 3.

Matthew the Evangelist, some account of, Peter
Matthew. The original language of his Gospels
probably the Hebrew, ibid. Critical remarks
the liturgy by this Evangelist of our Lectric
ancestors, Matt. i. 8—12. General ob-
ervations on the Gospel of Matthew, chap.
in fine.

Mecau, the, on the sixth heaven, according to the
Mela, where formerly situated, Acts ii. 9.

Meliater and Sileo, distinction between, Heb. vi.
in fine.

Mek, derivation and import of this word, Matt.
v. 5.

Melchiades, king of Salem, derivation and import
of his name, Heb. vii. 1. This Canaanish prince:
INDEX TO THE NEW TESTAMENT.

illustrious type of Christ, ibid. Heb. v. 10, 11, vi. 1, &c.
Melos, or Malta, a celebrated island in the Mediterra-
nean, between Sicily and Africa, Acts xxviii. 1. Conjectures why so named, ibid. Sketch of its revolutions from its first mention in history to the present period, ibid. The modern language of the Maltese bears a strong resemblance to the ancient Punico, ibid.
Malta, an island in the Adriatic Gulf, or Gulf of
Venice, near Epidaurus, Acts xxviii. 1. Several reasons to show that St. Paul was not wrecked at this island, but at another of the same name, now called Malta, ibid.
Members, cutting off, from the Christian church, man-
er and spirit in which this should be done, 2 Cor.
ii. in fine; 1 Tim. v. 2.
Mendaciant Priores, amazing influence of the, during
the three centuries that immediately preceded the
Reformation, Rev. xiii. 12.
Memnius Arripus, famous apologist of, as related by
Livy, and the effect it had upon the Roman people, 1 Cor. xii. 21.
Memus, fine saying of this heathen lawyer respecting the
only means by which man can arrive at besie-
tude, John xiii. 17. Another on the true know-
ledge of one supreme God, John xvii. 3.
Men, two, the fifth heaven, according to the rabbins,
3 Cor. xii. 2.
Mercy, a heathen deity to whom the gift of great
cloquency was attributed, Acts xiv. 12.
Mercy, different acceptations of this word, Matt. v.
7. Elegant and nervous saying of one of our best
poets on the subject of mercy, ibid.
Messias, its import, Matt. vi. 29, xiii. 22.
Stetit opus, doctrine of the, in the Romish church
restorated, Matt. vi. 20.
Soros, why so named, according to Diodorus Siculus,
Acts viii. 27. 
Soros, mediator, what signified by this term, 1 Tim.
ii. 5. Synonymus with συγγεγραμμένος, peace-
maker, according to Suidas, ibid. In what it dif-
ers from συγγράμμω, Heb. vii. in fine.
Metoposounia, its modern appellation, Acts ii. 9.
Messiah, citation of very remarkable passages from
the Talmudists and Gemarists relative to the birth
of the Messiah, Matt. ii. 5. Curious rabbinical
saying respecting the cessation of all sacrifices in
the days of the Messiah except the sacrifice of
praise, Heb. xiii. 15. Strange rabbinical story
about the ass on which the Messiah was to ride, Matt.
xxvii. 29. Childish notion of the rabbins relative to two Messiahs, Messiah ben David, who should reign, conquer, and triumph; and Messiah
ben Epiphanem, who should suffer and be put to
death, Acts xxvi. 23. Remarkable saying of Judah
Tkokrethah relative to the resurrection of the
Messiah, Matt. xxvii. 7.
Tenepegathos, or transmission of souls, a doc-
trine credited by the Pharisees, Matt. xvi. 1, 13;
on ix. 2. The Hindoo still hold this doctrine, and profess to tell the sin which a person com-
mitted in another body by the nature of his present
afflictions, John ix. 2.
Mabura, and Mabuva, what these words import, John
ii. 8.
Mesures, an ancient measure of capacity, John ii. 6.
Mesoros, as used by St. Paul, an anagogical expression,
2 Cor. x. 13.
Michael, apparent import of this name, Jude 8.
The rabbinical writings abound in allusions to this
personage, ibid. Considered the advocate of Israel
in contrast to distinctions to Samauel, who was reputed
their enemy, ibid.
Midrash Shochar, curious story in, where Korah is
represented as showing the oppressive nature of the
law, and availing of his priests, in justification of
his rebellion, Acts xx. 10.
Milo, among the Jews, of what length, John xi. 18.
Mileta, a city of Caria, famous for being the birth-
place of Thales and Anaximander, Acts xx. 15.
Its modern appellation, ibid.
Miltiades, manner of giving the, among the Romans,
Milk, metaphorically used by sacred and profane
writers to express the first principles of religion and
science, Heb. v. 12.
Millennium of the world, reflections upon our Saviour's
being born at the termination of the fourth, Tit.
ii. 11.
Millennium, thought concerning the duration of the,
Matt. xix. 28; Rev. xx. 4.
Minister, ancestote of a, Matt. xxi. 13.
Ministry, divine call to the, and directions for the
proper discharge of the ministerial office, Matt. iv.
19, vii. 20, viii. 21, ix. 9, 10, x. 1, 8, 10, xi. 7, 8, xii. 1, 62, xv. 24, xvii. 20, xix. 20, xxiv. 45; Mark iii. 16, iv. 29, 33; Luke iii. 20, v. 18, xiii. 2; John x. 3, 19, xvi. 17; Acts iv., in fine; xii. 47; Rom.
xi. 13; 1 Cor. iv., in fine; 2 Cor. x., in fine; Tit.
iii., in fine; 1 Pet. v. 3.
Mirorens of luna, steel, tin, copper, and silver, in use
among the ancients, 1 Cor. xii. 12.
Minos, an important meaning of this word generally
overlooked, Luke xiv. 46.
Misenoury, very remarkable providence in behalf of
Mite, a word derived from the French, Mark xiii.
41; Luke xxi. 2. Its import, ibid.
Mithras, human victims offered by the ancient
Sabian idolaters in Persia to this idol, Rom. ix., in
fine.
Moderation, definition of this word by Dr. Macknight,
Phil. iv. 5.
Modus, Modus, what, among the Greeks and Romans,
Matt. v. 16.
Mohammed, manner of his death as related by Al
Kodsi, Abul Fedal, and Al Jandil, Mark xvi. 18.
Moon, her motion round the earth of a very intricate
character, Heb. xi., in fine.
Mopog, definition of this word in the Etymologicon,
Matt. xxvii. 2.
INDEX TO THE NEW TESTAMENT.

Moseus, why this tree is so named, Luke vii. 6. Mosaic measurement, some account of the, John xix. 12. Most High, thoughts on the very mysterious character of the counsels and purposes of the, Rom. xi. 36, in fine. Motions of the planets, reflections on their wonderful harmony, Heb. xi., in fine. Mount of Olives, Maundrell’s account of this small elevation, Matt. v. 14. Mountain of the precipitation, Maundrell’s description of the, Luke iv. 20. Mountain of God, import of this Hebraism, Luke vi. 12. Mourning among the Jews, how long it generally lasted, John xi. 19. Manner of it as described by Lightfoot, ibid. Mourning women, account of the, among the ancients, who were hired to make lamentations for the dead, Matt. xxi. 37. Multimammis, a name of Diana of Ephesus, Acts xix. 27. Mustard-plant, astonishing size to which this herb attains in eastern countries, Matt. xiii. 32. Mundus, world, Pliny’s definition of this Latin word, Heb. ix. 1. Murder, the only crime for which a human being should be punished with death, Matt. v. 20. Murderers, who reputed s, among the ancient Jews, Mark iii. 4. Matric, those skilled in it seldom remarkable for piety, 1 Cor. xiv. 15. Mutability of human affairs, thoughts concerning the, James i., in fine. Myra, a city of Lycia, supposed by Gracious to be the same with Limyra, Acts xxvii. 8. Myriads, Myriads, the highest number known in Greek arithmetical notation, Matt. xiii. 31. Amount in British sterling of a myriads of gold and silver talents, ibid. This word often used by the Greeks for any indefinite multitude, 1 Cor. iv. 18. Myra, its boundaries, Acts xvi. 7.

N.

Nain, where situated, according to Eusebius, Luke vii. 11. Name of the owner of the ancient stamp, in a hot iron upon the forehead or shoulder of his slave, Rev. vii. 1. Names given in derision to the people of God often become the general appellatives of religious bodies. Mark xvi. 6. Instances produced, ibid. Names of the Jewish ancestors formerly continued among their descendants, and why, Luke i. 61. Calmet’s judicious remarks on the difference of names, which so often occur in the sacred canon, Acts ix. 33. Representation of names by the numbers contained in them, an ancient custom, Rev. xiii. 18. Naples, the ancient Shechem or Sychar, Matt. x. 5; John iv. 5. Nard, Calmet’s description of this Indian plant, Mark xiv. 3. Naas, the supreme officer in the Jewish sanhedrin, Matt. xx. 21, xiii. 9.

INDEX TO THE NEW TESTAMENT.

Nathanael, reasons for supposing this apostle to have been the same with Bartholomew, John i. 46. Nativity of our blessed Lord, vast variety of conjectures respecting the period of the, Luke ii. 8. Very unlikely that it took place in the month of December, ibid. Julien I. fixed it on the 25th of December, the very day on which the ancient Romans celebrated the feast of their goddess Buma, ibid. What might have moved the pontiff thus to alter the festival of the nativity, ibid. Nativity, account of vulgar era of the, Preface to Matthew. Nazaree, what meant by this word in its application to our Lord, Matt. ii. 23. Nazareth, where situated, Matt. iv. 13. Neapolis, see Niphaeous. Neighbour, what the original word so rendered importated among the Jews, Matt. v. 45; Luke x. 29. Nemean game, crown won by the victor in the, made of parsnip, 1 Cor. ix. 25. Necoeurus, Nemaeus, rendered worshippers, originally imported the worshipper of the temple, Acts xix. 31. Afterwards, a title of great distinction assumed by whole cities, ibid. Nectum, cress, among the Jews, who, Eph. i. 21. N福建 implies a total abstinence from meat, Matt. v. 16. New Birth, doctrine of the, considered, John iii. 7. New Covenant, or New Testament, why this application is given to that portion of the sacred canon written in the Greek language, Preface to Matthew. Matt. xxvi. 28. Dr. Lardner’s observations on the credibility of the Gospel history, Acts xxvii. 8, in fine. Chronological arrangement of the books of the New Testament, with the places where written according to Lardner, and the number of chapters and verses in each book, Introduction to the Gospels and Acts, p. xxvi. New Moon, method adopted by the ancient Jews for ascertaining the day of the new moon, Matt. xxvii. 2. In fine. Newton (Sir Isaac), epigram on this great mathematician and philosopher, by one of our best poets. 1 Cor. xiii. 9. Newer’s gate, the east gate of the court where the women were placed for purification after delivery, Luke ii. 22. Nicia, remarkable passage in Thucydides which gives an account of the total overthrow of the Athenian general, Eph. iv. in fine. Nicosthenes, account of the doctrines of the, Introduction to the Second Epistle of Peter; 2 Peter 3. Criticism of Michaelis on the name of these people, Introduction to the Second Epistle of Peter. Nicopolis, situation of two towns of this name, Tit. iii. 10. Nidui, or Niddui, the less eucharistic among the Jews, John ix. 22; 1 Cor. xvi. 22. Nisius and Eurytius, affecting account of the friendship of, as given by Virgil, John xv. 12. Northern nations, grand transmission of ism the Roman territories in the fifth century, Rom. ii. 12.
INDEX TO THE NEW TESTAMENT.

Novg., import of this word, Matt. iv. 23. In what it differs from ptolemaion, ibid.

Nullis majoribus orti, "sprung from no ancestors," import of this phrase in Hosea, Heb. vii. 3.

Number of the beast, conjectures respecting the import of this hieroglyphical prophecy, Rev. xiii. 18. The name of the power or being to which this number has apparently an allusion still involved in the greatest uncertainty, Rev. xi. 7.

Numbers, observations on the Greek word thus rendered, and the ancient custom to which it has an allusion, Acts i. 29.

Numbers, how represented on the Arundelian marble, Rev. xiii. 16.

Nunc dimittis, Claude’s remarks on this beautiful song, Luke ii., in fine.

Nuptial solemnities of the ancients, account of the, Matt. viii. 12.

O.

Oath, inquiry into the spirit and essence of an, 2 Cor. i., in fine.

Oδήμιος οἰκείος, and Οδήμιος ὑπακουόντων, what, among the Platonists, 2 Cor. iv. 7.

Offend, critical inquiry into the import of the Greek word thus rendered in our Version, Matt. v. 29, xi. 6.

Ophima armament of the ancients, particular description of the, Eph. vi. 18.

Oxen, who, as among the ancients, 1 Cor. iv. 1.

Oxen, a term by which the land of Judea was commonly expressed, Luke ii. 1. Difference in import between οξομακαρία and οξυμακαρία, Heb. i. 6.

Oil, salutary properties of, James v. 14.

Oil, anointing with, an ancient method of installation to particular offices, Luke ii. 11.

Olam, εἰς, inquiry into its general import, 1 Cor. i. 20, ii. 8; 2 Tim. iv. 10; Heb. ii. 5.

κατ’ ολάμ ολαμ λάμα, the world to come, a phrase applied by the Jews to the days of the Messiah, Heb. ii. 5.


Olive-tree, account of the, Rom. xi. 24.

Olympiadae, account of the very celebrated ancient games of the, Preface to Matthew.

Olympic Games, description by Epictetus and Homon of the painful preparations those were obliged to go through who contended in these exercises, 1 Cor. ix. 26. The crown won by the victor in these games made of the wild olive, ibid.

Ὁ Μ., a mystic emblem of the Deity among the Hindoos, forbidden to be pronounced but in silence, Luke i. 68; John i. 14. How this emblem is formed, ibid. Of the same import among the Hindoos as οἱ δὲ Υαγια among the Hebrews, ibid.

Ὁ Ὀφβυαμονδ, critical remarks on this Greek word, Acts ii. 1.

Ὅν, or Ἄτον, the famous Heliopolis, three men said to have been sacrificed in this city every day to Juno, Rom. ix., in fine.

One accord, amazing expressiveness of the Greek word thus rendered, Acts ii. 1.

One jot or one tittle, a proverbial expression among the Jews, Matt. v. 18. Its import illustrated by numerous extracts from rabbinical writers, ibid.


Οἰκήρου, meaning of this word among the Jews, Luke xiii. 4. In what it differs from οἰκήρου, ibid.

Opprobrious expressions, how punished among the Gentiles, Matt. v. 22.

Opa, import of this word illustrated by quotations from classical writers, Matt. xxviii. 1.

Oracles of the heathens, the credit given to, formerly so very great that, in all doubts and disputes, their determinations were held sacred and inviolable, Heb. v. 12.

Oral law of the Jews, what, Matt. xvi. 2. Finally digested and collected into the book called the Mishneh, ibid.

Orbits of the primary and secondary planets not circular, but elliptical, Heb. xi., in fine. The areas which the radius vector of a planet describes being equal in equal times, though the portions of the periphery of its orbit moved through in the same times be unequal, a very plain demonstration of the principle of universal gravitation, ibid. Great advantage which the northern hemisphere of the earth derives from the higher apsis of the terrestrial orbit being placed near the summer solstice, Heb. xi., in fine.

Ordained, inquiry into the import of the original term thus rendered, Acts xiv. 23.

Ophra, definition of, by the Etymologicon, Acts xxvii. 28. About the quantity of our fathom, ibid.

Original sin, doctrine of, Rom. v. 1—21, et in fine.

Ornum, the supreme divinity of the ancient Persians, John i., in fine.

Oρισμός, derivation of the word, according to Mintert and others, John xiv. 16.

Orphic demonology, classes into which evil spirits were divided, according to the, Matt. xii. 43.

Os Castraedicis, or lower joint of the backbone, singular opinion of the Jews respecting the, 1 Cor. vi. 44.

Osiris, description of a beautiful marble figure of, in the author’s possession, Rev. xix. 16.

Oth, ἐπιθύμω, translated δέοις, inquiry into its import, Rom. iv. 11.

Ov, or אב, the import of this phrase, 1 Pet. iii. 4.

Oxeas in the East heated with dry straw, withered herbs, and stubble, Matt. vi. 30.

Ox-good of Palestine and Syria, description of the, Judg. iii., in fine; Acts ix. 5. The ox-good appear to have been known in the time of Homer, ibid.
INDEX TO THE NEW TESTAMENT.

Oxygen, a constituent part of water, 2 Pet. iii. 10.
In what proportion oxygen exists in water as to its weight and volume, ibid.

P.,

Plegenia, brief sketch of the rapid decline of, in the Roman empire in the fourth century, Rev. xii. 9.

Пагос, signification of this word, 1 Tim. vi. 9.
Педагогос, Pedagogue, who among the ancient Greeks, 1 Cor. iv. 15. In what the παιδαγγελος, pedagogue, differed from the διδασκαλος, teacher, ibid.

Πάλαιας, a term of familiarity and affectionate kindness, John xxi. 5.

Πάλατος, import of this word, as used by the apostle, 1 Cor. x. 7.

Παιδαγγελος, origin of this term in the Pythagorean philosophy, Matt. xix. 28.

Параксис, death of, as related by Virgil, a very remarkable example, showing the notions the heathens entertained respecting vicearious stoning, John xi. 61.

Πάλαιας, definition of this disorder, Matt. iv. 24. In general incurable, except in its slighter stages, ibid.

Παμφιλος, the same with the modern Carmania, Acts ii. 10.

Παραδειγμα, Παραδειγματος λογος, origin of this phrase, Heb. xii. 23.

Παπας, brief sketch of the amazing extent of the, before the Reformation, Rev. xiii. 18.

Παπας, account of, Acts xiii. 6.

Παπας, ὁ παπας ὁ παπας ὁ τοῦ φοίνικος. at the foot, several quotations from classic writers to show that this phrase is often used in the sense of ψευδος, mean, Acts xxii. 3.

Παπας, its derivation and general definition, Matt. xill. 3. In what parable differs from fable and similitude, Matt. xiii., in fine.

Παπας, dissertation on the nature and use of, Matt. xiv. 3.

Παραδος, its derivation and import, Luke xxiii. 43.

Παραθετος, derivation and import of this term, Matt. v. 4.

Παραμενος, Paraclete, why this name is given to the Holy Ghost, John xiv. 16.

Παραδος, the import of this astronomical term, illustrated by a diagram, James i., in fine.

Παραγραφη, observations on the office of the, John iii., in fine.

Παραγωγη, observations on the office of the, John iii., in fine.

Παραγωγη, the import of this astronomical term, under what limitations this is proper among those professing Christianity, 2 Cor. iii. 18.

Παράστας, a sort of deacon in the Jewish church, Acts vi. 4. Derivation of the word, ibid.

Παρασπονομαι, or παρασπονομαυεται, instances of, Acts xvii. 23; 1 Cor. vi. 1; Phil. ii. 2.

Παρασπονομαυεται, rendered virgin, signified among the Greeks an unmarried person of either sex, 1 Cor. vii. 25.

Παρασκευα, where situated, Acts ii. 9.

Παρασκευα, a very improper rendering of this word pointed out, Acts xii. 4.

Παρασκευα σεβασμος, or Παρασκευα Πενημμοσ, account of the, Preface to Matthew.

Παρεκλωσις, a Jewish festival, whence so named, Matt. xxvi. 2. The question considered whether our Lord ate the pasover before he suffered, Matt. xxvi., in fine. Citation from the tract Pesachim to show that the Jews, in eating the pasover, did it to represent the sufferings of the Messiah, Luke xii. 19.

Πατρων, a seaport of Syria, Acts xxi. 1.

Πατος, account of this island of the Πειραιας, Rev. i. 9. Its present appellation, ibid.

Παρακλησις, derivation and import of this word, 1 Tim. i. 9.

Πατρωναρχος, patriarchs, two etymologies of this word, Heb. v. 4.

Πατριαρχος, the Romans, what, Rev. xvii. 10.

Παυλος, whence this name of the great apostle of the Gentiles is derived, according to Jerome and Hesychius, Acts xiii. 8. Another conjecture, ibid. Remarks on the method adopted by St. Paul of quoting Scripture, Rom. x., in fine. Citations from Nicephorus and others respecting the personal appearance of this apostle, 2 Cor. x. 10. Observations on the very extraordinary circumstances with which his conversion was accompanied, Acts ix., in fine. Manner of his desk extremely uncertain, Acts xviii. 31. What is said by Eusebius and others upon this subject as to be depended upon, ibid. Eminent men who were contemporary with St. Paul, Chronological Notes at the commencement of H. Costinians.

Περας, remarkable saying of the rabbins relative to Matt. x. 12. Very extensive meaning of the Hebrew word thus rendered, ibid. Its definition and various significations, Rom. i. 7.

Πενημμοσ, its derivation and import, Matt. vii. 8. Πενημμος or Πενημμος, a sort of battle-axe, with double face, one opposite to the other, Eph. vi. 18.

Πενημμοσ, remarkable for being the place whither the Christians retired from the desolating ρυθμος of the Roman army, Matt. xxiv. 15, 20; 1 Pet. iv. 18. Citation from Eusebius and Epiphanius, in which this wonderful interposition of Providence in behalf of the primitive Christians is stated, Heb. xii., in fine.

Πενημμοσ, accounted of this species of shield used by the ancients, Eph. vi. 13.

Πενημμοσ, account of the, James iii. 1.

Πενημμοσ, the daily wages in this country, in the fourteenth century, of cornmeaters or haymakers, without meat, drink, or other courtesy, demanded, Matt. xx. 2.

Πενημμοσ, feast of, why instituted, Acts ii. 1.

Πενημμοσ, of destruction, personified, John xiv. 21. Terrible description of perdition by one of the best poets, Matt. viii. 12.

Πενημμοσ, doctrine of, stated and defended, Matt. vii. 60, vi. 10; Luke xvii. 10; Heb. vi. 1.
INDEX TO THE NEW TESTAMENT.

Pergamos, account of this ancient town of Myus, Rev. i. 11.

Peregrine, the ass, some account of this species of animal among the ancients, Eph. vi. 13.

Peripatetics, a very famous sect of philosophers, founded by Aristotle, Acts xvii. 18.

Peri-plus, this word improperly rendered in our Version, 1 Cor. iv. 13. Heaveth custom to which the apostle alluded in applying this term to himself and his fellow-labourers, ibid.

Perus, or The Thunderer, a divinity of the ancient Slavs, to whom human victims were offered, Rom. iv. 25, in fine.


Perseus, Cyzicus, definition of the original term thus rendered, Matt. xvii. 17.

Peshito, the, some account of this celebrated Syriac Version of the New Testament, Introduction to the Gospels and Acts, p. xxii.

Peter, how figuratively used by the ancients, Acts xxiv. 6.

Peter, import of the name, Matt. xvi. 18; Luke ix., in fine; John i. 42. Peter's denial and fall illustrated by a fact in the English martyrology, John xiii., in fine. Further observations on Peter's denial of our Lord, John xvi. 27. Thoughts on the predestination of Peter, mentioned by the apostle Paul, Gal. ii., in fine. Biographical sketch of this apostle, Preface to the Epistles of Peter.

Peter, Epistles of, inquiry into their authenticity, Preface to the Epistles. Mr. Hallet's arguments to show that these apocryphal letters were addressed to Gentile converts, and not to the Jews, ibid. The Babylon mentioned at the close of the First Epistle to be literally, and not mysteriously understood, ibid.

Peter's supremacy, Roman doctrine of, a fable, Matt. xvi. 18.

Petronius Arbiter, citation from, very similar to a passage in Isaiah and the First Epistle to the Corinthians, 1 Cor. xv. 32.

Phalaris and Phalarides, why so named, Eph. vi. 15.

Pharisaic pride, genuine specimen of, Luke xviii. 15.

Pharisees, some account of this ancient Jewish sect, Matt. iii. 7, xvi. 1. Derivation of the name, ibid.

Pharaoh, meaning of this word according to Wetzstein, Luke ii. 7.

Pharselus, rendered classical, probably means a boy or portmanteau, 2 Tim. iv. 15.

Phenomena, Astronomical, see Astronomical Phenomena.

Philemon, Epistle to, reason which moved the apostle to write this letter, Preface to Philemon. General observations on the great excellences of this epistle, Philem., in fine.

Philadelphus, a city of Natolia, now called Alah-shahir, Rev. i. 11.

Philip the apostle, some account of, John i. 43.


Philippians, Epistle to the, when it was written, Preface to the Epistle. Style of the Epistle, ibid.

Philopappus, probable origin of this word, Eph. v. 15.


Philo, citation from this writer, in which it is thought there is an allusion to the preternatural darkness at the time of our Lord's crucifixion, Matt. xxvii. 45.

Phocian, remarkable saying of the wife of this celebrated Athenian general on receiving a visit from a lady who was elegantly adorned with gold and jewels, and her hair with pearls, 1 Pet. iii. 4.

Phoinikian and Canaanite, these names frequently confounded in the Septuagint, Matt. xv. 22.

Phoen, rendered by nature, according to Sulpicius frequently imports certainly, truly, Rom. ii. 16. It also frequently signifies the natural birth, family, or nation, of a man, a sense of the word illustrated by citations from Josephus, Chrysostom, and others, Gal. ii. 15. Dr. Macknight's observations on the various acceptations of this word, Eph. ii. 3.

Physictiai, particular account of the, Matt. xxviii. 5. Description of one in the author’s possession, ibid.

Physiognomist, remarkable anecdote of a, 1 John iii. 9.

Pillar and ground of the truth, variety of opinions relative to the import of this apocryphal expression, 2 Tim. iii. 16.

Pillars of the world, men of great eminence and importance were so named among the Jews, Gal. ii. 9.

Pissidium, meaning of this word illustrated by a passage from Shaw's travels, Luke i. 63.

Pipes, anciently used by the Jews in times of calamity, Matt. ix. 22.

Pisidiae, quotations from Homer, in which this word importa to be slain, Rom. xi. 12.

Pisistratus, of the Island of, who, Matt. ix. 22.

Pisidia, situation of this province of Asia Minor, Acts xii. 14. Four languages anciently spoken in this district according to Bunsen, viz., the Pisidian, the Salmyan, the Greek, and the Lydiae, Acts xiv. 15.

Plautus, citation from, very similar to a saying of our Lord, Luke xii. 54.

Plathyri, observation of the manner of, among the ancients, 1 Pet. iii. 3.

Platina, the heaviest of all the metals, 1 Pet. i., in fine. But recently known to Europeans, ibid. Its specific gravity, 315.

Plautus, citation from, very similar to a saying of our Lord, Luke xii. 54.

Pleasure-takers and voluptuaries, saying of Seneca respecting, 1 Tim. i. 6.
INDEX TO THE NEW TESTAMENT.

Pilate, its meaning among the Hellenistic Jews, Matt. v. 43; Luke x. 29.
Pilate, epistle of, to his friend Sabinianus in behalf of his manumitted slave who had offended him, Phillem, in fine. Pilate's second letter to Sabinianus in which he expresses his obligation for the successful issue of the preceding, ibid.
Plutarch, remarkable passage in the Conjugalia Precepts, very similar to a saying of St. Peter, 1 Pet. iii. 3.
Pompey, a frequent allusion to this word in classical writers, Acts ix. 1.
Pompeii, in what this word differs in import from Phrygia, 1 Thes. v. 23.
Provider, rendered conversation, properly signifies citizenship or civil rights, Phil. iii. 20.
Provider of love, an epistle of the Ephesian Diana, Acts xix. 27.
Pompey, how he was enabled to take Jerusalem, Matt. xii. 2.
Pompeius Pilatus, Roman governor of Judea in the reign of Tiberius, Matt. xxvii. 2. Depicted by the emperor on account of his great cruelties to the Samaritans, and banished to Vienna in Dauphiny, ibid. His tragic end, ibid.
Pompeius, formerly a very powerful kingdom of Asia, Acts ii. 9. Its boundaries, ibid.
Pope, bishop, remarkable saying of the, in the time of Mary L, queen of England, respecting the then recent art of printing, Acts v. 40.
Populist, a great weight raised by the action of the, Heb. xi., in fine.
Popular flame, remarkable example of the great fickleness of, Acts xiv. 19.
Poroch or portico of Solomon, account of the, John x. 23.
Portents, Fearful, see Fearful Portents.
Power, great impropriety of thus rendering the original word, pointed out, Luke xix. 13.
Power, might, and energy, in what these words differ in import, Eph. i. 19.
Pratiorium, a place of judicature among the Romans, why so named, Matt. xxvii. 27; John xviii. 28.
Prayer, ascription of seven species of, to the Lamb, a sabbatism, Rev. v. 12. This illustrated by a remarkable passage in the Sephir Rasael, ibid. Seven kinds of praise ascribed to God, which are nearly the same with those ascribed to the Lamb, and a very illustrous proof of the essential divinity of Jesus Christ, Rev. v. 12, vii. 12.
Prayer, observations on, Matt. vi. 5; viii. 8, ix. 18, xiv. 23, xv. 22, xvii. 18, xx. 33; John xi. 5, xii. 32; Acts i. 4, iv. 31, x. 2; Rom. viii. 27; 1 Tim. ii. 8; Heb. x. 19. Jewish superstition relative to the place or places where prayer could be legally offered, 1 Tim. ii. 8. In what light prayer to God is viewed by the Mohammedans, Matt. vi. 16. Distinction between prayer and supplication, Acts i. 14.
Prayer for all secular governors the constant practice of Christians, 1 Tim. ii. 2. Sayings of Cyprian, Tertullian, and Origen on this subject, ibid.

Prayers, hours of, among the Jews, Acts ii. 1. By whom appointed, in the opinion of the ancient, ibid.
Predestination, unconditional, to eternal life and to eternal death, cannot be supported by the man- uscripts of God's dealings with Jacob and Esau, the posterity, Matt. wii. 24; Rom. xi. 5, 6, 8; Mat. xxv. 21. See also, upon the doctrine of unconditional predestination, Acts xiii. 48, 49; Rom. viii., in fine; 2 Cor. ii. 15; Eph. i. 3; 1 Thes. iv.; Heb. iv. 9; 1 Pet. i. 2; 1 John ii. 7.
Precept or overseer, of the mountain of the temple, plain allusion to the office of the, Rev. xvi. 15.
Preferences given to one thing beyond another usually expressed in the sacred canon by an enumeration that which is preferred, and a mention of all which is inferior to it, 1 Cor. i. 17. As example produced, ibid.
Preparation for the Sabbath, when it commenced, John xix. 31.
Presbyters or elders of the primitive Christian church, who, Acts xx. 17. The seven presbyters or bishops elected from the presbyters, ibid.
Prebendaries, Frenchmen, all who held offices in the Christian church at Lyons collectively so named, 1 Tim. v. 17.
Presumption, observations on this vice, Matt. xx. 33.
Presumption on a precarious life, curious rabbinical relation in which this is very strongly reposed, James iv. 13. Another anecdote to the same effect from the Gulistan of Saady, James iv., in fine.
Price of labour, provisions, and clothing in his country in the fourteenth century, Matt. xxv. 1.
Pride, nothing more hateful in the sight of God, Jerusalem, xxiii. 12.
Priest, derivation and original acceptance of its term, Acts xx. 17.
Priestly (Rev. Dr.), his observations on the dispensation of the Apocalypse, Rev. xxii., in fine.
Priestly, customary among the Jewish, according to the Talmud, to divide the different functions of the sacred ofifice by lot, Luke i. 9.
Primates, alphabetical list of the, referred in the various readings quoted occasionally in these notes, with the times in which they were born, flourished, or died, Introduction to the Gospels and Acts, p. xxiv., &c.
Privileges, rights generally supposed to have been attached to, in ancient times, Heb. xii. 19.
Principes, who, among the Romans, Matt. viii. 18.
Principles which the author of this Commentary has carefully read and studying the sacred writings unequivocally revealed there, Concludes the Notes on the New Testament.
Proposers, see Propositor.
Propositor, see Propositor.
Propositor, son, Queenel's reflections on the prose of this, Luke xvi., in fine.
Proposites, whence derived, 1 Tim. i. 9; HEB. xii. 10.
INDEX TO THE NEW TESTAMENT.

Projectile force of the planets, satellites, and comets, what, Heb. xi., in fine. The harmonious adjustment of the projectile force of a planet to its gravitation, or the sun's attraction; or, in other words, the balancing of the centrifugal and centripetal forces in such a manner as to cause the planet to describe an ellipse little differing from a circle; a very strong evidence of the being of a God, ibid.
Quantities of projectile force necessary to be impressed on a planet, or other celestial body, to cause it to move in a circle, ellipse, parabola, and hyperbola, ibid.

Prophecies of Enoch, this work a most manifest forgery, Preface to Jude. See also Jude 14.

Prophecy, what this word imports in different parts of the sacred oracles, Matt. x. 41; Luke i. 67, ii. 36; Rom. xii. 7.

Prophecy, Prophecy, apostolical definition of this Greek word, 1 Cor. xiv. 15.

Prophecy and Proseum, distinction between the, Acts xxiii. 7.

Пророческое синусоидальное с орхоновым, according to Hesychius, Heb. v. 3.

Purification, four conditions of, among the ancient Jews, Mark viii. 24.


Παραγωγή τοῦ Θεοῦ, the import of this phrase illustrated by numerous citations from sacred and profane writers, Luke vi. 12.

Psalms: the Oris of Ptolemy, what, James i., in fine.

Pretation on a religious account, and before great men, how performed in Hindostan, Matt. ii. 2.

Prostitutions to superior common in all Asiatic countries, Acts x. 23; Rev. xix. 10. Reason why the act of prostitution was refused by the angel of the Apocalypse, Rev. xiv. 10. xxii. 8.

Pythagoras, Chief, the title of the Roman governor of the ancient Medes, Acts xxvii. 8.

Pythia, why this epithet was given to Apollo, Acts xvi. 16.

Python, in the heathen mythology, what, Acts xvi. 16.

Q.

Quadragesima, different opinions concerning the meaning of this word, Matt. ix. 15.

Quadrans, the fourth part of the Roman as, Luke xxii. 2. In Plutarch's text the smallest piece of brass coin in use among the Romans, ibid.

Quadratus, a Christian apologist of the second century, 2 Tim. iv. in fine.

Quaker, thoughts concerning the affirmation of a, in a court of judicature, 2 Cor. i., in fine.

Quakers' honesty of heart and the wife's usurpation of the authority of her husband, Eph. vi. 22.

Quartum, what, Acts xii. 4.

Quick, derivation and import of this old English word, Acts x. 42.

Quotations, how made in the New Testament from the Old, according to Bynenburg, Gusset, Wolff, Rosenmüller, and others, Matt. ii. 23.

R.

Rabbi, a title of dignity among the Jews, Matt. xxiii.
INDEX TO THE NEW TESTAMENT.

7. In what it differs from Rakb, and Rabben, 

see the derivation and import, Matt. v. 22. Cf. citations from rabbinical writers to show how this was used by the ancient Jews, Matt. v., in fine.

Raging waves of the sea, stemming out their own shame, explanation of this very elegant metaphor, Jude 10. 

Rahak, the angel of the sea, according to the rabbins, Acts xvi. 5.

Raiment, shaking of the, what it imported among the ancient Jews, Matt. x. 14; Acts xviii. 6.


Rakia, πυρ, translated firmaament, the second heaven, according to the rabbins, 2 Cor. xii. 2. The lowest of the three heavens that can be legitimately deduced from the sacred records, 2 Tim. iv. 16.

Rahomym, account of this sacred book of the Hindoos, Rom. ix., in fine.

Raphael's cartoon of Paul preaching at Athens, particular description of, by Mr. Thomas Holloway, Acts xvii., in fine.

Rape, an application given by the Jews to their rabbins, Matt. ix. 57.

Receipt of custom, the place where the taxes levied by the Romans of the Jews were collected, Matt. ix. 9.

Reconciliation, apostolic doctrine of, John xx. 23.

Regular Clergy, astonishing influence of this branch of the papal hierarchy in the dark ages, Rev. xiii. 12.

Reidus, Roman doctrine concerning, Acts v. 18.

Religion, definition of, by Cicero and Lactantius, James i. 27. Distinction between religion and superstition, Ibid. Definition of true religion, James i. 27.

Religious persecution, very sensible observations of Dr. Dodd on the absurdity and wickedness of, Luke xiv., in fine.

Remphan, or Rapham, conjectures concerning this ancient object of idolatry, Acts vii. 43.

Rents of a farm, payment of the, in kind, an ancient custom in most nations, and still prevailing in the Highlands of Scotland, and in some other places, Matt. xxi. 34.

Repetences, genuine, what essential to, Matt. iii. 6.

Repellences in civil and religious supplications common among the ancient Greeks and Romans, and even among the primitive Christians, Matt. vi. 7. The Mohammedans also remarkable for vain repetitions, of which an example is produced, Ibid. Citation from the heautontimomous of Terence in which this heathen practice is very strongly ridiculed, Ibid.

Represent, or signify, this expressed in the Hebrew, Chaldee, and Chaldeo-Syriac languages by the substantive verb, Matt. xxvi. 29.

Reprobation, unconditional, doctrine of, demonstrated to be a lie against all the attributes of deity, Matt. vii. 11, xii. 12; John x. 27, xli. 33, xlii. 39; 2 Cor. ii. 16, xiii. 6; 1 Pet. iii. 13; 2 Pet. iii. 9.

Rashid, Chocmah, citation of a passage from this

2188

treatise very similar to our Lord's parable of the ten virgins, Matt. xxv. 1.

Repetitiones, why repentances was so named by the Romans, Matt. iii. 2.

Respect of persons, good rabbinical saying concerning, Eph. vi. 9.

Resurrection of all things, inquiry into the import of this phrase as employed by St. Peter, Acts ii. 31. This phrase, as used by our Lord, gives not at least countenance to the doctrine entertained by some that the punishment of the wicked in a future state of existence shall be of a limited duration, Matt. xvii. 11.

Resurrection of the dead, doctrine of the, a popular and common doctrine among the Jews long before the advent of our Lord, Matt. xiv. 2; Luke xiv. 26; Acts x. 34; John xi. 34; 2 Tim. i. 10. Analysis of St. Paul's argument relative to the doctrine of a general resurrection, 1 Cor. xv., in principis.

Revelation, or Apocalypse, Dr. Lardner's inquiry into the authenticity of this book of the sacred canon, Introduction to the Revelation. Various opinions concerning the time in which it was written, &tc. Great uncertainty as to the writer of the Apocalypse; and the arguments of Dr. Lardner, who defends the generally received opinion of the church, not satisfactory, Ibid. The very elevated style of this book, so totally dissimilar from that of St. John's accredited works, a sufficient demonstration that it is not the production of this apostle, unless we could suppose that the words as well as the matter were inspired, a point which we have not conceded in examining the claims to authenticity of any of the other books of holy writ, Ibid. In its want of exactitude of no consequence to its church provided its genuineness be admitted, 1 Cor. xiv., in fine.

Revelation, or Apocalypse, Preface to the Revelation. Different plans upon which the Revelation has been attempted to be explained, Ibid. The scheme of Signor Pastorini, Ibid.; of Westein, Ibid.; and of Proctoran in general, Ibid. Eichhorn's singular scheme, Ibid. Mr. Leeman's scheme and order of the Apocalyptic visions, Rev. xiii., in fine. Conjecture concerning the design of the Apocalypse, Preface to the Revelation.

Rabbinical character of its phraseology and imagery, Rev. viii. Observations of Grammarians on the insuperable difficulties which present themselves in this book of sacred hieroglyphics, a sentiment which the writer of this commentary must bear in mind, Preface to the Revelation. A most solemn and awful warning relative to the words of this prophecy of this book. If any man have an ear, let him hear, Rev. xiii. 18, 19.

Revolutions, periodic and sidereal, of the sun, moon, and planets. Observations on Kepler's discovery that the mean distances of the planets from the sun are in subequasional general proportion to their periodic revolutions, Ibid. in fine.

Regium, a city and promontory in Italy, now old Reggio, Acts xxviii. 13. Why so denominated, Ibid.
INDEX TO THE NEW TESTAMENT.

Rhodes, an island of the Mediterranean, Acts xxi. 1.
Rich man, in the apostolic sense of the term, 1 Tim. vi. 9. Sense in which our Lord is to be understood when he asserted the extreme difficulty of a rich man’s entering into the kingdom of heaven, Matt. xix. 25.
Right hand consecrated by the ancients to Faith, Matt. xvii. 14. Metaphorical acceptance of this term among the nations, Matt. xxvi. 35. Giving the right hand to another formerly a mark of confidence, friendship, and fellowship, Gal. ii. 9. In eastern countries the highest favourite on the king sits on the right hand of the throne, Heb. i. 3.
Righteousness of God, God’s method of saving sinners by faith in Christ, see Rom. iii. 20—26.
Roman armies, how anciently recruited, Matt. xx. 15.
Roman calendar, observations on the progressive improvement of the, from the days of Romulus, about 726 years before Christ, to the present time, Rom. xvi., in fine.
Roman Catholic monarchies, enumeration of the, at the commencement of the Reformation, Rev. xvii.
Roman census, see Census of the Romans.
Roman citizens, great privileges of, in the apostolic age, Acts xvi. 37, xxii. 29, xxv. 11.
Roman consuls, table of, for one hundred and seven years (from B.C. 6 to A.D. 100), with the times in which these magistrates ruled, reduced to the years of seven different epochs, Table ii. at the end of the Acts.
Roman infantry, how divided and subdivided, Matt. viii. 9.
Roman law and government, remarks on the grand principle of the, “to condemn no man unheard, and to confront the accusers with the accused,” Acts xxv. 16, et in fine.
Roman women, Tertullian’s description of their superstitious and idolatrous practices during pregnancy, 1 Cor. vii. 14.
Romans very jealous of their national worship, Acts xvi. 21.
Romans, Epistle of Paul to the, its object excellently shown by Dr. Paley to be, to place the Gentile convert upon a parity of situation with the Jewish, in respect of his religious condition, and his rank in the divine favour, Preface to Romans. Various opinions respecting the language in which this epistle was originally written, ibid. Copious extract from Dr. Taylor’s Key to the Apocryphal Writings, in which St. Paul’s principal design in writing his Epistle to the Romans is very luminously set forth, ibid. In this extract the following subjects are discussed:—The original and nature of the Jewish constitution of religion. The peculiar honours and privileges of the Jewish nation, while they were the peculiar people of God, with an exposition of the terms by which these honours are expressed. Reflections on the Jewish privileges and honours. The Jewish peculiarity not prejudicial to the rest of mankind, the Jewish economy being established for the benefit of the world in general. The Jewish peculiarity to receive its perfection from the gospel. The particular honours and privileges of Christians, with an explanation of the terms by which they are expressed. Reflections on the honours and privileges of the Christian church. All the grace of the gospel is dispensed to us by, in, or through Christ. Inexorable conclusion from an harmonious union of all the arguments employed in the discussion of the preceding topics. General survey of the Epistle to the Romans. The three great divisions into which the Epistle to the Romans is naturally divisible, the Preface, the Tractation, and the Peroration or Epilogue, Rom. i., in principio.
Rome at present exhibits but a very faint image of its former magnificence, Acts xxvii. 14. Its population in 1708; and the number of bishops, priests, monks, nuns, courtesans, Jews, and Moors, at the time of that census, ibid.
Roman church, observations relative to the doctrines of the, Rom. xvi., in fine; 2 Pet. iii. 16.
Roman hierarchy, amazing influence of the, in the dark ages, Rev. xiii. 12. Account of its two grand divisions, the regular and secular clergy, ibid.
Root of bitterness, a Hebraism for a poisonous plant, Heb. xii. 18.
Rough garments of the ancient prophets, some account of the, Heb. xi. 37.
Rules of the Jews, a member of the Grand Sanhedrin was usually so named, John iii. 1.

8.
Sabbath, observations on the institution of the, Matt. xii. 7, 8; Mark ii. 28. Rigorous observances of this day by the ancient Jews, Matt. xii. 2. The coming in of the Sabbath formerly announced by the minister of the synagogue with a trumpet sounded six times from the roof of a very high house, Matt. x. 27.
Sabbath-day’s journey what, Acts i. 12.
Sacrifice of the Cubit, observations on the denial of the, to the laity by the Romanists, Matt. xxvi. 27.
Sacrament of absolution, doctrine of, held among the ancient Jews as well as modern papists, Acts xxiii. 12. A remarkable instance produced, ibid.
Sacrifice formerly not unfrequently sent by the Gentiles to the temple at Jerusalem, John xi. 30.
Sacrament Romanum Imperii, or Holy Roman Empire, origin of this apppellative of the late Germanic empire, Rev. xiii. 1.
Sadducees, some account of this famous Jewish sect, Matt. iii. 7, xvi. 1; Acts xxiii. 8.
INDEX TO THE NEW TESTAMENT.

Sabaer, traditionally, according to Jerome, any inebriating liquor, Luke i. 16.

Salamis, sacredness of this word of salutation among the Arabs, 2 John 10.

Salamis, the capital of Cyprus, afterwards called Constantia, Acts xxiii. 5. Its present appellation, ibid.

Salome, Salome, or Salome, an prophecy on the eastern coast of Crete; now called Cape Solomon or Salamina, Acts xxvii. 7.

Salome, the ancient Thessalonica, Acts xvii. 1.

Salutations, Farmer's observations on the manner of giving and receiving, in eastern countries, Matt. v. 47.

Salvation brought by Jesus Christ, in what it consists, Luke i. 74.

Salvation from sin, the spirit and design of the Gospel, Rev. xxiv. 14.

Samandruzi, the ancient Samothracea, Acts xvi. 11.

Samaritans, account of the, Matt. x. 4.

Samarrie, Jewish fable concerning, John xii. 31.

Sanctification, Scripture doctrine of, John xvii. 17; Acts x. 43; Rom. iii., in verse; 2 Cor. vii. i, xi. 30; 1 Thess. v. 23; James iv. 8.

Sandal, what, among the ancients, Mark vi. 9.

Sandalins, account of this famous Jewish council, Matt. v. 22. Its supreme officers, Matt. xx. 24.

Sapphire, supposed to be the same with the ancient Bethulia, Matt. v. 14.

Sapphire, description of this precious stone, Rev. xxi. 19.

Saracens, remarkable example of this figure of speech, Rev. xvi. 6.

Sardin, an ancient city of Asia Minor, now called Sard and Sart, Rev. i. 11.

Sardius, description of this precious stone, Rev. xxi. 20.

Sardonyx, account of this precious stone, Rev. xxi. 20.

Sarapis or Seraphith, where situated, Luke iv. 29.

Sassan, situation of this country, Acts ix. 25.

Satan, delivering over to, what meant by this phrase, John xx. 23; 1 Cor. v. 5. A species of power never committed to any but the apostles, ibid.

Saul, import of his name, Acts xiii. 8.


Seclusio incredibile et inaudita, "an incredible and unheard-of wickedness," what so styled by Cicero, 1 Cor. v. 1.

Scepos, a military weapon among the Romans, why so named, Rev. ix. 6.

Semipha, whence derived, according to the Greek etymologists, Luke xi. 12.

Scouring, great severity of this punishment among the Romans, Matt. xxvii. 26. The criminal was sometimes scourged to death, ibid. How the punishment of scouring was performed among the Jews, 2 Cor. xi. 24.

Sevolos, who, among the Jews, Matt. ii. 4. How the Greek word so translated is used in the Septuagint, ibid.

Scriptures, remarkable pasage in the Talmudical Tract Shabbath relative to the study of the, John v. 36. Examination of a passage of Scripture which the Romanists allege in favour of their doctrine that the Oracles of God cannot be understood without the help of an authorized expositor, Acts viii. 31. Observations on the papistical doctrine that the Holy Ghost has constituted the Romish hierarchy the only infallible interpreter of the Holy Scriptures, 2 Pet. iii. 16.

Sezen, see Ovespec.

Seal, formerly customary for a purchaser to mark his goods with a, that he might be able to distinguish and claim them, if mixed with others, Eph. i. 13.

Seal, setting of a, upon the victim, see Pietin.

Seals of the Apocalypse, their import, according to Wetstein, Preface to the Revelation. Mt. ix. an interesting notion, Rev. xxii. 17. The Sanamian garment of our Lord, observations concerning the, John xix. 23. Description of it by Josephus, ibid.

Sodaem, method of dividing the, among the Jews, John iv. 35.

Sopor, a term usually translated Augustus, appears to be used by St. Paul as simply synonymous with King or Emperor, Acts xxv. 21.

Second death, a Jewish phrase for the punishment of bail in a future life, Rev. ii. 11.

Selah, the same with the shekel, Matt. xvi. 10.

Thirty selahs, or about forty times the usual price of a slave, according to the rabbins, ibid.

Amount of this in British sterling, ibid.

Sela, place of, where situated, Matt. iii. 4.

Selia, era of the, or era of Alexander, known to the Preface to Matthew.

Self-love, what, in the only proper scriptural sense of the term, Matt. xix. 19.

Semirami, account by Diodorus Siculus of the marches of this monarch into Media and Persia, Matt. iii. 5.

Sepher Toledoth, περίτοι ἡθ, a phrase of frequent occurrence in the Jewish writings, Matt. i. i. In import, ibid.

Septuagint Version, great importance of, to every minister of the word of God, Heb. i. 6.

Serpent, Lucan's account of the terrible effects of the bite of a, Acts xxviii. 6. See Boa.

Servant, this word shown not fully to express the sense of the original, Rom. i. 1.

Serveus, and Fvar, frequently used synonymously, why, Tit. ii. 10.

Seven, a number of perfection or completion among the Hebrews, Matt. xii. 46.

Seven churches of Asia Minor, Rev. David Liddon's account of their present condition, Rev. iii. 1. Seven things created before the foundation of a world, according to the rabbins, Matt. xv. 54.

Shabbath, relation in this Talmudical tract very akin to our Lord's parable of the merchants selling goodly pearls, Matt. xxi. 45.

Shadow of death, two by, Ezek. xxiv. 20, chosen on this remarkably energetic expression, which
INDEX TO THE NEW TESTAMENT.

of frequent occurrence in the sacred Scriptures, Matt. iv. 16.

Shah Jahan, circumstantial description of a gold circular coin of this great Mogul prince, 2 Tim. ii., in fine.

Shelem, a term frequent in Hebrew salutations, its import, Matt. x. 12, 34.

Shammatha, where, the most dreadful of all the Jewish excommunications, 1 Cor. xvi. 23. Some account of it, ibid.

Shearik, the original word שֵׁרָק should rather be understood of a species of this fish than of the whale, and why, Matt. xii. 40.

Sherard (Grenville), his remarks on the pretended supremacy of the bishop of Rome, Luke ix., in fine.

Shekerin, שֶׁרֶק, the third heaven, according to the rabbins, 2 Cor. iii. 2.

Sheep, an ancient custom in eastern countries for the shepherd to go to the head of his, and they to follow him from pasture to pasture, John x. 4. A circumstantial of this kind witnessed by the author on the extensive downs in the western parts of England, ibid.

Shepherds of the people, ποιμανεῖς λαῶν, a title given by the ancient Greeks to sovereign princes, Matt. ii. 6.

Sheepbread, why probably so named, Matt. xii. 4.

Parkhurst's thoughts on its typical import, ibid.

Shaba, שָׁבָה, among the rabbins, the name of an evil spirit, Mark x. 22.

Shields, account of the different sorts of, employed by the ancients, Eph. vi. 13.

Ship, the original word thus rendered more frequently means a fishing-boat, Matt. iv. 23.

Shoe of the ancients, properly only a sole tied round the foot and ankle with strings or thongs, Mark i. 7.

Shoe, putting on, taking off, and carrying the, of their masters, the work of the vilest slaves among the Jews, Greeks, and Romans, Matt. iii. 11.

Shopfer, shop-, a term applied by the rabbins to the had in the publicalm-chest, Matt. vii. 2.

Shoveng good works, or good things, a Hebraism, John x. 22. Its import, ibid.

Shrine of our lady of Loreto, supposed by the Italian papists to have been a divine gift to their country, Acts xix. 35.

Sicri, Saxons, why assassins were so named, according to Josephus, Acts xxi. 38.

Signs of the approaching destruction of Jerusalem, observations on the, contained in our Lord's prophecy to his disciples, Matt. xxiv. 1—7.

Sokir, the same with the εὐαγγελία of the Greeks, Luke i. 16. How made, according to the Hedaya, ibid. One of the four prohibited liquors among the East Indian Moslems, ibid.

Silence in hearens for the space of half an hour, Sir Isaac Newton's very beautiful explanation of this phrase, Rev. viii. 3.

Sin, point or, where situated, John iv. 7. The Turks have this fountain in great veneration, ibid. Thought by Calmet to be the same with Eulogol, 2191

or Fuller's Fountain, mentioned in the Old Testament, ibid.

Simon, Claude's remarks on the song and prophecy of this holy man, Luke ii., in fine.


Sin, motions of, initiated by the law, Rom. viii. 8, &c. Citations from Livy, Horace, and Ovid, in which this evil propensity in man is acknowledged, ibid.

Sin unto death, and sin not unto death, import of these Jewish phrases, 1 John v. 16.

Sleeping, remarks on the use and abuse of, in the church of God, 1 Cor. xiv. 16.

Singular number, the ancient Hebrews not frequently substituted the plural for the, Matt. xxvi. 8; xxvii. 44.

Sinners, See Ραγώλος.

Sin-offering, See Σώματος.

Sitting, the general posture of the ancient Jews when commenting on the sacred scriptures, or the traditions of the elders, Luke iv. 16.

Sitting at the feet of the rabbi said to be the usual posture of a Jewish scholar while listening to his instructions, Luke x. 20. This statement controverted by Vitringa, Acts xxii. 3.

Six hundred and sixty-six, see number of the beast.

Σταυρολογία, explanation of this word by Buisda, Matt. v. 29.

Σταυρος επιμελείας and Σταυρος ερμηνείας, distinction between, according to Chrysostom, 2 Cor. iv. 7.

Σταυρος ερμηνείας, import of this Hebraism, Acts ix. 15.

Σταυρούσως, various conjectures concerning the nature of the employment intended by this term, Acts xviii. 8.

Slavery, among the ancients, as described by Dr. John Taylor, 1 Cor. vii., in fine.

Slaves, ceremonies observed by our Saxon ancestors in the enframishment of slaves, 1 Cor. vii., in fine.


Sleep, common metaphor among the Jews for death, John xi. 11. Probably used by them to signify their belief in the immateriality of the soul and the resurrection of the body, John xi. 11. Saying of Menander respecting the beneficial effects of sleep, John xi. 12.

Sleep of the soul, from the moment of the death of the body till the resurrection, a doctrine which cannot be legitimately deduced from the sacred oracles, 2 Cor. v. 6.

Smyrna, s'mone account of this ancient city, Rev. i. 11. Its present appellation, ibid.

Social worship among Christians, thoughts respecting, Heb. x. 25.

Socrates, remarkable passage in the last conversation of this great philosopher with his friends, 2 Pet. i. 15.
INDEX TO THE NEW TESTAMENT.

Saber, citation from, similar to our Lord's parable of the talents, Matt. xxv. 15.
Selan, among the Romans, what, Mark vi. 9.
Son, in the Jewish phraseology, a man who has any good or bad quality is called the son or child of that quality, Luke x. 6. A person is sometimes called the son or child of what he is doomed to, *ibid.* Examples of these different acceptations *ibid.*
Son of David, an appellation of the Messiah among the Jews, Matt. ix. 27.
Son of God, when applied to the Messiah, points out his miraculous conception in the womb of the virgin, Mark i. 1. This appellation is not given to the divine nature of Christ, but to that *holy person* born of the virgin by the energy of the Holy Ghost, Luke i. 35; Heb. i. 8. Essential absurdity of the contraries contained, Acts xxii. 32. Remarks on that passage in Mark's Gospel which states the Son of God to have been ignorant of the time in which the Jewish politi should be destroyed by the Romans, Mark xii. 32.
Song of the blessed Virgin, parts into which this inimitable piece of poetry is obviously divisible, Luke i. 54.
Sons of Thunder, import of this Hebraism, Mark iii. 17.
Sons of Zebedee, probable import of the very extraordinary petition of the mother of these apostles to our Lord, Matt. xx. 21.
Soethbyers, derivation and import of this word, Acts xvi. 10.
Sourcer, a word of French origin, Acts viii. 9.
Speg, definition of this word by Mintert, Luke ii. 11. *Ieves* and *ieves* nearly of the same import, John i. 17; Acts v. 28.
Soul, doctrine of the materiality of the, has no place in the sacred records, Matt. x. 28; Acts vii. 59.
Sound *γιαωμενος* και *στεφανως,* a very elegant and expressive metaphor employed by our Lord for that simplicity of intention and purity of affection with which the supreme good should be pursued, Matt. vii. 22.
Spaces fallen through by bodies, in their descent to the earth (no matter what their surfaces, volumes, masses, or specific gravities, provided they are weighty enough not to be sensibly affected by the action of the atmosphere), being as the squares of the times of falling; or in other words, the velocities being as the square roots of the spaces fallen through; a very plain demonstration of the attraction of the earth, Heb. xi., in fine. The periodic times of the planets being in sesquialteral geometrical proportion to their mean distances from the sun, a most manifest evidence that the influence of the earth on falling bodies is precisely of the same nature with that which emanates from the sun, and retains the planets in their orbits, *ibid.*
Σηχωλομενος, the meaning of this word illustrated by a remarkable passage from an epitaph of Thamusus to Balbucus, I Tim. v. 6.
Spear, derivation and import of this word, Preface to Matthew.

Σπορα, or Spear, among the ancients, a figure cut in a stone, and that set in a ring, by which letters of credence and authority were stamped, 1 Coz. ix. 2.
Spira, according to some the same with the Roman cohort, John xviii. 3. The fourth part of a legion, according to Raphellius, *ibid.*
Spirit, existence of an immaterial and immaterial man, demonstrated, Matt. x. 28; Luke xxii. 3, 45, xxiv. 37.
Spirit of God, office of this person of the Holy Trinity in the work of man's redemption, Matt. iii. 11. John iii. 6.
Spirita in prismo, observations on this remarkable expression attributed to St. Peter, 1 Pet. iii. 19. Various readings of this passage in the manuscripts and versions, *ibid.*
Σπλαγχνον, Mintert's definition of this word, Matt. ix. 36.
Splinter, a more proper rendering of *νοκος* than that contained in our common English version, Matt. vii. 3.
Spring Foot, or Lent, the only annual fast observed in the primitive church, Matt. ix. 15. Kept in commemoration of the time the body of our Saviour lay in the grave, *ibid.* Discordant opinions among ancients and moderns relative to the duration of this fast, *ibid.* *Tereupeeia* and *Quadripeia,* the Greek and Latin names for this fast, shows to have originally meant a fast of the duration of forty days, and not of forty days, *ibid.*
Squares of the periodic times of the planets being to each other as the cubes of the semijornal axes of their orbits, or, which is the same thing, as the cubes of their mean distances from the sun, a wonderful law by which the whole solar system is governed, Heb. xi., in fine.
Standards, different sorts of, among the ancients Romans, Rev. xii. 14.
Standing, the posture of the Jews when seated, either the law or prophets, Luke iv. 16.
Stars which guided the Magi to the place of our Lord's nativity, probably a simple meteor provided for the occasion, Matt. ii. 2, 8.
Stars, Fixed, Table of the most remarkable fixed stars from the first to the sixth magnitude, 1 Coz. xxv, in fine.
Stars, falling, see Falling Stars.
Sister, value of this ancient piece of money, Matt. xxii. 17, 26, xxi. 15.
S tature, judicious criticism of a very learned writer on the original word thus rendered in our common version, Matt. vii. 27.
Steel, method of gilding, 1 Pet. i. 1, in fine.
Στενος οικουμενος, see Crown of Thorns.
Sword of the household, who, Luke viii. 3. Deivation of the word stedward, according to Juvin, *ibid.*
Stibium, or Antimony, employed in Asiatic coins.
INDEX TO THE NEW TESTAMENT.

to the present day in staining the eyes, 1 Tim. i. 10.

Stocks, description of this ancient mode of punishment, Acts xvi. 24.


Stoics, singular, particular description of this part of the dress of the ancient Greek and Roman ladies, 1 Tim. ii. 9.

Stoning, Dr. Lightfoot’s observations on the punishment of, among the Jews, Acts, vii. in fine.


Stranglers, hospitality to, a duty strongly inculcated in the Scriptures, Heb. xiii. in fine. The beheathen considered those who entertained strangers to be under the peculiar protection of Jupiter, ibid. This sentiment very beautifully and forcibly expressed in the Odyssey, ibid.

Strait’s Tower, the same with Congress of Palestine, Acts x. 1.

Σπαραγωγή, inquiry into the import of this word, Acts xviii. 16.

Strymon, sacrifice of white horses to this river on the Magi, Rom. ix. in fine. Στρυγμός implies to Entries with horror, and why, Tit. iii. 3.

Stirring up vsions usually administered by the ancients to condemned malefactors to assure their pains, Matt. xxvii. 34. Of what ingredients composed, according to the rabbinists, ibid. Michaelis’s critical inquiry into the kind of potion offered to our Lord while hanging on the cross, ibid. Dr. Marshall’s sensible remarks upon this subject, ibid.

Σύγκατατάξεις, according to the heathen mythology, the river of hell, by which, if any of the gods were false, he was for a certain time expelled from their society, Tit. iii. 3.

Subordination to the civil powers, great political question of, discussed, Rom. xiii. 1, et in fine.

Substantial verb, a very frequent acceptation of the in the Hebrew, Chaldee, and Chaldeo-Syriac languages, Matt. xxvi. 26; Rev. v. 8.

Suetonius, the god of war among the ancient Slavi, to whom a great number of prisoners were annually presented as a burnt-offering, Rom. ix., in fine. Supposed residence of this divinity, ibid.

Συγκατατάξεως, inquiry into the derivation and import of this word, Acts i. 26.

Suicide, a very frequent preventative of, finely expressed by one of our best poets, Heb. i. 15.

Συμπέρασμα, Dr. Taylor’s definition of this term, Rom. i. 5.

Sun, standing still of the sun and moon at the command of Joshua explained agreeably to the Newtonian system of the universe, Matt. viii. 26. Method by which the distance and magnitude of the sun have been ascertained, James i. in fine.

Superstitio, Superstition, origin of this word according to Cicero, James i. 27. Its definition by Latanians, ibid. Distinction between religion and superstition, ibid.

Supremacy of the bishop of Rome, observations on this papistical tenet, Luke ix., in fine.

Supreme Being, very remarkable invocation of the (translated from the original Sanscrit by Dr. C. Wilkins), still existing on a stone in a cave near the ancient city of Gya in the East Indies, Luke i. 88.

Surety and Mediator, inquiry into the import of the Greek words πρόσωπος and μεσάνδρος so translated, Heb. vii., in fine.

Swoathing of the corpse, manner of the, among the Jews, John xvi. 44.

Sweat of blood, Galen’s statement of its cause, Luke xxii. 44. An instance of bloody sweat related by Thaurus, ibid.

Swineherd, so character meaner in the sight of a Jew than that of a, Luke xv. 16. Not permitted by the Egyptians to mingle with civil society, nor to appear in the worship of the gods, ibid.

Sworded by which a Jewish criminal was beheaded, why buried with him in the same grave, Acts viii. 2.

Sycharne, probably the same with the eyesare, Luke xvi. 6.

Synagogue, situation of this city, John iv. 5. The same with Shechem of the Old Testament, ibid. Its present appellation, ibid.

Synoptants, Potter’s account of the origin of this word, Luke xix. 8.

Synagogue, what number of persons considered necessary to compose a synagogue, Matt. iv. 23. Great number of synagogues in Jerusalem in the apostolic age, ibid. Enumeration of the chief things belonging to a synagogue, ibid. The Jewish place of worship governed by a council, over whom was a president, called the ruler of the synagogue, ibid. Times at which divine service was performed by the Jews, ibid. Four kinds of men who enter the synagogues, according to the rabbins, James i. 25. In ancient times, petty courts of judicature were held in the synagogues, James ii. 2.

Synthias, two passages from the third hymn of this Greek poet on the mode of the divine existence, the sentiment of which was probably borrowed from St. Paul, 1 Tim. vi. 16.

Syracusae, account of the temporary preservation of this city by Archimedes, Acts xxviii. 12. Present condition of Syracuse, ibid.


Syria Major, and Syria Minor, two quicksands near the African coast, Acts xxvii. 17.

T.

Tabernae, rendered taverna, its general import, Acts xxviii. 15.

Tabernacle, description of the, Heb. ii. 2. Typical import of the tabernacle and its contents, according to Cyril, Heb. ix. 5.
INDEX TO THE NEW TESTAMENT.

Tavernulae, Feast of, how celebrated, John vii. 2.
Tebitis, import of this name, Acts ix. 36.
Tertullian, citation from his Roman history relative to
the crucifixion of Christ and the horrible persecu-
Talent of gold, amount in, British sterling, of ten
thousand talents of gold and silver, Matt. xviii. 24.
Talmud of Babyloni, account of the, Matt. xv. 2.
Talmud of Jerusalem, account of the, Matt. xv. 2.
Tannach, remarkable saying of this rabbin respecting
the importance and excellence of implicit faith
in the testimony of God, John xxi. 29.
Tarass, the ancient Tarus, Acts ix. 11.
Tarum Tarsus Hemiemys, singular comment in, relative
to the two great lights of heaven, 1 Tim. i. 7.
Tarsus, a city formerly the capital of all Cilicia, Acts
ix. 11. In what manner the inhabitants obtained
the privilege of Roman citizens, ibid., xxii. 28.
Citations from Xenophon, Josephus, and Ammi-
nius Marcellinus, in attestation of the great
resemblability of this city, Acts xxii. 29.
Tarturus, or hell, opinion of the ancients respecting,
2 Pet. ii. 4.
Taxatheres, or publicans, two classes of, in the
land of Judea in the apostolic age, Matt. v. 46.
Tectoreps, a tribe of the ancient Galatia, Preface to
Galatians.
Tarras, a word frequently used by St. John, the whole
force of which is not expressed in our English
Version, John xiii. 33. Anecdote related by Jerome
respecting the frequent repetition of this word by
the apostle to his flock in his old age, John xv. 12.
Tatianos, a word importing, among the primitive
Christians, martyrdom, Phil. iii. 12. This shown
by citations from Clemens, Alexander, Basili
Magnus, Cæcumenus, Balamon, and Eusebius,
ibid.
Tempest, superstitious practices of the ancient sailors
during a, Acts xxvii. 14. The tempest supposed
by the heathens to be occasioned by evil spirits,
ibid. Sir George Tavernor's account of similar super-
titious among the Chinese, ibid.
Temple, which gate of the, was probably called Opaos, or
Beautiful, Acts iii. 2.
Temptation, the Greek word πεπευμα not fully ex-
pressed by this term, Matt. vi. 13. How the peti-
tion in the Lord's Prayer, in which this word is
contained, was understood by several of the primiti-
vous Fathers, ibid. The usual process of temptation
pointed out, ibid. Observations on the ταχυς
forms under which Satan tempts the human race,
2 Cor. xi. 14.
Temptation of Christ in the wilderness, ingenious
theory of a correspondent relative to the,Matt. iv. 
in five.
Tempter, 'O Πεπευμα, apparent allusion of St. Paul
to this appellative of Satan, Matt. iv. 11.
Tertullian, the author of an apology for the Christians,
still extant, 3 Tim. iv. in five.
Tertullian, observations on the occasion of, against St.
2194
Teresse of the ancients what, and why so much.
Rev. ii. 17.
Tetragrammaton, an appellation of יד, Jehovah;
account of the number of letters it contains, Gen.
xii. 4; Rev. xix. 12. See Jehovah and Aunia.
Tetrarch, meaning of this word, Matt. xxiv.; Luke
iii. 1.
Tetras, TETRAK, one of the six Epheisian char-
acters, Acts xix. 12. Is import, according to Hereb,
ibid.
Tetrate, an object of idolatrous worship among
ancient Gaulis, to whom human victims were fed.
Rom. ix., in fine.
Thallos, citation from this writer, in which it is ex-
pounded by some there is an allusion to the pro-
natural darkness at the time of our Lord's
excrifiation, Matt. xxvii. 43.
Theatres often used by the ancients for public as-
semblies and public deliberations, especially
matters which regarded the safety of the
Acts xix. 29.
Thay, in what sense this verb is frequently used in
the Septuagint, Matt. xxvii. 43.
Θαῦα, this appellation given by the ancients to
soul, which they considered the seat of the ap-
teity and passions, and why, James i. 5.
Θαυ, several citations from the Septuagint in this
word with the article prefixed has the sig-
of θαυ, O God, Heb. i., in fine.
Θαυνω προσωπων ὑπ' ἀπεκρινθη, "God was manifested
flesh," inquiry whether these words were cor-
gn in St. Paul's First Epistle to Timothy, 1 Tim. ii.
Θαυσα and Θαυσω, distinction between, in later
authors, Acts xviii. 18.
Therapeutae of the ancient Jewish physicians refer-
ence to hemorrhages, Mark v. 20.
Thanassolomos, First Epistle to the, generally be-
to be the first letter which St. Paul addressed
any of the churches of Jesus Christ, Preface to
First Epistle.
Thanassolomos, Second Epistle to the, what principal
moved the apostle to write this letter, Preface
the Epistle. Para into which it naturally di-
s itself, ibid.
Thanassolomos, a celebrated city of Macedonia, also
what was formerly called the Thermis of
Acts xvii. 1. Different opinions concerning the
origin of its name, ibid. Its present appellation,
ibid. See also the Preface to the First Epistle
the Thanassolomos.
Theseus mentioned by St. Luke, very uncertain
Acts v. 36.
Third hour, remarks on this hour being stated by S.
Mark to have been the period of the day in which
our Lord's crucifixion commenced, Matt. xiv.
Third part, a rubricism for a considerable number.
Rev. vii. 8.
Thirty pieces of silver, various readings of the
phrase of Scripture thus rendered, Matt. xxvi. 13.
Thomas, import of his name, John xi. 16. Obser-
vations on the very remarkable exclamation of Tho-
mas Didymus, when he first saw Christ after hi
INDEX TO THE NEW TESTAMENT.

reurrection, John xvi. 28. Strange trifling of some of the ancients and moderns relative to the import of this explanation, ibid.

Thomas de Cantalupo, extract from a letter which Edward I. wrote, at the instigation of his clergy to Pope Clement V. relative to this bishop of Hereford, in which the gross superstition of that age is very conspicuous, 1 Tim. iv. 2.

Tobatt, or Buxomepsis, account of this ancient species of defensive armour, Eph. vi. 13.

Thorn in the flesh with which St. Paul was afflicted, various conjectures concerning the, 2 Cor. xii. 7. The false apostle at Corinth most probably intended by this phrase, ibid.

Thought, the import of the original term μυμνισαμεν not fully expressed by this word, Matt. vi. 25.

Thousand, very probably the name of a division of a Jewish tribe, in the same manner as certain divisions of our English counties are called hundreds, Matt. ii. 6.

Thousand years, a mystical number among the rabbins, Rev. xx. 4. A famous number in heathen authors, ibid.

Three hundred pomegranates, passages in St. John's First Epistle relative to the, most evidently spurious, 1 John v. 7, et in fine. Fac simile of this disputed passage, and its context, from the Codex Montfortii in Trinity College, Dublin, 1 John v. 7. Fac simile from the Ediris Princes of the Greek Testament printed at Complutum, ibid.

Three days and three nights, what meant by this phrase, according to the Jewish mode of reckoning, Matt. xii. 40. Illustrated by some extracts from rabbinical writers, ibid.

Three townes, a place about thirty-three miles from Rome, in the Appian-way, Acts xxviii. 15. Quotations from Cicero and Zosimus in which this place is mentioned, ibid.

Three years and six months, the duration of the great famine in the time of Abah, according to Luke and James, how reconcilable with an apparently different statement in the First Book of Kings, Luke iv., in fine.

Opereus, to worship, origin of this word, according to Sozomen, James i. 26. Indifferently applied to true religion and superstition, ibid.

Thunders of the Apocalypse, very probable conjecture why seven in number, Rev. v. 3. Import of each of these thunders professed to be understood by some expositors, though the writer of the Apocalypse was not permitted to reveal what they uttered! Preface to the Revelation, and see chap. x. 3.

Opora, a metaphorical application of this word, illustrated by quotations from Cicero and Ovid, Col.iv. 3.

Oporos, or Owaris, some account of this oblong shield of the ancients, Eph. vi. 13.

Tarsia, a city of Tarsus, in Asia Minor, now called Antioch, and Aksander, Rev. i. 11.

Thyristis, Thyristis, a tree mentioned by Homer, Theophrastus, and Pliny, Rev. xvii. 12.

Tiberius, son of, his length and breadth according to Josephus and Pliny, John vi. 19. 2190

Tiberius Caesar, character of this Roman emperor, Luke iii. 1.

Tiles, phenomena and cause of, the, Heb. xi., in fine.

Tiger, a vessel so named, according to Virgil, Acta xxvii. 11.

Timmanes, remarkable anecdote respecting, John xv. 13.

Two frequently signifies a pecuniary remembrance, or present, Acta xxviii. 10. Several examples produced, ibid.; 1 Tim. v. 18.

Timothy, biographical sketch of this minister of Jesus Christ, to whom two apostolical letters in the sacred canon are addressed, Preface to the First Epistle.

Timothy, First Epistle to, the time when, and the place from which, it was probably written, discussed at considerable length, Preface to the Epistle.

This apostolical letter of great use to every minister of the gospel, ibid.

Timothy, Second Epistle to, observations of Dr. Paley and Lewis Capellus relative to the date of this apostolical letter, Preface to the Epistle.

Typoo Sultan, remarkable form of prayer used by, Matt. vi. 7.

Titian, Toraro, a name famous for containing the Apocalyptic number 666, a number supposed by Wetsen and others to have an allusion to the name of the Roman emperor Titus, who was an instrument in the hand of God of dissolving the whole Jewish polity, Preface to the Revelation. Without the last letter the name contains 616, a various reading of the number of the beast supported by some very respectable manuscripts, ibid.

Tobatv roue ou rv, a phrase frequent among the purest Greek writers, 1 Pet. ii. 8. It's import, ibid.

Tithe, Dr. Taylor's observations on the tithes bestowed on Christians in the New Testament, 1 John ii., in fine.

Titus, inscription in honour of, extracted from Gruter's work, Matt. xxiv. 24.

Titus, Triumphal Arch of, on what account erected, Matt. xxiv. 3. Still exists in the Via Sacra, leading from the forum to the amphitheatre, ibid. Particular description of the devices and inscription on this arch, Matt. xxiv. 34.

Titus, biographical sketch of this frequent companion of St. Paul, Preface to Titus.

Titus, Epistle to, great affinity between this apostolical letter and St. Paul's First Epistle to Timothy, Preface to Titus.

Tolteshek, a tribe of the ancient Galatia, Preface to Galatians.

Tomba of the dead, why the Jewish tombs were whitewashed, Matt. xxii. 27.

Tongue, curious rabbinical saying relative to the, James iii. 10.

Tongue of fire, a Hebrew, Acts ii. 3. Its import, ibid. Examples of a similar Hebrew, ibid.

Tongue of the heart, what has been so denominated, Matt. vi. 16.

Tophes, description of this precious stone, Rev. xxi. 20.

3 A
INDEX TO THE NEW TESTAMENT.

Tryp, a very frequent importation of this term in \(\text{Acts xvi. 8}\).


Tryple of the Apocalypse, what they import, according to Wetstein, Preface to the Revela.

Mr. Lowman's scheme of interpretation, Rev. vii.

in fine.

Triad was of small account among many even of the best heathens, Epp. iv. 25. Dr. Whitby's defence of some of their maxims on this subject, ibid.

Triada, or Triadeth, a common word among the Jews for alone, Matt. vi. 1. Striking cases between the ancient and modern acceptations of this word, ibid.

Twice, an object of idolatrous worship among the ancient Germans, Rom. ix., in fine.

Tunctorius Popelian, why the common people of Rome were so named, Luke vi. 20.

Twice sdeygpy, import of this figurative expression. Rom. vii. 16.

Tutelary deity, image of the, was placed at the entrance of the city to signify that he was the guardian and protector, Acts xiv. 13.

Twelve years, the age at which, according to the Jewish canon, a child was obliged to begin to learn a trade, Luke ii. 41.

Twice-born, a term used by the Brahmins in the same sense as born again among the Christians. Luke i. 16.

Twice dead, how this phrase is to be understood. Jude 12.

Twilight, by which it was distinguished by the rabbins, Mark xvi. 2.

Twin, a word of Saxon origin, John xi. 16.

U.

Ucua Oecum and 'O Ucua Oecum, critical observations on the difference of import between these two Scripture phrases, Matt. xiv. 33.

Uriak, or Ulubos, particular description of, Matt. ix. 28.

Ushishk, good saying of Quemmel respecting, Mr. xiii. 68.

Unan sanctam, citation from this celebrated p\(\alpha\) document, Rev. xiii. 16.

Uncircumcision, different species of, as exemplified by Rabbi Seira, Acts vii. 61.

Uncion, prophets, priests, and kings, ecclesiast., consecrated by, in order that they might legitimately exercise their respective offices, Matt. 10; Luke ii. 11. What uncion considered an emblem of, ibid.

Universal, general definition of this term, Epp. viii. 16; Epp. i. 18. Philo's definition of the Greek word \(\text{ουσιος}\), which is sometimes the rendered, Epp. i. 18.

Uncircumcised succession boasted of in the Rash church shown to be a mere fabole, Rom. vi. 17. Heb. v. 4.

Universal restoration, remarks on this antiental tenet, Matt. vi. 29.

Underlaid broad shown to be necessary in the pre administration of the Lord's Supper, Matt. xvi. 25.
INDEX TO THE NEW TESTAMENT.

Unerasenates mind, apostolic doctrine of the perpetual struggles of two opposite principles in the, when enlightened by natural or revealed religion, Rom. vii. 18, &c. Citations from Ovid, Terence, Horace, Arrian, and Euripides, in which these two opposing principles in man are acknowledged, and very forcibly expressed, ibid. Relation of a very remarkable anecdote by Xenophon in his life of Cyrus, which is strongly illustrative of this doctrine, Rom. vii. 20.

Year, yearns, imports of this word, 1 Cor. iv. 1. Yearns, yearn, import, derivation and import of this word, Matt. vi. 5.

Yearns, yearns, meaning of this term, Heb. xi. 1. Upper rooms in private houses formerly used by the Jews for the purposes of devotion, Acts i. 13. The upper room in which the apostles with some others were assembled after the ascension of our Lord, and at the election of Matthias, probably an apartment given to the use of the church.

Uro, citations from Terence and Virgil to show that this word sometimes imports to care or trouble, 1 Cor. vii. 9.

Ushnemada, or solemn sacrifice of the white horse, description of this very remarkable Hindu ceremony, Rom. ix. in fine.

Uttermost forthing, 'O cezarae oTe saurvy, import of this phrase, Matt. v. 26. This expression as figuratively used by our Lord, when considered in connection with its context, gives not the least support to the doctrines of purgatory and universal restoration, ibid.

V.

Vagabond, ancient and modern acceptations of this word, Acts xvi. 13.

Vain repetitions, see Repetitions.


Various readings in the Scriptures, thoughts on the, with an enumeration of the sources whence almost the whole of them have sprung, Introduction to the Gospels and Acts, p. ix., &c. Excellent remark of Dr. Mill on their immense number, ibid., p. x. A collection of, for the New Testament, made from ancient Greek MSS., see end of the New Testament.

Vates and Poeta, synonymous terms among the Romans, Tit. i. 12.

Vedashnu, among the Hindoos, the deity in his preserving quality, Luke i. 68; John i. 14.

Veil of the temple, typical import of the rendering of the, at the time of our Lord's dismissing his spirit, Matt. xxvii. 51.

Vellum, or curtain, πηρύ, the first of the seven heavens, according to the rabbins, 2 Cor. xii. 2.

Verse which express the accomplishment of a thing often to be understood as only signifying the beginning of that accomplishment, Luke v. 6. An example produced, ibid.

Verricium, definition of this word by Martialus, Matt. xiii. 47. 2197


Vespasian, description of the coin struck by this emperor at the capture of Jerusalem, Matt. xxv. 34.

Vessels of earth and silver, very interesting and instructive sayings of the rabbins relative to, 2 Cor. iv. 7.

Vestal of the Apocalypse, their import, according to Wetstein, Preface to the Revelation. Lowman's scheme of interpretation, Rev. xxii., in fine. Mr. Robert Fleming's very remarkable explanation of the hieroglyphic of an angel pouring out his vial upon the sun, Rev. xvi. 8.

Vicarious sacrifices, after the similitude of the Jewish scape-goat, have been common among most ancient nations, Matt. xx. 28; John xi. 51; Rom. ix., in fine; 1 Cor. iv. 13.

Victim of the heathens, an ancient custom to set a seal upon that deemed proper for sacrifice, John vi. 27. This illustrated by a quotation from Herodotus, ibid. How the ancient heathens adorned their sacrificial victims, Acts xiv. 13. This illustrated by citations from Ovid and Virgil, ibid.

Vile, whence this name is probably derived, John iii. 20.

Villani, among our Saxon ancestors, who, 1 Cor. vii., in fine.

Vinegar, whence this word is derived, Matt. xxvii. 34. A common drink of the Roman soldiers, Luke xxii. 36.

Virginity of Mary, previously to the birth of our Lord, an article of the utmost consequence to the Christian system, Matt. i. 25. The doctrine of her perpetual virginity, so much insisted on by the Romanists, a mere chimera, Matt. i. 25, xii. 46, xiii. 56.; John viii. 3.

Volumes, Volume, why the Romans gave this appellation to a book, Heb. x. 7.


W.


Waking, or watching of the dead, practised among the ancient Greeks, Acts ix. 37. A similar custom still observed among the native Irish, ibid.

Wandering stars, λεωνοι τανασίων, why this phrase should not be understood of the planets, but rather of the igneas futi, Jude 13.

Washing the corpse before interment, and before it was laid out to lie in state, a custom of very remote antiquity, Acts ix. 37.

Washing the feet of a superior, a custom observed by the Hindoos, Luke vii. 44. The office of the meanest slaves, John xiii. 6.

Washing the hands, a religious ceremony among Jews and Mohammedans, Mark vii. 3. Washing the hands in token of innocence an ancient rite among the Hebrews, Greeks, and Romans, Matt. xxvii. 24.

Watch, into how many the night was divided, Matt. xiv. 25; Mark xv. 23.
INDEX TO THE NEW TESTAMENT.

figuratively employed by the Jews, Matt. xi., in
fine.

Yeou, or examples in which this word is taken in
the sense of judgment, 1 Cor. iv. 3.

Yochanan, parable of this rabbi similar to that of our
Lord concerning the wise and foolish virgins, Matt.
xxv. 1.

Z.

Zacharias or Zachariah, import of this name, Luke
i. 60.

Zaleucus, law of, against the drinking of unmixed
wine, unless prescribed by a physician, 1 Tim. v.
23.

Zaphath, remarkable saying of this rabbi, Matt. vii.
&

Zeal, description of that species of, which every
minister of Jesus Christ should possess, 1 Cor. iv., in
fine. Remarkable saying of a pious papist respecting
that species of zeal which prompts to the extir-
flation of heretics and wicked men, Matt. xiii. 29.

Zebul, Ἰων, the fourth heaven of the rabbins, 2 Cor.

xii. 2. Ἰων zebul, dung, or dung-hill, a very com-
mon Jewish appellation of an idol or an idol-temple,
Matt. x. 25.

Zebulun, situation of the country of the descend-
ants of this patriarch, Matt. iv. 15.

Zelos, Zeal, derivation and import of this Greek
word, Acts v. 17.

Zelotes, a surname given by the Jews to certain per-
s ons, and why, Luke vi. 18.

Zened Aenas, citation from this work in which is
contained an account of the celebration of a
wedding in Persia, Matt. xxv. 7.

Zeno, the founder of the Stoic sect, when and where
born, Acts xviii. 16.

Zephyra, inquiry into the import of this word, Matt.
xiii. 25.

Zoma, very improperly rendered beasts in our Version,
Rev. iv. 8.

Zospe or zirdes, account of this species of defensive
armour among ancients and moderns, Eph. vi. 13.