but in labour and in toil working night and day, lest we should be burdensome to any of you.
9 Not as if we had not authority; but that we might give ourselves a pattern to you to imitate us.
10 For also when we were with you, we declared this unto you: that any man will not work, neither let him eat.
11 For we have heard that there are some among you who walk disorderly, working not at all, but curiously meddling.
12 Now we charge them that are such, and beseech them by the Lord Jesus Christ, that working with silence, they would eat their own bread.

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**THE FIRST EPISTLE OF S. PAUL, THE APOSTLE.**

**TO TIMOTHY.**

PAUL passing through Lycaonia, about the year 51, some of the brethren at Derbe or Lystra recommended to him a disciple, by name Timothy, who from his infancy had studied the Holy Scriptures. S. Paul took him, making him his companion and fellow-labourer in the gospel: and not to offend the Jews, who could not be ignorant that Timothy’s father was a Gentile, he caused him to be circumcised. Afterwards he ordained him bishop of Ephesus.  

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**CHAPTER I.**

He puts Timothy in mind of his charges: and blesses God for the mercy he himself had received.

PAUL, an apostle of Jesus Christ, according to the commandment of God our Saviour, and Christ Jesus our hope.

2 To Timothy, his beloved son in faith. Grace, mercy, and peace from God the Father, and from Christ Jesus our Lord.

3 As I desired thee to remain at Ephesus when I went into Macedonia, that thou mightest charge some not to teach otherwise,

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**VER. 10.** Not work. But providing with curiosity into other men’s actions. He that is idle, saith S. Chrys., will be given to curiosity. Wi.—The apostles, like our Lord, were fond of introducing popular sayings or axioms.

**VER. 14.** Here the apostle teaches that our pastors must be obeyed, and not only secular princes; and with respect to such as will not be obedient to their spiritual governors, the apostle (as S. Austin affirmeth) ordains that they be corrected by admonition, by degradation, or excommunication. Cont. Domst. post Collat. c. 4, 20, et de Coexpit. et Grat. c. 5.

**VER. 15.** Do not esteem him as an enemy. He is your brother; compassionate his weakness; he is a sick member of the same body of which you are one of the members; the greater his infirmity, the greater should be your charity and anxiety for his cure. The greater excommunication separated the delinquent from the communion of the Church, making him in our regard as a heathen or a publican. But he is not here speaking of this kind, for he allows the faithful to speak to him for his spiritual advantage. Calvin.

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**VER. 17.** The salutation of, &c. The apostle gives them this caution, for fear the faithful might be deceived by fictitious letters. For they had already received one of this kind, which had terrified them, by foretelling that the day of judgment was at hand. This deception he is here anxious to remove, signing the present communication with his own hand, and sealing it with his own seal. For although the rest of the Epistle was written by another, these words to the end were written by himself. Jodocus. All the civilities of this great doctor of grace terminate in wishing it to his friends. This is his genuine character, because it is the love and continual effusion of his heart. V.—Amen. This the congregation added after the Epistle had been read, and from this circumstance alone has it found a place here. Polus Synop. Criticorum, p. 1063, col. 4.
5 Now the end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith.

6 From which things some going astray are turned aside to vain talk.

7 Desiring to be teachers of the law, understanding neither the things they say, nor whereof they affirm.

8 *But we know that the law is good, if a man use it lawfully.*

9 Knowing this, that the law is not made for the just man, but for the unjust and disobedient, for the ungodly, and for sinners, for the wicked, and defiled, for murderers of fathers, and murderers of mothers, for manslayers,

10 For fornicators, for them that defile themselves with mankind, for men-stealers, for liars, and for perjured persons, and whatever other thing is contrary to sound doctrine.

11 Which is according to the gospel of the glory of the blessed God, which hath been committed to my trust.

12 I give thanks to him who had strengthened me, to Christ Jesus our Lord, that he esteemed me faithful, putting me into the ministry:

13 Who before was a blasphemer, and a persecutor, and contumelious; but I obtained the mercy of God, because I did it ignorantly in unbelief.

14 Now the grace of our Lord hath abounded exceedingly with faith and love, which is in Christ Jesus.

15 A faithful saying, and worthy of all acceptation: *that Christ Jesus came into this world to save sinners, of whom I am the chief.*

16 But for this cause have I obtained mercy: *that in me first Christ Jesus might show forth all patience, for the information of those who shall believe in him unto life everlasting.*

17 Now to the K of ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.

18 This precept I commend to thee, son Timothy, according to the prophecies which went before on thee, that thou war in them a good warfare.

19 Having faith and a good conscience, which some rejecting have made shipwreck concerning the faith:

20 Of whom is Hyrcanus and Alexander: whom I have delivered to satan, that they may learn not to blaspheme.

**CHAP. II.**

Prayers are to be said for all men: because God wills the salvation of all. Women are not to teach.

DESIRE, therefore, first of all, that supplications, prayers, intercessions, and thanksgivings, be made for all men:

2 For kings, and for all who are in high station, that we may lead a quiet and a peaceful life, in all piety and chastity.

3 For this is good and acceptable in the sight of God, our Saviour,

4 Who will have all men to be saved, and to come to the knowledge of the truth.

5 For there is one God, and one mediator of God and men, the man Christ Jesus:

6 Who gave himself a redemption for all, a testimony in due times:

*Rom. vii. 12.*

1 V. 4. Interminabilis, διαπέρας, infinitas, sine fine.

2 Ibid. Edificationem Dom, οἰκοδομίας θεοῦ; which, I think, might as well be translated, godly edification. Some few MSS. σωκοδομία.

3 W. & Imp. more, hereditas, inheritance, non colombinis Deum.

4 Ibid. Injuria, σκοτεινή, sine luce.

**CHAP. II. VER. I. Intercessions, as in the Pref. translation. If men's intercessions to God in favour of others are no injury to Christ, as our mediator, how can it be any injury to Christ for the angels and saints in heaven to pray or intercede for us? W.**

1 Ver. 2. For kings, who were then heathen, this being in Nero's time. W.

Upon the happiness of the king generally belongs that of his subjects.

**VER. 1. All men to be saved. They contradict this, and other places of the Scripture, as well as the tradition and doctrine of the Catholic Church, who teach that God will only the salvation of the predestinated, of the elect, and, as they say, of the first-begotten only: and that he died only for them, and not for all mankind. But if it is the will of God that all and every one be saved, and no one rejected, can we frustrate the will of the Almighy, whose comes it that every one is not saved? To understand and reconcile divers places in the Holy Scriptures, we must needs distinguish in God a will that is absolute and effectual, accompanying with special graces and assistance, and with the gift of final perseverance, by which, through his pure mercy, he decreed to save the elect, without any prejudice to their free-will and liberty; and a will, which by the order of Providence is conditional, and this not a metaphorical and improper will, but a true and proper will, by which he hath prepared and offered graces and means to all men whereby they may work their salvation; and if they are not saved, it is by their own fault, by their not corresponding with the graces offered, it is because they repel the Holy Ghost, Acts vii. 51. If to this we add with difficulties, which we cannot comprehend, the words of St. Paul, (Rom. ix. 20.) O man, who art thou, who repliest against God? It may be sufficient to make us work our salvation with fear and trembling. W.**

**VER. 3. A mediator of God and men, the man Christ Jesus; who gave himself a redemption for all. Take all these words together, and we may easily understand in what sense the apostle calls our Saviour Christ, the one or only mediator; that is, he is the only mediator, who at the same time is our Redeemer; the only mediator who could mediate between God, the person offended by sin, and men, the offenders; the only mediator whom God reconciled to himself by his incarnation and death, by the infinite price of his blood, by his own merits, independently of the merits of any other. All Catholics allow that the dignity and office of mediator in this sense belongs only to our Redeemer Jesus Christ, or to the Son of God, made man to save us. The sense then of the**
1 One that ruleth well his own house, having his children in subjection with all chastity.
2 But if a man know not how to rule his own house, how shall he take care of the church of God?
3 Not a neophyte: lest being puffed up with pride he fall into the judgment of the devil.
4 Moreover he must have a good testimony from them who are without, lest he fall into reproach, and into the snare of the devil.
5 Deacons in manner chaste, not double-tongued, not given to much wine, not greedy of filthy lucre:
6 Holding the mystery of the faith in a pure conscience.
7 And let these also first be proved: and so let them minister, having no crime.
8 The women in manner, chaste, no retracted, sober, faithful in all things.
9 Let deacons be the husbands of one wife: who rule well their children, and their own houses.
10 For they that have ministered well, shall purchase to themselves a good degree, and much confidence in the faith, which is in Christ Jesus.
11 These things I write to thee, hoping that I shall come to thee shortly.
12 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.
13 And evidently great is the mystery of piety, which...
was manifested in the flesh, was justified in the spirit, appeared to angels, hath been preached to the Gentiles, is believed in the world, is taken up in glory.

**CHAP. IV.**

*He warns him against heretics; and exHORTS him to the exercise of piety.*

NOW the Spirit manifestly saith, *that in the last times some shall depart from the faith, giving heed to spirits of error, and doctrines of devils.*

2 Speaking lies in hypocrisy, and having their conscience seared,

3 Forbidding to marry, to abstain from meats, which God hath created to be received with thanksgiving by the faithful, and by them that have known the truth.

4 For every creature of God is good, and nothing to be rejected that is received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 Proclaiming these things to the brethren, thou shalt be a good minister of Christ Jesus, nourished up in the words of faith, and of the good doctrine which thou hast attained to.

7 *But avoid foolish and old wives' fables: and exercise thyself to piety.*

8 *For bodily exercise is profitable to little: but piety is profitable to all things, having promise of the life that now is, and of that which is to come.*

9 A faithful saying, and worthy of all acceptation.

10 For hereunto we labour and are reviled, because we hope in the living God, who is the Saviour of all men, especially of the faithful.

11 These things command, and teach.

12 Let no man despise thy youth, but be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity.

13 Till I come, attend to reading, to exhortation, and to doctrine.

14 Neglect not the grace which is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood.

15 Meditate on these things: be wholly in these things: that thy proficiency may be manifest to all.

16 Attend to thyself and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.

**CHAP. V.**

*He gives him lessons concerning widows: and how he is to behaved to his clergy.*

AN ancient man rebuke not, but intreat him as a father; young men, as brethren:

2 Old women, as mothers; young women, as sisters, in all chastity.

3 Honour widows, who are widows indeed.

4 But if any widow have children, or grandchildren, let her first learn to govern her own house, and to make a return of duty to her parents: for this is acceptable before God.

5 But she that is a widow indeed, and desolate, let her hope in God, and continue in supplications and prayers night and day.

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**NOTES**

1 Tim. iii. 5; 1 Pet. iv. 5; Jude 18.

2 Tim. iv. 16; 1 Thess. iii. 13. **V. 2.** Ultra uxor lentum vivit, l. e. non bigamum. See S. Chrys., p. 285.

3 Ibid. Subiunct. η γυναικεις Vigilantius.

4 Ibid. Pauli Conc. Some Greek MSS. σωματολογαν*.

5 Σρν. του διαβολου. **V. 5.** Cupidum, ὁ διάβολος. **V. 11.** Non detrahen, μη θανατολογησοντες. **V. 16.** Quodiam manifester est; ΤΟΙΟΝ ΕΣΕΓΕΡΟΣΕΙ ΑΝΚΡΑΝ. See S. Chrys.

**CHAP. IV.**

VER. 1. In the last times. Lit. last days; i.e. hereafter, or in days to come,—To spirits of error, and doctrines of devils; or, to seducing spirits and doctrines of devils, as in the Prot. translation. The sense must be, that men shall teach false doctrine by the suggestion of the devil. Wl.

VER. 2. Forbidding to marry, to abstain from meats, &c. Here, says S. Chrys., are foretold and declared the heresies called Encratites, the Marcionites, the Manichæans, &c., who condemn all marriages as evil, as may be seen in 1 Tim. iv. 2, 3, Epiphanius, S. Aug., Theodoret, &c. These heresies held a god who was the author of good things, and another god who was the author or cause of all ills: among the latter they reckoned marriages, flesh-meat, wine, &c. The doctrine of Catholics is quite different, when they condemn the marriages of priests and such as have made a vow to God to lead always a single life; or when the Church forbids persons to eat flesh in Lent, or on fasting-days, unless their health require it.

We told that marriage itself is not only honourable, but a sacrament of Divine institution. We believe and profess that the same only true God is the author of all creatures which are good of themselves; that all catesbys are to be eaten with thanksgiving, and none of them to be rejected, as coming from the author of evil. When we condemn priests for marrying, it is for breaking their vows and promises made to God of living unmarried, and of leading a more perfect life: we condemn them with the heretics, which makes us that we must not be kept: with S. Paul, who in the next chap. (ver. 19) teacheth us, that they who break such vows incur their damnation. When the Church, which we are commanded to obey, forbids them from flesh, or puts a restraint to the times of eating on days of humiliation and fasting, it is by way of self-denial and mortification: so that it is not the meats, but the transgression of the precept, that on such occasions doth consist the conscience of the transgressors. Wl.—S. Paul here speaks of the Gentiles, and other ancient heresies, who abhorred of marriage and the use of all kind of meat, because they pretended that all flesh was from an evil principle: whereas the Church of God, so far from condemning marriage, holds it a holy sacrament, and forbids it to none but such as by vow have chosen the better part; and prohibits not the use of any meats whatsoever, in proper times and seasons, though she does not judge all kinds of diet proper for days of fasting and penance. Wl.

VER. 5. It is sanctified by the word of God, and prayer. That is, praying that they may not, by the abuse we make of them, be an occasion to us of sinning and offending God. Wl.—The use of all kinds of meat is in itself good; but if it were not, it would become sanctified by the prayer which we usually pronounce over it, and by the word of Christ, who has declared that not that which enters the mouth defiles a man. Calmet.

VER. 5. Old wives' fables. Some understand the groundless traditions of the Jews; others, the ridiculous fictions of Simon Magus and his followers. In the Greek they are called profane fables. Wl.

VER. 5. Of all men, and especially of the faithful, who have received the grace of faith. Wl.

VER. 13. Attend to reading, &c. He recommends to him the reading of the Holy Scriptures; which, says S. Amb. (L. 3, de Fid. c. 7), is the book of priests. Wl.

VER. 14. Neglect not the grace. The Greek seems to imply the gifts of the Holy Ghost, given by the sacraments; by prophecy; which may signify, when the grace of teaching or expounding prophetic words was bestowed upon thee. With the imposition of the hands of the priesthood. Some expound it, when thou didst receive the order of priesthood, or must make bishop; but the sense rather seems to be, when the hands of priests of the first order (i.e. of bishops) were laid upon thee, according to S. Chrysostom. Wl.—S. Austin saith that to man can doubt whether holy orders be a sacrament; and that no one may urge that he used the term improperly, and without due precision, he joineth this sacrament in nature and name with baptism. Cont. Ep. Parmen. l. 3, c. 13.

VER. 5. S. Chrys. ep. l. l. c. καθολικον, μη γιγνεσθαι. S. Hierom. (l. l. cont. Josephin. tom. 4, p. 186), S suspendit Virgo, non pescavit. . . . non illa Virgo, quae semel Dei cuiusdam dedicat: habet enim, quod suspenderit, habet damnationem. See S. Aug. (l. 1. cont. Faust. c. 6), both as to marriage and incest. Wl.

VER. 7. Βασιλειαν. **V. 14.** Græcian, βασιλειαν. **V. 15.** Πρεσθερήτον, το η πρεσθερησιαν. See Luke xxii. 36, and Acts xxii. 9, where η πρεσθερησιαν is taken for a number of Jewish priests.

**CHAP. V.**

VER. 1. An ancient man. *Here the word presbyter is not taken as meaning places, for a bishop or priest, but for an elderly man, who is otherwise to be dealt with than young man. Wl.*

VER. 5. Honour widows. To honour, here means to relieve and maintain. Wl.

VER. 6. Let her (learn first, &c. He gives this as a mark to know if widows deserve to be maintained out of the common stock; if they have been careful of their own family, and to assist their parents, if yet alive. Wl.

VER. 8. She that is a widow indeed, and desolate, (despite of law, as the Greek word implies,) may be maintained; and then let her be constant in prayers and devotions night and day. Wl.

VER. 9. She that liveth in pleasures, (i.e. that seeks to live in ease and
6 For she that liveth in pleasures, is dead while she is living.
7 And this give in charge, that they may be blameless.
8 But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel.
9 Let a widow be chosen, not under threescore years of age, who hath been the wife of one husband,
10 Having a testimony of her good works, if she have educated children, if she have exercised hospitality, if she have washed the saints' feet, if she have ministered to them that suffer tribulation, if she have diligently followed every good work.
11 But the younger widows shun: For when they have grown wanton in Christ, they will marry;
12 Having damnable, because they have made void their first faith.
13 And if they be idle, they learn to go about from house to house: not only idle, but tattlers also, and inquisitive, speaking things which they ought not.
14 I will, therefore, that the younger should marry, bear children, be mistresses of families, give no occasion to the adversary to speak evil.
15 For some are already turned aside after Satan.
16 If any of the faithful have widows, let him relieve them, and let not the church be baulched: that there may be sufficient for them who are widows indeed.

17 Let the priests who rule well, be esteemed worthy of double honour: especially they who labour in the word and doctrine.
18 For the Scriptures saith: 'Thou shalt not muzzle the ox that treadeth out the corn.' And: 'The labourer is worthy of his hire.'
19 Against a priest receive not an accusation, but un der two or three witnesses.
20 They that sin reprove before all: that the rest also may have fear.
21 I charge thee, before God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by declining to either side.
22 Impose not hands lightly upon any man, neither be partaker of other men's sins. Keep thyself chaste.
23 Do not still drink water, but use a little wine for thy stomach's sake, and thy frequent infirmities.
24 Some men's sins are manifest, going before to judgment; and some men they follow after.
25 In like manner also good deeds are manifest; and they that are otherwise, cannot be hidden.

CHAP. VI.

Duties of servants. The danger of covetousness. Lessons for the rich.

WHOSOVER are servants under the yoke, let them count their masters worthy of all honour, lest the name and doctrine of the Lord be blasphemed.
2 But they who have believing masters, let them not

\[a\] Deut. xxvi. 4; 1 Cor. xii. 8.

\[b\] Matt. x. 16; Mark x. 7.
lespise them, because they are brethren: but serve them the rather, because they are faithful and beloved, who are partakers of the benefit. These things teach, and exhort.

3 If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doctrine which is according to piety:

4 He is proud, knowing nothing; but sick about questions and strifes of words: from which arise envies, contentions, blasphemies, evil suspicions,

5 Conflicts of men corrupted in mind, and who are destitute of the truth, esteeming gain to be piety.

6 But piety with sufficiency, is great gain.

7 * For we brought nothing into this world: and certainly we can carry nothing out.

8 * But having food, and wherewith to be covered, with these we are content.

9 For they who would become rich, fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men in destruction and perdition.

10 For covetousness is the root of all evils; which some desiring, have erred from the faith, and have entangled themselves in many sorrows.

11 But thou, O man of God, fly these things: and pursue justice, piety, faith, charity, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life whereunto thou art called, and hast confessed a good confession before many witnesses.

13 I charge thee before God, who quickeneth all things, and before Christ Jesus, who gave testimony* under Pontius Pilate, a good confession:

14 That thou keep the commandment without spot, blameless, unto the coming of our Lord Jesus Christ:

15 Which in his times he shall show,* who is the Blessed and only Mighty, the King of kings, and Lord of lords:

16 Who only hath immortality, and inhabited sight inaccessible, * whom no man hath seen, nor can see: to whom be honour and empire everlasting. Amen.

17 Charge the rich of this world not to be high-minded, nor to hope in uncertain riches, but in the living God (who giveth us abundantly all things to enjoy)

18 To do good, to be rich in good works, to distribute readily, to communicate to others.

19 To lay up in store for themselves a good foundation against the time to come, that they may obtain true life.

20 O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called.

21 Which some promising, have erred concerning the faith. Grace be with thee. Amen.

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and disobedient, their indiff'ent masters will blaspheme the Christian religion, as if that were the cause of their disrespectful behaviour. Calmet.

Ver. 4. But sick about questions,* unprofitable disputes, blasphemies, which may either signify against God, or railing one against another, conflicts, &c., and divisions of men corrupted in their minds: such is the character and description he gives of those ancient heretics, which agrees to heretics in general. Wi.

Ver. 5. Estimating gain to be piety,† the same is the same, that they make a show of piety only for gain's sake. Wi.

Ver. 6. But piety with sufficiency, or when a man hath what is sufficient to support his necessities, is certainly gain is, is accompanied with the most valuable things, which are necessary to the preservation of peace of mind, the grace of God, and hereafter a recummem of eternal glory. Wi.

Ver. 8. For they who would become rich. ‡ He does not say, as S. Chrys., otherwise, they who are rich; aspersons may be rich, and make good use of their riches to God's honour, and the good of others. But such as would be rich, who seek riches, and have their heart and affections upon riches, fall into various temptations of influence, of pride, and vanity, into hurtful lusts, which dwindle and plunge men into perdition, &c. Wi.

Ver. 10. The root of all evils is covetousness, or the love of money, as it is in the Greek: a covetous man being ready to sacrifice his soul for money. Wi.

Ver. 11. But thou, O man of God. * This, says S. Chrys., is one of the highest titles and commendations that can be given to any man. So are called Samuel, Elias, Illemaus, 1 Kings i., and ix.; & Kings xxxiii. Wi.

Ver. 12. Fight the good fight. Lit. strive in a good strife. ‡ Paul often times brings in a comparison of men striving for a prize. — And hast confessed a good confession before many witnesses, not only when baptized, but not only when thou wast ordained a bishop, but by thy constancy and sufferings and persecutions, says S. Chrys., though we know not the particulars. Wi.

Ver. 14. That thou keep the commandment. Some understand that of fighting manfully; others, of loving God; others rather comprehend all that S. Paul had before enjoined, and keep the commandment of our Lord; &c.; which coming he in due time will show. This is the construction by the Greek. Wi.

Ver. 19. Who only hath immortality; i. e. is immortal of himself, and by his own nature. — Light inaccessible to human eyes or understandings. Wi.

Ver. 17. Charge the rich of this world not to be high-minded, but to be rich in good works; to communicate; &c. — leading, assisting, giving to others, by which they will lay up an everlasting treasure. Wi.

Ver. 20. O Timothy, keep that which is committed to thee trustworthy. He does not mean his charge of bishop, nor the grace of God, but the true and sound doctrine delivered to him either by writing or word of mouth, according to the common interpretation. See S. Chrys., Vincentius Lirinensis, Comm. in Tim. c. 17. This is confirmed by the following words, avoiding the profane &c. of words (in the Greek empty, vain, babbling). The apostle here condemns new words, which change the doctrine; but sometimes to express the ancient doctrine, new words may be found necessary, as those of trinity, incarnation, consubstantiality, transubstantiation, &c., as S. Athan., S. Aug., and others observed. See 2 Tim. l. 14. — Oppositions of knowledge falsely so called. S. Chrys. understands in particular the errors of the Gnostics, so called from the same Greek word, which were the successors of Simon Magus. But they perhaps having not the name when S. Paul wrote, we may rather understand heretics in general, who all pretended to an uncommon knowledge in scriptures, when they follow their own private judgment, and so fall from the faith. Wi. — Keep the deposit, viz. of faith, which has been committed to thee. Throughout this whole Epistle the apostle beseeches Timothy in the most earnest manner, as a guardian of the faith, to preserve it without change. Its every where condemns sects, heresies, and changes in faith. It would be well for the modern religious men to inform us and ourselves why S. Paul is so particular in insisting upon union of faith, under pain of damnation, if it was the intention of Christ that men should differ upon questions of religion. Let us tell us what S. Paul means, or else say plainly that they differ from the apostle's religion, and have formed theirs upon a more liberal scale. A.

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* V. 4. Languea, νομοφαπτως; Instructions, ονομασια, instructions.

† Ibid. Concupiscence, παραθυρεως, expectations.

‡ V. 5. Eximintesum quae esset pietatem, παραθυρεως καινων των σωματων. In the ordinary Greek copies follow, διωγμα ακα των σωματων, and so the Prot. translation, from which withdrawing myself. But Grotius and Dr. Wall leave them out, preferring those MSS. that agree with the Latin Vulgate and with the Syriac.


‖ V. 10. Καθοδος, πραγματικος, mayor pecuniarius.

‖‖ V. 11. Ο homo Dei. See S. Chrys. (Laq. l. 281) μην ανατινησε, ακαμιστος.

‖‖‖ V. 12. Cetas bonum certamen, δωρους των καλων δυναμεων, which may be by running as well as by fighting.

‖‖‖‖ V. 14. Quae ad adventum Domini, quae, i.e., μην της επιστασεως, not for, and so must agree with adventum.

‖‖‖‖‖ V. 17. Communicare, κοινωνεως. See κοινωνεως, Rom. xii., &c.

‖‖‖‖‖‖ V. 90. Deposition custodi, των παρασαραθαινων φαθων. See S. Aug. on these words.

‖‖‖‖‖‖‖ Ibid. Profanum verum nortitanet; though all the Greek copies have now επομενοι, verum nortitanet: the Latin interpreter must have read κοινωνεως.

‖‖‖‖‖‖‖‖ Ibid. Post bellum in saecula, genit. See S. Chrys. (Laq. l. 281) μηνα μεταβληται, ακαμιστος.
SECOND EPISODE OF S. PAUL, THE APOSTLE,
TO
TIMOTHY.

The main subject and design of this Epistle is much the same as the former; in which the apostle again instructs and admonishes Timothy in what belonged to his office, and also warns him to shun the conversation of those who had erred from the truth, describing at the same time their character. He tells him of his approaching death, and desires him to come speedily to him. It appears from this circumstance, that he wrote this Second Epistle in the time of his last imprisonment at Rome, and not long before his martyrdom. See Euseb., S. Jerome, and others cited by Tilleman, and by P. Maulard, (Diss. 11,) where this historical fact is discussed at large. Ch. Wi.

CHAPTER I.

He admonishes him to stir up the grace he received by his ordination, and not to be discouraged at his sufferings, but to hold firm the sound doctrine of the gospel.

Paul, an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus:

To Timothy, my dearly beloved son, grace, mercy, peace from God the Father, and from Christ Jesus, our Lord.

I give thanks to God, whom I serve from my forefathers with a pure conscience, that without ceasing I have a remembrance of thee in my prayers, night and day.

Desiring to see thee, being mindful of thy tears, that I may be filled with joy,

Calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grandmother, Lois, and in thy mother, Eunice, and I am certain that in thee also.

For which cause I admonish thee, that thou stir up the grace of God, which is in thee, by the imposition of my hands.

For God hath not given us the spirit of fear: but of power, and of love, and of a sound mind.

Be not thou, therefore, ashamed of the testimony of our Lord, nor of me, his prisoner: but labour with the gospel, according to the power of God:

Who hath delivered us and called us by his holy calling: not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the times of the world.

But now is made manifest, by the illumination of our Saviour Jesus Christ, who hath indeed destroyed death, and hath enlightened life and incorruption by the gospel:

In which I am appointed a preacher and an apostle, and a teacher of the Gentiles.

For which cause I also suffer these things, but I am not confounded. For I know whom I have believed, and I am certain that he is able to keep that which I have committed to him, against that day.

Hold the form of sound words, which thou hast heard from me in faith, and in the love which is in Christ Jesus.

Keep the good deposit committed to thee by the Holy Ghost, who dwelleth in us.

Thou knowest this, that all they who are in Asia are turned away from me: of whom are Phigellus and Hermogenes.

The Lord give mercy to the house of Onesiphorus: because he hath often refreshed me, and was not ashamed of my chain:

But when he was come to Rome, he carefully sought me out, and found me.

The Lord grant to him to find mercy of the Lord

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* Rom. viii. 15.—Tit. iii. 8.

CHAP. I. VER. 5. Thy grandmother, Lois. The principal intention S. Paul seems to have had in writing this Second Epistle to Timothy, was, to comfort him under the many hardships under which he laboured for the faith of Christ. To this end he endeavours first to strengthen his faith, by calling to his mind the example given him in his grandmother, as also in his mother, Eunice. Certain that in thee also. Wi.

VER. 6. That thou stir up the grace of God. In the Greek is a metaphor for fire that is blown up again.—Which is in thee, by the imposition of my hands, when thou wast ordained bishop. Wi. The grace, which S. Paul here exhorts Timothy to stir up in him, was the grace he had received by imposition of hands, either in his confirmation, or at receiving the sacrament of orders, being a bishop. Wi.

VER. 7. Of fear. Of a cowardly fear, and want of courage.—Of sobriety. Though the Protestants here translate of a sound mind, yet they translate the same Greek word by sobriety in divers other places, as Acts xxvi. 20; 1 Tim. ii. 9, and 15, and iii. 2; Tit. i. 8, &c. Wi.

VER. 8. Labour with the gospel. That is, labour with me in preaching, &c.

VER. 9. By the illumination of our Saviour. That is, by the bright coming and appearing of our Saviour. Ch.

VER. 10. I am certain that he (God) is able to keep that which I have committed to him, against that day. That is, to the day of judgment. S. Paul here means that which he had committed, or as it were deposited in the hands of God; to wit, the treasure of an eternal reward, due in some measure to S. Paul for his apostolical labours. This treasure, promised to those that live well, the apostle hopes he has placed and deposited in the hands of God, who will reward him, and repay him at the last day. This is the common interpretation. Wi.

VER. 11. Keep the good (doctrine) deposited, or committed. In trust to thee. This is different, though the word be the same, from what he spoke of, ver. 12. There he mentioned what he had committed, and deposited in the hands of God here he speaks of what God hath committed, and deposited in the hands of Timothy, after it was delivered to him by S. Paul and the other preachers of the gospel that is, he speaks of the care Timothy must take to preserve the same sound doctrine, and to teach it to others. See 1 Tim. vi. 20. Wi.

VER. 12. Phigellus, &c. These two, whom S. Paul says were the chief of those in Asia Minor, who had departed from the faith, had become his followers by deceit, in order to become acquainted with the mysteries of religion, taught by him, intending to make use of them, as affording them matter for calumniating him. Dion. Carth. Wi.

VER. 13. Onesiphorus. This person, also an inhabitant of Asia, seems to have supplied S. Paul with necessaries, as well at Rome during his confinement, as at Ephesus. Dion. Carth.
in that day. And how many things, he ministered to me at Ephesus, thou very well knowest.

CHAP. II.

He exhorts him to diligence in his office and patience in sufferings. The danger of the delusions of heretics. Thou, therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things which thou hast heard from me before many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3 Labour as a good soldier of Christ Jesus. 4 No man being a soldier unto God, entangleth himself with worldly businesses: that he may please him to whom he hath engaged himself. 5 For he also that striveth for the mastery, is not crowned, except he strive lawfully. 6 The husbandman, who laboureth, must first partake of the fruits. 7 Understand what I say: for the Lord will give thee understanding in all things. 8 Be mindful that the Lord Jesus Christ is risen from the dead, of the seed of David according to my gospel, in which I labour even unto chains, as an evil doer: but the word of God is not bound. 9 Therefore I suffer all things for the sake of the elect, that they also may obtain the salvation, which is in Christ Jesus, with heavenly glory. 10 A faithful saying: For if we be dead with him, we shall live also with him: 11 If we suffer, we shall also reign with him: *if* we deny him, he also will deny us. 12 If we believe not, he continueth faithful, he can not deny himself. 13 If these things put them in mind, testifying before the Lord. Contend not in words: for it is to no profit but to the subversion of the hearers. 14 Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, obeying the word of truth. 15 But shun profane and vain speeches: for they grow much towards impiety: 16 And their speech spreadeth like a cancer: of whom are Hymenaeus and Philetus. 17 Who have erred from the truth, saying that the resurrection is past already, and have subverted the faith of some. 18 But the sure foundation of God standeth firm, having this seal: The Lord knoweth who are his; and let every one that nameth the name of the Lord, depart from iniquity. 19 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some indeed unto honour, but some unto dishonour. 20 If any man, therefore, shall cleanse himself from these, he shall be a vessel unto honour, sanctified and profitable to the Lord, prepared unto every good work. 21 But flee thou youthful desires, and follow justice, faith, charity, and peace with those who call on the Lord from a pure heart. 22 *And* avoid foolish and unlearned questions: knowing that they beget strifes. 23 But the servant of the Lord must not wrangle, but be gentle towards all men, fit to teach, patient, 

* Matt. x. 25; Mark viii. 18—Rom. iii. 3.

*V. 5. Cestus sum, εναγματισμος, persuasion haboe.*

*V. 6. Ut resuscitis, ἀναζωογονησω, quasi spuitum ignem excipere.*

*V. 7. Timor, ιαλος, timiditas, it is not δολος.*

*V. 8. 8ot, in a certain, but also, εν πλαστικη, non plasti, but also.*

*V. 9. Collabora, συνεργωδος, Mala fato mecum.*

*V. 10. Depositum mecum, παραχθησαντος σου. S. Chrys. (Ad. b. p. 938) says it may be either that S. Paul committed to the trust of God, or what God committed to him: ὃ δὲ θεός αὐτον παραχθησαντος, ἢ ὃ αὐτὸς γὰρ τὸν θεόν.*

*V. 14. Excom despotum custodii, τὴν καλὴν παρακολουθησαντος φίλων.*

CHAP. II. VER. 1. The grace which is in Christ Jesus; I e. which is in thee by Christ Jesus, Wl.

VER. 2. Labour. *The Greek word implies, take pains in suffering: as chap. i. 8.—as a good soldier, &c. The apostle brings three comparisons: 1. Of a soldier; 2. Of one that strives and runs for a prize; 3. Of a husbandman. Wl.

VER. 4. No man... entangleth himself with worldly businesses; with other affairs of the world: much less must the soldier of Christ, who striveth, be foolishly entangled, which belongs to the first comparison. Wl.

VER. 6. The husbandman, who laboureth, must first partake. Both the Latin and Greek texts admit of two interpretations: the sense may either be, that it is fitting the husbandman partake first and before others of the fruits of his labours, or that he must first labour and then partake. Wl.

VER. 7. The Lord will give thee understanding. In some Greek copies, may be given to thee. Wl.

VER. 8. According to my gospel. He seems to understand his preaching. Wl.

VER. 10. The elect. By the elect we need not understand those predestinated to eternal glory, but chosen or called to the true faith; and this must rather be the meaning of S. Paul in this place, who could not distinguish between those predestinated to glory and others, Wl.

VER. 11. &c. If we be dead with him, to sin, or, as others expound it, by martyrdom, or, as others, inleague, with him in heaven. But if we deny him, by renouncing our faith, or by a wicked life, he also will deny us, and disown us hereafter. See Matt. x. 33. Wl.

VER. 13. If we believe not; i.e. if we do not believe in God, or, if having believed, we sin, then, the Almighty still continues faithful; he is still what he was. Our believing in him cannot increase his glory, nor can our disbelief in him cause any diminution thereof, since it is already infinite. Wl.

VER. 14. If these things put them in mind, testifying before the Lord. Contend not in words; for it is to no profit but to the subversion of the hearers. Wl.

VER. 15. Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, obeying the word of truth. Wl.

VER. 16. But shun profane and vain speeches; for they grow much towards impiety: Wl.

VER. 17. And their speech spreadeth like a cancer: of whom are Hymenaeus and Philetus. Wl.

VER. 18. Who have erred from the truth, saying that the resurrection is past already, and have subverted the faith of some. Wl.

VER. 19. But the sure foundation of God standeth firm, having this seal: The Lord knoweth who are his; and let every one that nameth the name of the Lord, depart from iniquity. Wl.

VER. 20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some indeed unto honour, but some unto dishonour. Wl.

VER. 21. If any man, therefore, shall cleanse himself from these, he shall be a vessel unto honour, sanctified and profitable to the Lord, prepared unto every good work. Wl.

VER. 22. But flee thou youthful desires, and follow justice, faith, charity, and peace with those who call on the Lord from a pure heart. Wl.

VER. 23. And avoid foolish and unlearned questions: knowing that they beget strifes. Wl.
With modesty admonishing those who resist the truth; if at any time give them repentance to know the truth, and they recover themselves from the snares of the devil, by whom they are held captives at his will.

The character of heretics of later days: he exorts Timothy to constancy. Of the great profit of the knowledge of the Scriptures.

Now also this, that in the last days, shall come dangerous times: 2 Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked. 3 Without affection, without peace, slanderers, incontinent, unmerciful, without kindness. 4 Traitors, stubborn, puffed up, and lovers of pleasures more than of God:

Having an appearance indeed of piety, but denying the power thereof. Now these avoid:

For of this sort are they who creep into houses, and lead captives silly women loaded with sins, who are led away with divers desires:

Always learning, and never attaining to the knowledge of the truth.

VER. 23. "If at any time God may teach the hearts of those who believe not, or who lead a wicked life. W. —In the Greek it is ψυχρος, last; is correct, true, the word in the Greek. The real word in the Greek is ψυχρος, true, which is the word in the Greek. God will also teach those who believe not, or who lead a wicked life.

VER. 20. "By whom they are held captives: or II. 3: for sinners wilfully put themselves under the slavery of the devil, and willingly remain in it. The Greek signifies that they are taken alive in the devil's nets. W. —Ps. 31. 15. "Keep me from the snare of the fowler, and from the noisome pestilence."

VER. 15. "Of Prophecy."

VER. 20. "Captivi tenentur, Ευαγρησια"
things that a Christian need to believe? &c. Is not every Christian bound to believe that the books in the canon of the New and Old Testament are of Divine authority, as in particular these two Epistles of S. Paul to Timothy? Where does the Scripture assure us of this? But of this elsewhere. Wi.—Every part of Divine Scripture is certainly profitable for all those ends. But if we would have the whole rule of Christian faith and practice, we must not be content with these Scriptures which Timothy knew from his infancy, (that is, with the Old Testament alone,) nor yet with the New Testament, without taking along with it the traditions of the apostles, and the interpretation of the Church, to which the apostles delivered both the book and the true meaning of it. Ch.

* V. 6. Quo penetrare, interioriter.
+ Ibid. Malleolus, γεφυρορις; munquam pervenientes, μουρίαν διάβολος, which agrees with γεφυρορις.

**CHAP. IV. VERS. 1. By his coming. The sense by the Greek seems to be, who shall judge them at or by his coming, rather than I charge thee by his coming, as others translate. Wi.

VERS. 2. Sine sententia aut sensu; i.e. whether the hearers are willing to hearken or not. Or, whether they understand what is said, or be convinced or incomprehensible for these to signify that the ministers of God must not despise from preaching whatever troubles they are under. Wi.

VERS. 3. Hauing itching ears, i.e. the hearers have such ears, running after novelties and such doctrine as favours their passions. Wi.

VERS. 4. In quo vigilant, &c. It may either be expounded, watch in all things, or, take pains in all things. The latter seems the true construction. Wi.—An evangelist, a diligent preacher of the gospel. Ch.—Puff thy ministry! Be sober, there is nothing for this in the Greek, nor in S. Chrysostom. The Latin interpreter seems to have added it, as being contained in the other Greek words in this verse. Wi.

VERS. 5. I am even now ready to be sacrificed. Ltt. to be immolated. See Phil. ii. 17. The time of my dissolution (lit. resolution) is at hand. This makes some judge that this letter was written during his last imprisonment; but the sense perhaps is, that being old and worn out with labours, he could not live long. Wi.

VERS. 6. I have fought a good fight, or, advanced a good step. The Latin and Greek may signify any lit. of striving for a prize. I have kept the faith, not the Christian faith, but been faithful in my office. Wi.

VERS. 8. A crown of justice, which the Lord, the just judge, will render to me. These words bear the meaning of a divine doctrine, that good works performed with the assistance of God’s grace, deserve and are meritorious of a reward in heaven; it is what is signified, 1. by a crown of justice; 2. from a just judge; 3. which he will render or give as a reward. Yet we own, in S. Aug., that we have no merit, but what is also a gift of God from his grace and mercy, and grounded on his promises. Wi.

VERS. 9. James hath, &c. The Demas here mentioned, is the same that was at Rome, Acts xviii. 24. S. Paul in his first Epistle to the Colossians, (ver. 14.) also in that to Philippians, ver. 24. He was perverted in this last voyage, vi. 6, and abandoned his master in time of danger. It is not ascertained whether he was treacherously renounced his faith, or whether

10 Crescens into Galatia; Titus into Dalmatia.
11 * Only Luke is with me. Take Mark, and bring him with thee: for he is useful to me for the ministry.
12 But Tychicus I have sent to Ephesus.
13 The cloak, which I left at Troas with Carpus, when thou comest, bring with thee, and the books, especially the parchments.
14 Alexander, the cooper, hath done many evil things: the Lord will render to him according to his works:
15 Whom do thou also avoid: for he hath greatly opposed our words.
16 At my first defence no man stood with me, but all forsook me: may it not be laid to their charge.
17 But the Lord stood by me, and strengthened me, that by me the preaching may be accomplished, and that all the Gentiles may hear: and I was delivered from the mouth of the lion.
18 The Lord hath delivered me from every evil work: and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen.
19 Salute Priscus and Aquila, &c. the household of Onesiphorus.
20 Erastus remained at Corinth. And Trophimus I left sick at Miletus.

* 1 Cor. iv. 11.

**CHAP. IV. VERS. 16. Crescens into Galatia, Titus, &c. These two did not abandon the faith, but only left S. Paul to preach the gospel, with his consent. Crescens went from Rome into Galatia, or into Galiu, as it is found written in the Greek. Theodoret, Eusebius, Epiphanius, &c., say that Galatia, in the Greek, is often put for Gaul, in profane authors. On this account it is said by some that Crescens preached in Gaul. Aelon makes him founder of the Church of Vincen, in Dauphine; an opinion still prevalent in that city. The feast of S. Crescens is kept by the Latin Church, on the 27th of June. Calmet.—As to Titus, it cannot be doubted that he went into Dalmatia for the purpose of the ministry, and by the order of S. Paul. Thus he is not absent in the epistles, viz. that, C. 5, Col. 4. Cret., where he governed the Church as a bishop, and there died. Thused., S. Chrys., Tholst., Est., &c.

VERS. 17. Luke, S. Luke was always much attached to S. Paul. It is thought he accompanied him to the time of his martyrdom. Mark. This is John Mark, cousin of Barnabas, of whom mention has been made, Acts xiii. 12, &c., also Col. iv. 10. He rather warred in faith at the beginning, but was afterwards much attached to the apostle. Calmet.

VERS. 19. Tychicus, Theodoret and some others have inferred from this verse that Timothy was not at Ephesus at this time; otherwise S. Paul would have said, I have sent Tychicus to thee, Timothy, in quality of bishop of Ephesus, and had the inspection of the whole province of Asia; hence S. Paul might have presumed that Tychicus would not be able to find him in that city. But these reasons do not appear sufficiently convincing. Tychicus might have been the bearer of this Epistle; and S. Paul might say, I have sent him to carry it. Or, S. Paul might have sent him before, and here tells Timothy of it; because, on account of the distance of Ephesus, he might not have yet heard of his arrival. Mention has been made of Tychicus before S. Chrys., Acts xii. 25, &c., &c.

VERS. 18. The cloak, &c. which I left at Troas. It is expounded a cloak by S. Chrys., S. Jerem., &c. Others think he may mean some cofer, or trunk, in which were his books, and some things of the kind. See above v. 10. He rather warred in faith at the beginning, but was afterwards much attached to the apostle. Calmet.

VERS. 20. The Lord will render &c. to him. We read shall render, not only in the Latin and Syriac, but also in divers Greek MSS., which Dr. Wells again prefers in his ordinary Greek copies, in which we read, The Lord render or reward him, as in the Prot. translation. If that was the correct rendering, we must take the words by way of a prophecy, and not as an imprecation or curse.

VERS. 17. The Lord stand, &c. All agree that Nero is here meant by the lion. S. Chrys. also that S. Paul was set at liberty after this first justification of his conduct, but that having afterwards converted the cup-bearer of Nero, he was by him beheaded. S. Chrys., hom. 10, p. 661. The times predicted by the apostle in this Epistle (vers. 3 and 4) are now arrived; and the warnings he gives to Timothy and to all preachers of the word, should be sedulously attended to. To preach the word; be constant in season and out of season, reprove, exhort, rebuke with all meekness and sound doctrine. There will arise a time when men will not bear sound doctrine: eager in the extreme to hear what flatters, they will have recourse to a variety of teachers not lawfully sent or ordained, calculated to tickle their ears. Assenters populi, multitudinis levitatem volupitate quasi nihiliter. Cis.—and:
21 Make haste to come before winter. Eubulus, and Pudens, and Linus, and Claudia, and all the brethren, salute thee.

was delivered from the mouth of the lion; that is, according to the common exposition, from Nero. WI.

* V. 1. Per adventum, etc. &c. See S. Chrys. (Ch. p. 376), the same interpretation as in Romans.

* V. 2. Eucharistias autem, παρασκευασμος, Tert.uss, ἐκπλήσσες, expl. - In the present ordinary Greek copies is added, which the Prot. translators followed; but it is judiciously omitted by Dr. Wells, as not found in the best MSS., nor in S. Chrys. Greek edition, nor in the ancient Greek and Latin Fathers. WI.

* V. 3. παρασκευασμος autem, etc. See S. Chrys. (Ch. p. 376), the same interpretation as in Romans.

* V. 5. Ministerium tuum, etc. S. Chrys. (Ch. p. 376), etc. and so again, (Ch. p. 17), predicate impl. παρασκευασμος, etc. ans S. Chrys. (Ch. p. 376), etc. and so again, (Ch. p. 17), predicate impl., etc.

* V. 6. Layman, παρασκευασμος, some MSS. παρασκευασμος, and πασκευασμος. S. Chrys. (Ch. p. 376), etc., etc. and so again, (Ch. p. 17), predicate impl. πασκευασμος, etc. ans S. Chrys. (Ch. p. 376), etc. and so again, (Ch. p. 17), predicate impl., etc.

* V. 14. Doddet, δοξολογιον, in some MSS. though in more, δοξολογιον. The commentary of S. Chrys. agrees with the Latin.

CHAP. IV.

II. TIMOTHY.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

INTERPRETER as if he knew not Greek, so as to distinguish between παρασκευασμος and πασκευασμος.

* V. 6. Jam delibor, etc. See S. Chrys. (Ch. p. 376), the same interpretation as in Romans.

CHAP. IV.

THE

EPISTLE OF S. PAUL, THE APOSTLE

TO

TITUS.

TITUS was an uncircumcised Gentleman; we know not on what occasion he attached himself to S. Paul. It is however certain that he was of great utility to S. Paul in the government of the Church. S. Paul having preached the faith in the island of Crete, left his beloved Titus there to finish the work which he had begun. Afterwards the apostle, on a journey to Nicopolis, a city of Macedonia, wrote this Epistle to Titus; in which he directs him to ordain bishops and priests for the different cities, showing him the principal qualities necessary for a bishop, also giving him particular advice for his own conduct to his flock, exhorting him to hold to strictness of discipline, but seasoned with lenity. It was written about thirty-three years after our Lord's ascension. Ch.

CHAPTER I.

What kind of men he is to ordain priests. Some men are to be sharply rebuked.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of the elect of God, and the acknowledging of the truth, which is according to piety:

2 Unto the hope of life everlasting, which God, who lieth not, hath promised before the times of the world:

3 But hath in due times manifested his word through preaching, which is committed to me according to the commandment of God, our Saviour.

4 To Titus, my beloved son, according to the common faith, grace and peace from God, the Father, and from Christ Jesus, our Saviour.

5 For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and shouldst ordain priests in every city, as I also appointed thee.

6 If any be without crime, the husband of one wife, having faithful children, not accused of luxury, nor disobedient.

7 For a bishop must be without crime, as the steward of God: not proud, not subject to anger, not given to wine, no striker, not greedy of filthy lucre:

8 But given to hospitality, gentle, sober, just, holy, continent,

9 Embracing that faithful word which is according to doctrine: that he may be able to exhort in sound doctrine, and to convince the gainsayers.

* 1 Tim. iii. 2.
For there are also many disobedient, vain talkers, and seducers: especially they who are of the circumcision:

11 Who must be reproved, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of them, a prophet of their own, said: The Cretians are always liars, evil beasts, slothful bellies.

13 This testimony is true: wherefore rebuke them sharply, that they may be saved in the faith.

14 Not attending to Jewish fables, and commandments of men, that turn themselves away from the truth.

15 All things are clean to the clean: but to the defiled, and the unbeliever, nothing is clean; but both their mind and their conscience are defiled.

16 They confess that they know God, but in their deeds they deny him: being abominable, and incredulous, and to very good work reprobate.

CHAP. II.

How he is an instructor both old and young. The duty of servants. The Christian's rule of life.

But speak thou the things that become sound doctrine:

2 That the good man be sober, chaste, prudent, sound in faith, in charity, in patience.

3 The aged women, in like manner, in holy attire, not false accusers, not given to much wine, teaching well:

Rom. xiv. 20.

Ver. 8. Continuus. "though both the Latin and Greek word signify in general, our, our habit, ours, orContinue, so to become himself: yet it is particularly used for such as contain themselves from carnal pleasures. Wi.

Ver. 12. One of them, a prophet of their own: he does not mean a true prophet, but as the pretended prophets of Jeal were called prophets. S. Paul understands Epimenides, a poet of Crete, who by some pagan authors was thought to know things to come; but Aristotle says, he knew only things past, not to come. The ill character he gave of the Cretians was, that they were always liars, evil beasts, slothful bellies, addicted to idleness and sensual pleasures. Wi.

Ver. 13. This testimony, or character, says the apostle, is true by public fame of them, and therefore they must be rebuked sharply: their condition and disposition required it. Therefore, the apostle, contrary to the admonition he gave to Timothy, to be gentle towards all. 2 Tim. iii. 24.

Ver. 14. Jewish fables, and commandments of men. False traditions of the Jewish doctors, which were multiplied at that time. Calvin pretended from hence, that holidays and fastings day, and all ordinances of the Catholic Church, were to be rejected as null, because they are the precepts of men. By the same argument must be rejected all laws and commands of princes and civil magistrates, as being the precepts of men. Fine doctrine! He might have remembered what S. Paul taught. (Rom. xii.) that all power is from God, and what Christ said, (Luke x. 16.) "He that hears you, hears me," &c. He might have observed that the men the apostle here speaks of, laid turned away themselves from the Christian faith. Wi.

Ver. 15. All things are clean to the clean. That is, no creature is evil of its own nature; and the distinction of animals, clean and unclean, is now out of date, as are the other ceremonies of the Jewish law. And that to these unfaithful, defiled men, nothing is clean, because their consciences are defiled when they make use of them against their conscience. Wi. — But to the defiled, &c. On the contrary, the man whose soul is defiled with sin, or who lives in indigence, never can possess purity of heart: whatever legal washings or purifications, whatever sacrifices or ceremonies of the law he may make use of, all those cannot wash away the stains of the soul. Bellus, Men., Tit.

* V. 2. Qut non, κατανιπτετ, á ἄθελέω.
* 1st. Aut tempora secundura, πο εχρώνοι αἰώνων.
* 2. Diadikete filio, Παραγγέλω τε ζωήν.
* 3. Diadikete, θησαυρον τιμής υπερστήριγμα.
* 1st. Per civitatem praebentos, προέρχοντος, S. Chrys., (p. 357) τον την ἀνθρωπίνην
* 8. Vol. 8. Continentem, γεγοναυσιν. The Prot. translate the verb, (1 Cor. vii. 8). If they cannot contain, let them marry.
* 11. Universam, εὐθυγραμμίαν. If they cannot contain, let them marry.
* 12. Prot. ὑποτελείοις. Cretenes, sampier mendaces, malam bestiam, vinctae comit: Κρήτης, αὐτοὶ οἵτινες, κακία, χρήσιμα, αὐτοίς. Aristides, 1, 5, Pleb., c. 17. Επιμενίδης ἢ λινος νυστατεύσατο: μὲν ἡ λείπουσα ὁμοιότης, δή ποτι τυχόντων. — Κρήτης was probably used for uttering falsehood, and it was a received adage, and very illiberal in the inhabitants of Creta. Knypholius.

Chap. II. Ver. 2. Be sober. The Greek Fathers, Theodoret and Theophylact, translate the word, sober, serious, or vigilant. But Latin interpreters understood it to be sobriety, in the literal meaning of the word.

Ver. 3. In holy attire. See 1 Tim. ii. 9. The Greek word is sometime used to signify the whole constitution, or state of a man's health in all the parts of his body: here it is taken for a woman's whole exterior carriage, her gait, gesture, looks, discourse, dress, that nothing appear but what is edifying. Wi.

Ver. 4. Love your husbands. This is the first lesson he wishes to be given to young women, that they should always manifest a love, an attachment, respect, and obedience, to their husbands. But it must be a chaste love. Vult ex, amoue viso suas cum: vult inter virum et mulierem esse pudicum dilectioem. S. Jerom translates, Amor pavens, amatis eum.

Ver. 5. Discreet, chaste, sober. In the Greek is nothing for the Latin interpreter to have added, as another signification of one of the Greek words. See 1 Tim. iii. 2. Wi.

Ver. 7. In gravity: to which is added, in the Prot., sinceritate; from some Greek copies; but it is left out by Dr. Wells, as being not in the best Greek MSS., nor is it in the American edition (1711). Wi.

Ver. 10. Not defraudings: S. Jerom puts, not stealing. The Greek signifies private thefts. Dr. Wells, not by filching.—That they may adorn (or give honour to) the doctrine of God, our Saviour, in all things; by whom we may understand God, i. e. Christ, God and Man, or God as common to the three Divine persons.

Ver. 12. We should live soberly, and justly, and piously. S. Jerom puts (as in the places for the same Greek word) chastely, justly, and piously. The verbs comprehend man's duty to himself, to his neighbour, and towards God. Wi.

Ver. 13. Waiting for the blessed hope. 1. e. for the happiness of the blessed hope in heaven, promised and hoped for,—and coming of the glory of the great God and our Saviour Christ. The title of great God, says Dr. Wells, is here referred to our Saviour Jesus Christ, by Clem. of Alex., in Protetepis, c. 6. He might have added, and by the universal consent of the Greek and Latin Fathers.

S. Paul, in a note on these words, says that the connection is, and the coming of Jesus Christ, the great God, our Saviour, and blind Ermans and Grotius for pretending that this place is not a reflection of the Arians. Wi.

S. Jerom translates, an excavius and ambitious people.
15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAP. III.

ADMONISH them to be subject to princes, and to powers, to obey at a word, to be ready to every good work:

2 To speak evil of no man, not to be litigious, but modest, showing all mildness towards all men.

3 For we ourselves also were sometimes unwise, incredulous, erring, slaves to divers desires and pleasures, living in malice and envy, hateful, and hating one another.

4 But when the goodness and kindness of our Saviour, God, appeared:

5 Not by the works of justice, which we have done, but according to his mercy he saved us, by the laver of regeneration, and renovation of the Holy Ghost,

6 Whom he hath poured forth upon us abundantly, through Jesus Christ, our Saviour:

7 That being justified by his grace, we may be heirs according to the hope of life everlasting.

8 It is a faithful saying: and of these things I will have thee to affirm earnestly: that they who believe in God, may be careful to excel in good works. These things are good and profitable to men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain.

10 A man that is a heretic, after the first and second admonition, avoid:

11 Knowing that he is such an one, is subverted, and sinneth, being condemned by his own judgment.

12 When I shall send to thee Artemas, or Tychicus, make haste to come to me to Nicopolis: for there I have determined to winter.

13 Send forward Zenas, the lawyer, and Apollos, carefully, that nothing be wanting to them.

14 And let our men also learn to excel in good works for necessary uses: that they be not unfruitful.

15 All that are with me, salute thee: salute them that love us in the faith. The grace of God be with you all. Amen.

* V. 8. In habitu s. et, in caritate tua et, scapula, out of Dimoonius, sors caritatis est in caritate naturalis corporis. See S. Jn. p. 429.

* V. 9. In some Greek is added ἀδικίας, sincerity.

V. 10. Non fronsi, μιαν νομοθέτησιν, non sullazimaut.

V. 11. Subsidia, i. e. pia. S. Jerom, in his commentary, casti, justi, et pius.

So he generally translates ἀγαθος, ἀκούει, &c.


V. 13. Ut est serpens Arius! est Eunomius calumniator! S. Paul uses ἐναρκνον for the coming of Christ to Judgment. The same (Greek article is put thus, το το το το το το) S. Chrys. quotes, and not το το το το το το.


CHAP. III. VER. 1. Princes and priests. At the time S. Paul wrote this Epistle to Titus, there were many Jews, particularly the disciples of Judas of Gamaliel, who maintained that the Hebrews were under no obligation of obeying any other law than their own, or at most the rules of their own nation. S. Paul here admonishes them, that in conformity with the example and instruction of our Divine Saviour, they ought likewise to obey every other temporal prince set over them by the Almighty, provided they commanded something contrary to the law of God. S. Jerom, Estnin. Menochius.

VER. 4. The goodness and kindness. Lit. humanity of our Saviour. By humanity * some express Christ’s appearing in his human nature, but by the Greek is meant the love of God towards mankind. Wi.

VER. 5. Not by the works, &c. S. Paul in this verse alludes to the sacrament of baptism. This text is brought by divines to prove that baptism, like every other sacrament, produces its effects by its own power, (or, as it is termed in the schools, ex operae operato.) independently of any disposition on the part of the re-

THE

EPISODE

S. PAUL, THE APOSTLE,

TO

PHILEMON

PHILEMON was a rich man, and of high birth. He had been converted by S. Paul, when he was preaching at Ephesus, or by his disciple Epaphras. His house was not a church, but was a large building in a suburb, and the place of meeting for the Christians at Ephesus. In the Epistle of Philemon, S. Paul tells him that he had left his servant Philemon in prison, and that he expected to release him at a future period. He exhorts him to receive the servant back, and to give him a kind welcome. He also prays for him to the Lord, and to the Lord's people at Colossae. The Epistle is short, but full of affectionate expressions, and is a beautiful example of the power of prayer. S. Paul commends the tears of Philemon, which he had shed for his friend, and asks him to remember that he had been a prisoner at Ephesus, and to receive him with kindness. The Epistle is a model of kindness and consideration, and is a beautiful example of the power of prayer. The Epistle is short, but full of affectionate expressions, and is a beautiful example of the power of prayer.
CHAPTER I.

PAUL, a prisoner of Christ Jesus, and Timothy, our brother: to Philemon, our beloved fellow-labourer,
2 And to Apphia, our dearest sister, and to Archippus, our fellow-soldier, and to the church which is in thy house.
3 Grace to you, an peace from God, our Father, and from the Lord Jesus Christ.
4 I give thanks to my God, always making a remembrance of thee in my prayers,
5 Hearing of thy charity and faith, which thou hast in the Lord Jesus, and towards all the saints;
6 That the communication of thy faith may be made evident in the acknowledgment of every good work, which is in you through Christ Jesus.
7 For I have had great joy and consolation in thy charity: because the bowels of the saints have been refreshed by thee, brother.
8 Wherefore, though I might have much confidence in Christ Jesus to command thee that which is to the purpose:
9 For charity sake I rather beseech thee, thou being such a one, as Paul the aged, and now also a prisoner of Jesus Christ:
10 I beseech thee for my son, Onesimus, whom I have begotten in my chains,
11 Who heretofore was unprofitable to thee, but now profitable both to me and to thee.

12 Whom I have sent back to thee. And do thou receive him as my own bowels:
13 Whom I would have detained with me, that for thee he might have ministered to me in the bands of the gospel:
14 But without thy counsel I would do nothing, that thy good deed might not be as it were of necessity, but voluntary.
15 For perhaps he, therefore, departed for a season from thee, that thou mightest receive him for ever:
16 Not now as a servant, but instead of a servant, a most dear brother, especially to me: but how much more to thee, both in the flesh, and in the Lord?
17 If, therefore, thou count me a partner, receive him as myself:
18 And if he hath wronged thee in any thing, or is in thy debt: put it to my account.
19 I, Paul, have written with my own hand: I will repay it: not to say to thee, that thou owest me my own self also.
20 Yea, brother: may I enjoy thee in the Lord: refresh my bowels in the Lord.
21 Trusting in thy obedience, I have written to thee knowing that thou wilt also do more than I say.
22 But withal prepare me also a lodging: for I hope that through your prayers I shall be given unto me.
23 Epaphras, my fellow-prisoner in Christ Jesus, salutes thee,
25 The grace of our Lord Jesus Christ be with your spirit, Amen.

CHAP. I. V. 5. Our fellow-labourer, or co-labourer. He calls him so because of the great charity and faith which he had towards the Christians,
V. 5. Thy charity and faith, which thou hast in the Lord Jesus, and towards all the saints,
V. 6. That the communication of thy faith may be made evident in the acknowledgment of every good work, which is in you through Christ Jesus,
V. 7. For I have had great joy and consolation in thy charity: because the bowels of the saints have been refreshed by thee, brother.
V. 8. Wherefore, though I might have much confidence in Christ Jesus to command thee that which is to the purpose,
V. 9. For charity sake I rather beseech thee, thou being such a one, as Paul the aged, and now also a prisoner of Jesus Christ:
V. 10. I beseech thee for my son, Onesimus, whom I have begotten in my chains,
V. 11. Who heretofore was unprofitable to thee, but now profitable both to me and to thee.
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V. 13. Whom I would have detained with me, that for thee he might have ministered to me in the bands of the gospel,
V. 14. But without thy counsel I would do nothing, that thy good deed might not be as it were of necessity, but voluntary,
V. 15. For perhaps he, therefore, departed for a season from thee, that thou mightest receive him for ever,
V. 16. Not now as a servant, but instead of a servant, a most dear brother, especially to me: but how much more to thee, both in the flesh, and in the Lord,
V. 17. If, therefore, thou count me a partner, receive him as myself,
V. 18. And if he hath wronged thee in any thing, or is in thy debt: put it to my account,
V. 19. I, Paul, have written with my own hand: I will repay it: not to say to thee, that thou owest me my own self also,
V. 20. Yea, brother: may I enjoy thee in the Lord: refresh my bowels in the Lord,
V. 21. Trusting in thy obedience, I have written to thee knowing that thou wilt also do more than I say,
V. 22. But withal prepare me also a lodging: for I hope that through your prayers I shall be given unto me,
V. 23. Epaphras, my fellow-prisoner in Christ Jesus, salutes thee,
V. 24. Marcus, Aristarchus, Demas, and Luke, my fellow-labourers,
V. 25. The grace of our Lord Jesus Christ be with your spirit, Amen.
CHAPTER I.

God spoke of old by the prophets, but now by his Son, who is incomparably greater than the angels.

GOD having spoken on divers occasions, and many ways, in times past, to the fathers, by the prophets: last of all.

2 In these days hath spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the world:

3 Who being the splendour of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high:

4 Being made so much better than the angels, as he hath inherited a more excellent name above them.

5 For, to which of the angels hath he said at any time:"Thou art my Son, this day have I begotten thee? And again:"I will be to him a Father, and he shall be to me a Son?"

6 And again, when he introduceth the first begotten into the world, he saith:"And let all the angels of God adore him."
HEBREWS.

CHAP. II.

7 And to the angels he saith: He that maketh his angels spirits; and his ministers, a flame of fire.

8 But to the Son: Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom.

9 Thou hast loved justice, and hated iniquity: therefore, God, thy God, hath anointed thee with the oil of gladness above them that are partakers with thee.

10 And: Thou in the beginning, O Lord, hast founded the earth: and the heavens are the works of thy hands.

11 They shall perish, but thou shalt continue: and they shall all grow old as a garment:

12 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels he saith at any time: Sit on my right hand, until I make thy enemies thy footstool?

14 Are they not all ministering spirits, sent to minister for these, who shall receive the inheritance of salvation?

CHAP. II.

The transgression of the provokes of the Son of God is far more condemnable than of those of the Old Testament, given by angels.

THEREFORE ought we more diligently to observe the things which we have heard; lest at any time we should let them slip.

VER. 6. Let all the angels of God adore him. These words seem to be cited out of Psal. xcvii. 9, according to the Sept. And they evidence to be the words which a command to the angels to adore Jesus Christ, when at the end of the world he shall come to judgment. This is one of the proofs which S. Paul here brings, to show that the angels are inferior to Christ, because they are commanded to adore him.

VER. 7. Makest his angels spirits: and his ministers, a flame of fire. S. Aug. on Psal. ciii. 19, and S. Greg. hom. 54, in Evang, would have the sense and construction of the words to be, who makest the angels spirits, to be thy angels, or messengers to announce and execute his will.

VER. 8. But to the Son. That is, to his Son Jesus Christ, he saith, Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of thy kingdom. That is, O Christ, God and man, head of the Church, judge of all mankind, thou shalt reward and punish all under thee with justice and equity, as thou dost, and hast directed: therefore God, thy God, hast anointed thee. Many here understand God, first named, to be in the vocative case, and that the sense is, therefore, O God, thy God, hast anointed thee. But others take God in both places to be in the nominative case, and to be only a repetition of God the Father: and the sense to be, thee Christ, God, thy God, hast anointed thee with the oil of gladness, above them that are partakers with thee: by which spiritual unction some understood graces infused into Christ’s soul at his incarnation, by a greater plenitude of grace, than was ever given to any saint, whom he made partakers of his glory in heaven: others expound it of an unction of greater glory given to Christ in heaven, because by his sufferings and martyrdom he had destroyed and triumphed over sin. See Estius, A. Lapide, &c. WI.

VER. 10, &c. And again: Then in the beginning, O Lord, hast founded the earth. The text, as well as the authority of interpreters, show these words to be still spoken of the Son of God, as well as of Christ, and man. And though part of Psal. cl., from which these words are taken, contain a prayer to God for the restoring of the city of Jerusalem, yet in this Psalm is chiefly signified the glory of Christ, and of his Church, which will be spread over all nations. See S. Chrys., Estius, A. Lapide, &c. The apostle here applies the work of the creation of the Son of God, to the Church, and thus makes a clear and striking proof of his divinity from the Psalms. To add this proof, some of them pretend that these verses have been fraudulently added: they are found in all the Greek and Latin versions, and in all ancient versions of this Epistle.

VER. 11. Sit on my right hand, &c. The ancient Jews themselves understood Psalm cv. 8, which was spoken of the Messiah, nor could they answer Christ’s words, (Matt. xvi. 28,) when he showed them by these same words that their Messias was not only the Son of David, but also the Lord of David, of whom it was said, The Lord said to my Lord, Sit thou on my right hand, until I make thy enemies thy footstool. See also 1 Cor. xi. 25, and in this Epistle, chap. x. 38. — Are they not all ministering spirits? &c. The apostle, in this chapter, not only shows how much the dignity of Christ is superior to that of the highest angels, but also his Divinity; and that he is both true God and true man as the ancient Fathers took notice against the adamant. WI.

8 For if the word spoken by the angels became stedfast, and every transgression and disobedience received a just recompence of reward:

3 How shall we escape, if we neglect so great salvation? which having begun to be declared by the Lord, was confirmed to us, by them that heard him.

4 God also bearing them witness by signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will.

5 For God hath not put in subjection to the angels the world to come, of which we speak.

6 But one in a certain place hath testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou hast made him a little less than the angels: thou hast crowned him with glory and honour: and hast set him over the works of thy hands.

8 Thou hast put all things in subjection under his feet. For in that he subjected all things to him, he left nothing subject to him. But we see now as yet all things subject to him.

9 But we see Jesus, who was made a little less than the angels, for the suffering of death, crowned with glory and honour: that through the grace of God he might taste death for all.

10 For it came to pass, for whom are all things, and by whom are all things, who had brought many children
into glory, to make the author of their salvation perfect by suffering.

11 For both he who sanctifieth, and they who are sanctified, are all from one. For which cause he is not ashamed to call them brethren, saying:

12 "I will declare thy name to my brethren: in the midst of the church I will praise thee.

13 And again: 'I will put my trust in him: And again: 'Behold I, and my children, whom God hath given me.'

14 Forasmuch then as the children were partakers of flesh and blood, he also himself in like manner partook of the same: that, 'through death, he might destroy him who had the empire of death, that is to say, the devil':

15 And might deliver them, who, through the fear of death, were all their lifetime subject to slavery.

16 For no where doth he take hold of the angels: but of the seed of Abraham he taketh hold.

17 Wherefore it behoved him in all things to be made like to his brethren, that he might become a merciful and faithful high priest with God, to make a reconciliation for the sins of the people.

18 For in that, wherein he himself hath suffered and been tempted, he is able to succour those also who are tempted.

CHAP. III.

Christ is more excellent than Moses; and therefore we must adhere to him by faith and obedience.

WHEREFORE, holy brethren, partakers of the heavenly vocation, consider the apostle and high priest of our profession, Jesus:

2 Who is faithful to him who appointed him, as was also Moses in all his house.

3 For this man was counted worthy of more glory than Moses, by so much as he who hath built the house, hath more honour than the house.

4 For every house is built by some man: but he who created all things, is God.

5 And Moses indeed was faithful in all his house, as a servant, for a testimony of those things which were to be spoken:

6 But Christ, as a Son in his own house: which house are we, if we retain a firm confidence, and the glory of hope unto the end.

7 Wherefore, as the Holy Ghost saith: 'To-day, if you shall hear his voice,'

8 Harden not your hearts, as in the provocation, in the day of temptation in the desert,

9 Where your fathers tempted me, proved, and saw my works,

10 Forty years: for which cause I was offended with this generation, and I said: They always err in heart And they have not known my ways,

11 As I have sworn in my wrath: If they shall enter into my rest.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, to depart from the living God.

13 But exhort one another every day, whilst to-day is named: lest any one of you be hardened by the deceitfulness of sin.

14 For we are made partakers of Christ: yet so if we hold the beginning of his substance firm unto the end.

15 While it is said: To-day, if you shall hear his voice, harden not your hearts, as in that provocation.

16 For some who heard did provoke: but not all who came out of Egypt by Moses.

17 And with whom was he offended forty years? Was it

V. 1. 1. Ne forte peregrinamus, μὴ πορευόμενοι εἰς τὴν μέλλοντα.

V. 5. Orison term. futurum, ταὐτότητα, τὸ προμέλλοντα.

V. 10. Authorium salutis orum per passionem consummare, not consummari, ἔχειν.

CHAP. IV.
HEBREWS

10 For he who is entered into his rest: he also hath rested from his own works, as God from his.
11 Let us hasten, therefore, to enter into that rest: lest any man fall into the same example of incredulity.
12 For the word of God is living and effectual, and more penetrating than any two-edged sword: and reaching unto the division of the soul and the spirit, of the joints also, and the marrow, and is a discorner of the thoughts and intents of the heart.
13 Neither is there any creature invisible in his sight: but all things are naked and open to the eyes of him, to whom our speech is.
14 Having, therefore, a great high priest who hath penetrated the heavens, Jesus, the Son of God let us hold fast our confession.
15 For we have not a high priest, who cannot have compassion on our infirmities: but one tempted in all things as we are, yet without sin.
16 Let us go, therefore, with confidence to the throne of grace: that we may obtain mercy, and find grace to be seasonable.

CHAP. V.

The office of a high priest. Christ is our high priest.

For every high priest taken from among men is appointed in the things that appertain to God, that he may offer up gifts and sacrifices for sins:
2 Who can have compassion on them who are ignorant, and err: because he himself also is compassed with infirmity:
3 And therefore he ought, as for the people, so also for himself, to offer for sins.
4 Neither doth any man take the honour to himself, but he that is called by God, as Aaron was.
5 So also Christ did not glorify himself to be made a high priest: but he that said to him: Thou art my Son, this day have I begotten thee.
6 As he saith also in another place: This is my beloved Son, in whom I am well pleased. Thou art a priest for ever, according to the order of Melchisedech.
7 Who in the days of his flesh, offering up prayers and supplications, with a strong cry and tears, to that man, was able to save him from death, was heard for his reverence.
8 And whereas indeed he was the Son of God, he learned obedience by the things which he suffered:
9 And being consummated, he became the cause of eternal salvation to all that obey him,
10 Called by God a high priest, according to the order of Melchisedech.

11 Of whom we have great things to say, and hard to be intelligently uttered: because you are become weak to hear.
12 For whereas for the time you ought to be masters, you have need to be taught again what are the first rudiments of the word of God: and you are become such as have need of milk, and not of solid food.
13 For every one that is a partaker of milk, is unskilful in the word of justice: for he is a little child.
14 But solid food is for the perfect: for those who by use have their senses exercised to the discerning of good and evil.

CHAP. VI.

He warneth them of the danger of falling by apostasy; and exhorts them to patience and perseverance.

WHEREFORE, leaving the word of the beginning of Christ, let us go on to things more perfect, not


into this country with Christianity itself. See V. H. d els. History, c. 37, and b. 4, a. 14.

V. 4. See in 3 Kings xii. 22. Paral. xxvi., and 1 Kings xii., the manifest punished by God.


V. 6. Solomon makes a simile, which doth not dwell more in this Epistle on the eucharistic sacrifice: but until the Hebrews understood the bloody sacrifice on the cross, they could not be supposed to understand the eucharistic sacrifice.

V. 7. Some persons would not celebrate mass without the word, which is here denied. See Calvin, who has no word more in this Epistle than in the eucharistic sacrifice: but until the Hebrews understood the bloody sacrifice on the cross, they could not be supposed to understand the eucharistic sacrifice.

V. 8. See also in the Hebrews, c. 1, and chap. 10. Those persons who have observed that the son of God became a servant in the world, and received the name of servant, and was made obedient to his father, and was heard for his reverence, or his obedience, and just consideration which the eternal Father had for him, who was his true Son.

V. 9. This interpretation agrees better with the Greek text, which is in left out the word Acts. Others, by his reverence, understand that he was heard on the account of that reverential fear, that respectful subjection and piety, which he always had towards his eternal Father.

V. 10. Hebrews vi. 4. He that was truly the Son of God, and knew all things, learnt practically, and that is a perfect obedience in suffering and dying a cruel death on the cross.

V. 11. Hebrews vi. 19. and was contemned, or perfected as man in all kind of.

V. 12. Hebrews vi. 4. And made his Divine presence, and became the name of this body. All those who both believe in him and obey him.

V. 13. Hebrews vi. 19. and was contemned, or perfected as man in all kind of.

V. 14. Hebrews vi. 4. And made his Divine presence, and became the name of this body. All those who both believe in him and obey him.

V. 15. Hebrews vi. 4. And made his Divine presence, and became the name of this body. All those who both believe in him and obey him.

V. 16. Hebrews vi. 4. And made his Divine presence, and became the name of this body. All those who both believe in him and obey him.
CHAP. VI.

HEBREWS.

laying again the foundation of penance from dead works, and of faith towards God,
2 Of the doctrine of baptisms, and of the imposition of hands, and of the resurrection of the dead, and of eternal judgment.
3 And this we will do, if God will permit.
4 For it is impossible for those who were once enlightened, have tasted also the heavenly gift, and were made partakers of the Holy Ghost,
5 Have moreover tasted the good word of God, and the powers of the world to come,
6 And are fallen away, to be renewed again unto penance, crucifying again to themselves the Son of God, and making a mockery of him.
7 For the earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs useful for them by whom it is tilled, receiveth blessing from God.
8 But that which bringeth forth thorns and briers, is rejected; and very near to a curse, whose end is to be burnt.
9 But our dearly beloved, we trust better things of you, and nearer to salvation: though we thus speak.
10 For God is not unjust, that he should forget your work; and the love which you have shown in his name, you who have ministered, and do minister to the saints.
11 And we desire that every one of you should show forth the same carefulness to the accomplishing of hope unto the end:
12 That you become not slothful, but followers of them, who through faith and patience shall inherit the promises.
13 For God making a promise to Abraham, because

he had no one greater by whom he might swear, swore
by himself,
14 Saying: *Unless blessing, I will bless thee, and multiplying, I will multiply thee.
15 And so after he had patiently endured, he obtained the promise.
16 For men swear by one greater than themselves, and an oath, for confirmation, is the end of all their con troversy.
17 Wherein God, meaning more abundantly to show to the heirs of the promise the immutability of his counsel, interposed an oath:
18 That by two immutable things, in which it is impossible for God to lie, we may have the strongest comfort, who have fled for refuge, to hold fast the hope set before us:
19 Which we have as an anchor of the soul, sure and firm, and which entereth even within the veil,
20 Where the forerunner, Jesus, is entered for us, made a high priest for ever, according to the order of Melchisedech.

CHAP. VII.

The priesthood of Christ, according to the order of Melchisedech, excess the Levitical priesthood, and puts an end both to that and to the law.

For this Melchisedech, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him:

2 To whom also Abraham divided the tithes of all who indeed first by interpretation is king of justice: and then also king of Salem, that is, king of peace,
3 Without father, without mother, without genealogy, having neither beginning of days, nor end of life, but likened unto the Son of God, continueth a priest for ever.

4 Now consider how great this man is, to whom also Abraham, the patriarch, gave tithes out of the chief things.

5 And indeed they of the sons of Levi, who receive the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren: though they themselves also came out of the loins of Abraham.

6 But he, whose pedigree is not numbered among them, received tithes of Abraham, and blessed him, who had the promises.

7 And without all contradiction, that which is less, is blessed by the better.

8 And here indeed, men who die, receive tithes: but there it is witnessed, that he liveth.

9 And (as it may be said) even Levi, who received tithes, paid tithes by Abraham:

10 For he was yet in the loins of his father, when Melchisedech met him.

11 If then perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise, according to the order of Melchisedech, and not be called according to the order of Aaron?

12 For the priesthood being translated, it is necessary that a translation also be made of the law.

13 For he, of whom these things are spoken, is of another tribe, of which no one gave attendance at the altar.

14 For it is evident that our Lord sprang out of Juda: in which tribe Moses spake nothing concerning priests.

15 And it is yet far more evident: if, according to the similitude of Melchisedech, there arise another priest.

16 Who is made not according to the law of a carnal commandment, but according to the power of an indissoluble life:

17 For he testifieth: 'Thou art a priest for ever, according to the order of Melchisedech.'

18 There is verily an abrogation of the former commandment, for the weakness and unprofitableness thereof:

19 For the law brought nothing to perfection: but an introduction of a better hope, by which we approach to God.

20 And inasmuch as it is not without an oath, (for the others indeed were made priests without an oath:

21 But this with an oath, by him that said to him: 'The Lord hath sworn, and he will not repent: thou art a priest for ever:"

22 By so much is Jesus made a surety of a better testament.

23 And the others indeed were made many priests, because, by reason of death, they were not suffered to continue:

24 But this, for that he continueth for ever, hath an everlasting priesthood.

25 Whereby he is able also to save for ever them that come unto God by himself: always living to make intercession for us.

things. As it was answered to Moses, when he was to finish the tabernacles: See 7 (saith he) that thou make all things according to the pattern which was shown thee on the mount.

6 But now he hath obtained a better ministry, by which much also he is the mediator of a better testament, which is established on better promises.

7 For if that first had been faultless, there should not indeed a place have been sought for a second.

8 For finding fault with them, he saith: Behold the days shall come, saith the Lord, when I will make a new testament with the house of Israel, and with the house of Judah.

9 Not according to the testament which I made to them fathers, on the day when I took them by the hand to lead them out of the land of Egypt: for they continued not in my testament: and I regarded them not, saith the Lord.

10 For this is the testament which I will make to the house of Israel after those days, saith the Lord: I will give my laws into their mind, and will write them in their heart; and I will be their God, and they shall be my people.

11 And they shall not teach every man his neighbour,
and every man his brother, saying: Know the Lord: for all shall know me, from the least of the greatest: 
12 Because I will be merciful to their iniquities, and their sins I will remember no more.
3 Now in saying a new, he hath made the former old. And that which decays and groweth old, is near its end.

CHAP. IX.

The sacrifices of the law were for inferior to that of Christ.

THE former indeed had also justification of worship, and a worldly sanctuary.
2 For the first tabernacle was made, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the holy.
3 And after the second veil, the tabernacle, which is called the holy of holies;
4 Having the golden censer, and the ark of the covenant covered about on every part with gold, in which was the golden urn that had manna, and the rod of Aaron that had blossomed, and the tables of the testament.
5 And over it were the cherubims of glory overshadowing the new testament, that it shall not be necessary to incantate to the faithful the belief and knowledge of the true God, for they shall all know him. Ch.—All shall know me, &c. This seems to signify, that by the truths which Christ preached, and the promises published to all nations, the faithful in the new law should have a greater knowledge of God, of the true manner of worshipping him, and of heavenly things, and also greater and more abundant graces, than they before Christ's coming. They shall also serve God with greater fidelity, by considering his mercies in sending them a Redeemer to free them from the slavery of sins and damnation, of which they stood guilty.

V. 1. Veil of the tabernacle. v. 2. Aaron made the former old. This is to put the Hebrews in mind that the former law, as to its ceremonies and sacrifices, is now to be laid aside, and the new law or testament to be received and complied with.

* Exod. xxi. 1, and xxvi. 1. Lev. xxv. Num. xxvi.

* V. 1. Caputinum super ea dicitur, καιμαθήνων αυτῷ γένος λαρίσαντος. Ezra and others reprehend here the ancient Latin interpreter. They have as much reason to blame the Greek original. S. Aug. observes, that the Latin interpreter was more solicitous to follow exactly the sense than to write proper Latin.

* V. 4. Exempli et umbre dominabitur, και σκιά ἁρπαγμου. It signifies, that they served God by those things that were types and figures of more perfect and heavenly things.

CHAP. IX. VER. 1. The former.* In the ordinary Greek copies is expressed, the former tabernacle; but even the Prot. translators have abandoned that reading, and understand the former testament or covenant, which they have put in a different character.—Worship sanctified by holy ordinances. The Lord himself chose the tabernacle of his presence on Mount Sinai. The broad and lofty temple was a symbol and type of the tabernacle of God's presence, Solomon's temple, and the new temple of the Jerusalem of the New Testament.

V. 2. First tabernacle. By this word is signified the sanctuary or place for worshipping God, ordained by Moses, which was an oratory to be moved from place to place with the Israelites, which they kept afterwards, and had a resemblance of the temple. This tabernacle consisted of two parts, which S. Paul here calls the first and second. The first part was called the holy, which was separated from the rest of the temple by a veil. In this first part were the candlesticks and the table, in which were placed lamps, and a table, on which were placed twelve loaves, according to the number of the Jewish tribes, to be changed every week.

V. 3. Having the golden censer. What is meant by this is uncertain, no mention being made of a golden censer in either part of the tabernacle made by the order of Moses, which the apostle here speaks of. Some say that the high priest, when he entered once a year into the holy of holies, made use of a golden censer, in which he there left; but this is merely a conjecture. Others think that by the golden censer is meant the altar of perfumes, or where perfumes were burnt, which was as it were a large censer, and is called by the same Greek word by Josephus; and then there occurs this difficulty, that this altar was in that first part called the holy, not in the holy of holies, to which the same interpreter answereth, that this altar was placed just at the entrance into the holy of holies, and so may be looked upon as belonging to the holy of holies: nor does the text say any thing that is in this manner. Some say that the high priest, when he entered, may be said to have fortifications which are not within the town itself.—And the tables of the testament, or covenant. The ark was certainly in the holy of holies, in which was the golden urn, with a measure of manna, and Aaron's rod that budded, and the tables of the testament, or the tables of stone, on which were engraven the ten commandments. Wl.—In the Greek it is easy to confound the words νομοσκοπεῖν, which signifies altar, with φορμαστικόν, which means censer. It was placed adjoining to the inward veil, so that the clouds of the incense filled the holy of holies and hence it is mentioned by S. Paul as contained therein. The apostle describes these things as they were in the tabernacle which Moses constructed in the wilderness.

V. 5. And over it (the ark) were the cherubims of glory, or glorious cherubims, (in what shape they were represented we cannot determine) overshadowing the propitiatory, or seat of mercy, which was all of gold, of the same size with the ark. In the New Testament, the same thing is represented by the cloud of God, spreading its wings, and covering itself; two ches-robs, spreading their wings, looking towards one another, and upon the propitiatory. See Exod. xxxvi. and xxviii. From this place God made known his presence, and the effect of his mercy, to the people. Hence he was seated on the cherubims, and that the ark was his footstool. Ps. xlv. Adorne his footstool; i.e. prepare his ark. These two images of cherubim show that God did not absolutely forbid images at that time, when the people were so addicted to idolatry, but only to adorate them. Wl.

V. 6. The offices of the sacrifices. The priests, as he tells us, entered every day, that is, by turns, (see Luke i. 5,) to make the offering of incense morning and night, and so to change the flames, that was kept in a perpetual flame. This was no doubt that they offered in that place victims or holocausts of sheep, lambs, oxen, &c. This was not done in any part of the sanctuary, neither before nor after the building of the temple, but in a place or court adjoining to the tabernacle, upon a large altar of five cubits long and as many broad. See Exod. xxvii. and xxxvii. Wl.

V. 8. The Holy Ghost signifying this. Here the apostle begins to tell us in what manner the sanctuary was a figure of things in the new law of Christ. The holy of holies was that place or temple, wherein only the high priest was admitted, and into which any one going into it was to signify that the way to heaven was not to be made manifest, nor to be opened, as long as the former tabernacle and law subsisted; that it was not to be opened till Christ, the high priest of the new testament, first entered, by shedding his blood on the cross, and by his glorious ascension. Wl.—But when Christ expired the veil of the temple was rent asunder, to show that the way to heaven was now laid open to mankind.
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chap. IX.

his own blood, entered once into the sanctuary, having obtained eternal redemption.

13. a For if the blood of goats and of oxen, and the ashes of an heifer, being sprinkled, sanctify such as are dedicated, to the cleansing of the flesh:

14. b How much more shall the blood of Christ, who, through the Holy Ghost, offered himself without spot to God, cleanse our conscience from dead works, to serve the living God?

15. And, therefore, he is the mediator of the new testament : that by means of his death, for the redemption of those transgressions, which were under the former testament, they who are called may receive the promise of eternal inheritance.

16. For where there is a testament, the death of the testator must of necessity intervene.

17. For a testament is of force, after men are dead: otherwise it is not yet of force, whilst the testator liveth.

18. Whereupon neither was the first indeed dedicated without blood.

19. For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

1 a Lev. xiv. 15. b Ps. li. 19; Job. i. 7; Apoc. i. 5—8; Gal. iii. 15.

20. Saying, "This is the blood of the testament, which God hath enjoined unto you.

21. The tabernacle also and all the vessels of the sanctuary, in like manner, he sprinkled with blood.

22. And almost all things, according to the law, are cleansed with blood: and without the shedding of blood there is no remission.

23. It is necessary, therefore, that the patterns of heavenly things should be cleansed with these; but the heavenly things themselves with better sacrifices than these.

24. For Jesus hath not entered into the holy places made with hands, the patterns of the true: but into heaven itself, that he may appear now in the presence of God for us:

25. Nor yet that he should offer himself often, as the high priest entereth into the holy places every year with the blood of others:

26. For then he ought to have suffered often from the beginning of the world: but now once at the end of ages, he hath appeared for the destruction of sin, by the sacrifice of himself.

27. And as it is appointed unto men once to die, and after this the judgment:

28. a So also Christ was offered once to exhaust the sins of many; the second time he shall appear without sin to them that expect him unto salvation.

4 Exod. xxv. 8.—Rom. v. 9; 1 Pet. iii. 18.

redemption for mankind, having satisfied for the sins of all men in the sight of God, which the former priests, with all their sacrifices, could not do. Wi.—Eternal redemption. By that one sacrifice of his blood, once offered on the cross, Christ has purchased, once for all, the general price and ransom of all mankind; which no other priest could do. Ch.

ver. 13, 14. For if the blood of goats, &c. Another main difference between the sacrifices in the old, and that of Christ in the new law. Those imperfect carnal sacrifices could only make the priests and the people reputed clean, so that they were no longer to be treated as transgressors, and liable to punishments, prescribed and inflicted by the law; but the sacrifice of Christ, has made our consciences internally clean, and sanctified them even in the sight of God. Having offered himself unspotted to God by the Holy Ghost, the Divine Spirit of the Holy Ghost moving Christ as man to make this oblation of himself, though free from all sin, and incapable of sinning, yet before his death was made by him, who was God as well as man, it was an oblation of infinite value, which repaired the injury done to God by sin, and redeemed mankind from the slavery of sin. Wi.

ver. 16, 20. Therefore, therefore As is the mediator of the new testament: The mediator, so as to be our Reconciler, which agrees only to our Saviour, Christ. Moses a called a mediator betwixt God and his people. See Gal. iii. 19, and 1 Tim. ii. 5, &c. The saints in heaven, and men on earth, may be called mediators in an inferior and different sense: but Christ alone is the mediator who reconciled God to men, by satisfying for their sins, and by a redemption from the slavery of sin. This sense, in which Christ is the mediator of the New Testament, is expressed in these following words: that by means of his death, for the redemption of those transgressions which were under the former testament, they who are called may receive the promise of eternal inheritance; that is, by Christ, by his death, redeemed all men. Wi.

ver. 16. For where there is a testament, the death of the testator, &c. The same Greek word, corresponding to the Hebrew word Berith, is often used both in the books of the old and new Scriptures. The ancient Latin interpreter puts it as testamentum a testamentum, but others would rather have the Hebrew and Greek word to signify any agreement, bargain, alliance, or covenant, which last word is generally put in the English Prot. translations. We do not deny but the Hebrew word appears to refer to a testament, but it must be called, at least by a translation, covenant or agreement, as it is in the book of Deuteronomy, ch. xxv. 14. It is not the word testamentum a testamentum, which some would have it to signify. Josephus uses the same word for the altar of perfumes, lib. i, de Belo, c. 5, and lib. ii, De Jud. c. 7, 18. In qua, in quæ. It may signify the same as cahin. Wi.

ver. 20. This is the blood of the testament, which God hath enjoined unto you.

a V. 1. Habuit et primum, eis ἀπέριπτον. Though almost all Greek copies have ἀπέριτπον, tabernaculo: yet even the Prot. translators add in a different print, concerning this, that, whilst they understood that, they applied this Greek word only in one other place in the New Testament, Titus ii. 12, κοσμεως δεισιτια, Habens churibilium annum, ἔρωμας γυναικος θεαματος. Josephus uses the same word for the altar of perfumes, lib. i, de Belo, c. 5, and lib. ii, De Jud. c. 7, 18. In quæ, in quâ. It may signify the same as cahin. Wi.

b V. 11. Christianis assisent, ἀπεξερακημένος, which is a beautiful expression, as being shorn, and shaven on head, and body, and beard, the apostle speaks of the first, or old ἐλαθον, (ver. 18 and 20,) might they not then as well have translated Testament in the last chapter, especially when mention was there made of the New Testament in the prophecy of Jer. xii. 9. But they might not as well have translated, (Gal. iv. 24,) for these are two testaments, as these are two worlds.
CHAP. X.

HEBREWS.

Because of the insufficiency of the sacrifices of the law, Christ, or, high priest, shed his own blood till the 16th verse to show the insufficiency of all the sacrifices of our redemption. He exhorts them to perseverance.

For the law having a shadow of the good things to come, not the very image of the things: can never with those same sacrifices, which they offer continually every year, make the comers thereunto perfect;

2 For then they would have ceased to be offered: because the worshippers once cleansed should have no concurrence of sin any longer:

3 But in them there is made a remembrance of sins every year.

For it is impossible that with the blood of oxen and goats sins should be taken away.

5 Therefore coming into the world, he saith: Sacrifice and oblation thou wouldst not: but a body thou hast fitted to me:

6 Holocausts for sin did not please thee.

7 Then said I: Behold I come: in the head of the book it was written of me: that I should do thy will, O God.

8 In saying before: Sacrifices and oblations, and holocausts, for sin thou wouldst not, neither are they pleasing to thee, which are offered according to the law.

9 Then said I: Behold, I come to do thy will, O God.

Psalm xxxii. 7. — Psalm xxxix. 5.

CHAP. X. Ver. 1. The law having a shadow of the good things to come. The word Berith, which is used to denote the notion of the sacrifice, is the same as that of Berith, signifying covenant. It is used here in a metaphorical sense, to denote the ceremonial observances of the Jews.

Ver. 2-3. Therefore Christ, as it were, coming into the world, he saith, by the Prophet, xxxix. 7. 8. Sacrifice and oblation thou didst not desire. The oblation, in the word oblation, is the same as that of oblation, which is the act of offering something to God. In the word sacrifice, the same idea is expressed.

Ver. 8. This verse is a continuation of the idea of the sacrifice and oblation, which is expressed in the word sacrifice. This sacrifice and oblation is a sacrifice and oblation which is offered to God, and which is accepted by God.

Ver. 9. This verse is a continuation of the idea of the sacrifice and oblation, which is expressed in the word sacrifice. This sacrifice and oblation is a sacrifice and oblation which is offered to God, and which is accepted by God.

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Ver. 14. By one oblation: the perfect sacrifice, consummated for ever, that is, through Christ. The sacrificial offering of Christ is a sacrifice and oblation which is offered to God, and which is accepted by God.

Ver. 15-16. The Holy Ghost also doth testify this to us, and assures us of this, by the prophet Jeremy, (chap. xxxii. 30,) in the words above cited, (chap. viii. 8,) when he promises to give a new testament, and that he will remember no more their sins. — Now where there is a remission of these, there is more an oblation therein. That is, there is no need of any other oblation to redeem us from sin, after the price of our redemption from sin is paid. There is need of no other sacrifice, nor of any other oblation, but that which is offered by Christ. This sacrifice and oblation is a sacrifice and oblation which is offered to God, and which is accepted by God.

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Ver. 2-3. Therefore Christ, as it were, coming into the world, he saith, by the Prophet, xxxix. 7. 8. Sacrifice and oblation thou didst not desire, i.e., that sacrifice and oblation, which was offered in the former law, was not acceptable to thee. This sacrifice and oblation, in the word sacrifice, is the same as that of sacrifice, which is the act of offering something to God. In the word oblation, the same idea is expressed.

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CHAP. X.

HEBREWS.

21 And a high priest over the house of God:
22 Let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water.
23 Let us hold fast the confession of our hope without wavering (for he is faithful who hath promised).
24 And let us consider one another unto provoke unto charity and to good works:
25 Not forsaking the assembly (as some are accustomed), but comforting one another, and so much the more as ye see the day approaching.
26 For if we sin wilfully after receiving the knowledge of the truth, there is now left no sacrifice for sins,
27 But a certain dreadful expectation of judgment and the rage of a fire, which shall consume the adversaries.
28 A man making void the law of Moses, dieth without any mercy under two or three witnesses:
29 How much more, do you think he deserves worse punishments, who hath trodden under foot the Son of God, and hath esteemed the blood of the testament unclean, with which he was sanctified, and hath offered an affront to the Spirit of grace?
30 For we know him who hath said:  

Revel. 22:17. And the Spirit shall judge his people.

31 It is a dreadful thing to fall into the hands of the living God.
32 But call to mind the former days, wherein, being illuminated, you sustained a great conflict of afflictions,
33 And on the one part indeed, by reproaches and tribulations were made a spectacle: and on the other part, became companions of them that lived in that manner.
34 For you both had compassion on those who were in chains, and received with joy the plundering of your goods, knowing that you have a better and permanent substance.
35 Do not therefore lose your confidence, which hath a great reward.
36 For patience is necessary for you: that doing the will of God, you may receive the promise.
37 For yet a little while, and he that is to come will come, and will not delay.
38 But my true life is by faith: but if he draw himself, he shall not please my soul.
39 But we are not the children of withdrawing unto perdition, but of faith to the salvation of the soul.

CHAP. XI.

What faith is: its wonderful fruits and efficacy, demonstrated in the fathers.

NOW faith is the substance of things hoped for, the evidence of things that appear not.
2 For by this the ancients obtained a testimony.

3 By faith we understand that the world was framed by the word of God; that from invisible things, visible things might be made.

4 By faith Abel offered to God a sacrifice exceeding that of Cain, by which he obtained a testimony that he was just, God giving testimony to his gifts; and by it he being dead, yet speaketh.

5 By faith Henoch was translated, that he should not see death, and he was not found, because God had translated him: for before his translation he had testimony that he pleased God.

6 But without faith it is impossible to please God. For he that cometh to God, must believe that he is, and is a rewarder of them that seek him.

7 By faith Noe having received an answer concerning those things which as yet were not seen, moved with fear, framed the ark for the saving of his family, by which he condemned the world: and was instituted heir of the justice which is by faith.

8 By faith he that is called Abraham, obeyed, to go out into a place which he was to receive for an inheritance: and he went out not knowing whither he went.

9 By faith he dwelt in the land of promise, as in a strange country, dwelling in cottages, with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city that hath foundations: whose builder and maker is God.

11 By faith also Sara herself, being barren, received strength to conceive seed, even past the time of age: because she believed that he was faithful who had promised.

12 For which cause there sprung, even from one (and him utterly decayed) as the stars of heaven in multitude, and as the sand which is by the sea-shore, innumerable.

13 All these died according to faith, not having received the promises, but beholding them afar off, and saluting them, and confessing, that they are pilgrims and strangers on the earth.

14 For they that say these things, do signify that they seek a country.

15 And truly if they had been mindful of that from whence they came out, they had doubted not time to return:

16 But now they desire a better, that is to say, a heavenly one. Therefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered Isaac; and he who had received the promises, offered up his only begotten son.

18 To whom it was said: That in Isaac shall seed be called to thee:

19 Accounting that God is able to raise up even from the dead: from whence also he received him for a parable.

20 By faith also Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was dying, blessed each of the sons of Joseph:

22 By faith Joseph, when he was dying, made mention of the going out of the children of Israel: and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months by his parents: because they saw he was a comely infant, and they feared not the king's edict.

24 By faith Moses, when he was grown up, denied himself to be the son of Pharaon's daughter.

25 Choosing rather to suffer persecution with the people of God, than to have the pleasure of sin for a time,

26 Esteeming the reproach of Christ greater riches than the treasure of the Egyptians: for he looked unto the reward.
HEBREWS.

CHAP. XI.

27 By faith he left Egypt, not fearing the fierceness of the king: for he endured as seeing him that is invisible.
28 By faith he celebrated the pasch, and the shedding of the blood: that he, who destroyed the first-born, might not touch them.
29 By faith they passed through the Red Sea, as by dry land: which the Egyptians attempting, were swallowed up.
30 By faith the walls of Jericho fell down, by the going round them seven days.
31 By faith Rahab the harlot perished not with the unbelievers, receiving the spies with peace.
32 And what shall I yet say? For the time would fail me to tell of Gideon, of Barac, of Samson, of Jephthe, of David, of Samuel, and of the prophets:
33 Who through faith subdued kingdoms, wrought justice, obtained promises, stopped the mouths of lions,
34 Quenched the violence of fire, escaped the edge of the sword, recovered from the thriftiness, became valiant in war, put to flight the armies of foreigners:
35 Women received their dead raised to life again; but others were racked, not accepting deliverance, that they might find a better resurrection.
36 And others had trial of mockeries and stripes, moreover also of chains and prisons:
37 They were stoned, they were sawn asunder, they were tempted, they were put to death by the sword, they wandered about in sheep skins, in goat skins, being in want, distressed, afflicted:
38 Of whom the world was not worthy: wandering in deserts, in mountains, and in dens, and in caves of the earth.
39 And all these being approved by the testimony of faith, received not the promise,
40 God providing something better for us, that they should not be perfected without us.

* Exod. xii. 11.— Exod. xiv. 2.— Jos. vi. 20.— Josh. ii; James ii. 25.

CHAP. XII.

Exhortation to constancy under their crosses. The danger of abusing the grace of the new testament.

AND therefore we also having so great a cloud of witnesses over us, laying aside every weight, and the sin that surroundeth us, by patience let us run to the fight proposed unto us:
2 Looking on Jesus the author and finisher of faith, who having joy proposed unto him, underwent the cross, despising the shame, and sitteth on the right hand of the throne of God.
3 For think diligently upon him who endured such opposition from sinners against himself: that ye be not wearied, fainting in your minds,
4 For you have not yet resisted unto blood, striving against sin:
5 And you have forgotten the consolation which speaketh to you, as to children, saying: 'My son, neglect not the discipline of the Lord: neither be thou wearied whilst thou art rebuked by him.
6 For whom the Lord loveth he chastiseth: and he scourgeth every son whom he receiveth.
7 Persevere under chastisement. God offereth himself to you as to sons: for what son is he, whom the father doth not correct?
8 But if you be without chastisement, whereof all are made partakers: a son are you bastards, and not sons.
9 Moreover we have had indeed for our instructors, the fathers of our flesh, and we reverenced them: shall we not much more obey the Father of spirits and live?
10 And they indeed for a few days chastised us according to their own pleasure: but he, for our profit, that we might be partakers of his holiness.
11 Now no chastisement for the present seemeth to bring it joy, but sorrow: but afterwards it will yield to them that are exercised by it, the most peaceable fruit of justice.

* Rom. vi. 4; Eph. iv. 22; Col. iii. 1; Heb. ii. 1, and iv. 2.— Prov. iii. 11; Apoc. iii. 18.

brethren, the Israelites, as Christ was to suffer from the Jews, than to have all the short pleasures of what is called a happy life. See S. Chrys. hom. 30. Wl.

Ver. 27. He left Egypt. Some understand this, when he fled to Median, after he had killed the Egyptian; but it was rather fear than faith which made him flee at that time. We may rather expose it of his going away with all the people, when by faith he trusted that God would deliver him and the people from the known fierceness of King Pharaoh, as it also happened.— For he endured, as seeing him that is invisible: That is, seeing by the eyes of faith the invisible God to be his protector, he endured and overcame all difficulties with courage and constancy. Wl.

Ver. 37. מָשָׁא signifies a sheep; מָשָׁא signifies a sheaf, a sheaf of the wool on it. This, or a goat-skin, was the usual covering of poor people, and as such was adopted by the ancient prophets, mortified to all the luxuries of life. Thus Elijah was called רֵעַ פִילִיוֹן, a hairy man, not for his beard or hair, but for his shaggy or hairy covering.

* V. 1. Substantia, ὕστερον, substantia.
* Ibid. Argumentum, ἐνίγμα. Conviction, estension. It does not seem well translated evidence, as by the Prot. and Mr. N., because faith is an obscure knowledge, though it be the most certain, because of the infallible authority of God, who has revealed those obscure mysteries.
* Ibid. Ἠγούμενος. Testimonium consecutum sunt. This expression is repeated ver. 5, and 59, signifies an approbation and commendation.
* V. 4. Πλούτων hóstias, ζωόν σώσαι, magnanimity.
* V. 5. Μέτομον, οἰκοδομή, signifies a fear with reverence. See Heb. r. 7.
* V. 12. Et hoc emeruo: the ordinary Greek copies have, εἰς τοῦτο ῥητοροκρατοῦν: i.e. secedam habe, or in this respect dead, being incapable of having children by Sera.
* V. 13. Jam in parabolam accept, εἰ παραβολῆς ἐν τῷ, in a similitudine, S. Chrys. says, roriter ex οἰκοδομήν.
* V. 21. Adoravit sanctum vigen ejus, το προσηύδοντι τοῦ ἀπόν τῆς

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Wherefore lift up the hands which hang down, and the feeble knees, 
And make straight steps with your feet: that no one halting may go astray, but rather be healed. 
Follow peace with all men, and holiness, without which no man shall see God: 
Looking diligently, lest any man be wanting to the grace of God: lest any root of bitterness springing up do hinder, and by it may be defiled. 
Lest there be any fornicator, or profane person" as Esau: who for one mess sold his first birth-right: 
For know ye that afterwards when he desired to inherit the blessing, he was rejected: for he found no place of repentance, although with tears he had sought it. 
For you are not come to the mountain that might be touched, and the burning fire, and to a whirlwind, and darkness, and tempest, 
And the sound of a trumpet, and the voice of words, which they that heard excused themselves, that the word might not be spoken to them. 
For they did not endure that which was said: 
And if a beast shall touch the mount, it shall be stoned. 
And so terrible was that which was seen, Moses said: I am frightened, and tremble. 
But you are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, 
And to the church of the first-born, who are written in heaven, and to God, the judge of all, and to the spirits of the just made perfect. 
And to Jesus, the mediator of the new testament, 
with all the celestial spirits and souls of the just and perfect in the kingdom of God.

LET fraternal charity abide in you. 
And hospitality do not forget, for by this some, being not aware of it, have entertained angels. 
Remember them that are in bonds, as if you were bound with them: and them that are afflicted, as being yourselves also in the body. 
Marriage honourable in all, and the bed undefiled. For God will judge fornicators and adulterers. 
Let your manners be without covetousness, contented with such things as you have: for he hath said: I will not leave thee, neither will I forsake thee. 
So that we may confidently say: The Lord is my helper: I will not fear what man shall do unto me.

Grade: Intermediate
7 Remember your prelates, who have spoken to you the word of God: considering well the end of their conversation, imitate their faith.
8 Jesus Christ yesterday, and to-day: and the same for ever.
9 Be not carried away with various and strange doctrines. For it is best to establish the heart with grace, not with meats: which have not profited those that walk in them.
10 We have an altar, whereof they have no power to eat who serve the tabernacle.
11 For the bodies of those beasts, whose blood for sin is brought into the sanctuary by the high priest, are burned without the camp.
12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.
13 Let us go forth, therefore, to him without the camp, bearing his reproach.
14 For here we have no permanent city, but we seek one to come.
15 By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of lips confessing his name.
16 And do not forget to do good, and to impart: for by such sacrifices God's favour is obtained.

Hebrews. CHAP. XIII.

17 Obey your prelates, and be subject to them. For they watch, as being to render an account of your souls, that they may do this with joy, and not with grief: for this is not expedient for you.
18 Pray for us: for we trust that we have a good conscience, being willing to behave ourselves well in all things.
19 And I beseech you the more to do this, that I may be restored to you the sooner.
20 Now the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus Christ in the blood of the everlasting testament,
21 Make you perfect in every good work, that you may do his will: working in you that which is well pleasing in his sight, through Jesus Christ: to whom is glory for ever and ever. Amen.
22 And I beseech you, brethren, that you bear with the word of consolation. For I have written to you in few words.
23 Know ye that our brother, Timothy, is set at liberty: with whom (if he come shortly) I will see you.
24 Salute all your prelates, and all the saints. The brethren of Italy salute you.
25 Grace be with you all. Amen.
THE CATHOLIC

EPISTLE OF S. JAMES,

THE APOSTLE.

ON THE CATHOLIC EPITAPHS.

The several following Epistles have been called Catholic, or general, not being addressed to any particular Church or person, if we except the Second and Third of St. John. They are called also Canonical, not being received by the Church as part of the canon of the New Testament, and as writings of Divine authority. It is a matter of fact allowed by every one, that of these Epistles, to wit, this of St. James, the Second of St. Peter, the Second and Third of St. John, that of St. Jude, as also the Epistle of St. Paul to the Hebrews, and the Apocalypse or Revelation of St. John, were doubted of, and not received always and everywhere in the three first ages, till the canon and catalogue of Scripture books was examined by tradition, and determined by the authority of the Catholic Church, the supreme judge of all controversies in matters of faith and religion, according to the appointment of our Saviour, Christ, expressed in many places in the Holy Scriptures.

But I could never learn upon what grounds they who deny the Catholic Church and general councils to be of an infallible authority, and who deny Christ's promises to guide his Church in all truth to the end of the world, can be certain that Scriptures or writings are canonical, and which are not. I could never understand what construction to put on the sixty of the Thirty-nine Articles of Religion of the Church of England, I there meet with this declaration: In, or by, the name of the Holy Scriptures, we understand those canonical books of the Old and New Testament of whose authority there is no doubt in the Church. These I have mentioned were certainly for some time doubted of; they are still doubted of by some of the late reformers; Luther, the great doctor of the reformation, is not ashamed to say that this Epistle of St. James is no better than strumpet, and unworthy of an apostle. These writings therefore, according to the said declaration, ought not to be accounted and received as canonical; and yet before the end of the said sixty Article, it is again declared, that all the books of the New Testament, as they are commonly received, we do receive and account canonical. And in all New Testaments of the Church of England, all these are received for canonical in the same manner as the four Gospels, and the Epistles of St. Paul, St. Peter, St. John, and St. Jude, the last of the Epistles. All these four being cousin-germans, are called brothers of our Lord, Matt. xii. 50. Without any remark or advertisement to the contrary.

The first of the seven Epistles was written by S. James, the lessor, and James of Alpheus, (Matt. x. 3), one of the twelve apostles, called the brother of our Lord, (Gal. i. 19.) who was made bishop of Jerusalem. His mother is thought to have been Mary, sister to the glorious Virgin Mary, and to have been married first to Alpheus, and afterwards to Cleophas; to have had four sons, James, Joseph, Simon, (or Simeon,) and Judas, the last of the Epistles. All these four being cousin-germans, are called brothers of our Lord, Matt. xii. 50. This Epistle was written about the year 62. The chief contents are: 1. To show that faith without works is but vain, and the Divine grace. 2. He condemns the vices of the tongue. 3. He gives admonitions against pride, vanity, ambition, &c. 4. To resist their disorderly lusts and desires, which are the occasions and causes of sin, and not Almighty God. 6. To publish the sacrement of anointing the sick with oil. 7. He recommends prayer, &c. We shall state at the beginning of such Epistle, to refute the rising errors of Simon Magus, the Nicoldites, and other such heretics. C.

The object of these Epistles was, according to the remark of St. Augustine, to fill up the vacancies, to supply the want of a man, as St. Augustine, I. de Fide et Operibus. c. 14. C.

James, a servant of God, and of our Lord Jesus Christ, to the twelve tribes which are dispersed, greeting.

My brethren, count it all joy, when you shall fall into divers temptations:

Knowing that the trying of your faith worketh patience.

And patience hath a perfect work: that you may be perfect and entire, deficient in nothing.

CHAPTER I.

The benefit of tribulations. Prayer with faith. God is the author of all good, but not of evil. It is hard to anger; and not hearers only, but doers of the word. Of the tongue, and of pure religion.

James, a servant of God, and of our Lord Jesus Christ, to the twelve tribes which are dispersed, greeting.

2 My brethren, count it all joy, when you shall fall into divers temptations:

3 Knowing that the trying of your faith worketh patience.

4 And patience hath a perfect work: that you may be perfect and entire, deficient in nothing.

5 But if any of you want wisdom, let him ask of God, who giveth to all abundantly, and upbraideth not: and it shall be given him.

6 But let him ask in faith, nothing wavering: for he that waveth is like a wave of the sea, that is moved and carried about by the wind.

7 Therefore let not that man think that he shall receive any thing of the Lord.

8 A double-minded man is inconsistent in all his ways.

9 But let the brother of low condition glory in his ex altation:

10 But the rich, in his being low, because as the flower of the grass he shall pass away:

* Eccl. xiv. 18; Isa. xli. 6; 1 Pet. v. 24.

CHAP. I. VERN. 1. James, a servant of God, and of our Lord Jesus Christ, to the twelve tribes which are dispersed, greeting.

Some have doubted whether the author of this Epistle was S. James, the apostle, because he does not call himself an apostle. By the same weak argument we might reject all the three Epistles of S. John, and his Apocalypse, the Epistle of St. Jude. Nor does S. Paul give himself this title in those to the Thessalonians, to the Philippians, to Philemon, or to the Hebrews. To the twelve tribes, and are dispersed, Lit. are converted. That is, to the Jews scattered in all nations. Greatly. Lit. salvation. Which comprehended much the same as, when S. Paul says, grace, peace, mercy, &c. WI.

VERN. 3. 4. The trying of your faith worketh patience. S. Paul seems to say that the reverse, (Rom. v. 5.) when he says, patience worketh a trial. They are easily reconciled. Here S. James teacheth us that patience is occasionally obtained, and strengthened by sufferings; the meaning of S. Paul is, that patience worketh itself, and is found perfect in the sight of God, by trials. WI.


The same is, that a Christian, of never so low and poor a condition, may glory, and rejoice even in his poverty, that he is not only the servant, but even the adoptive son of God. — But the rich, in his exaltation, he must be humbly understood. If we understand, let the rich man glorify, it must be exalted by Ireny, by what follows, of his passing away like a flower. But others rather understand some other word of a different signification; as, let the rich


11 For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him.

13 Let no man, when he is tempted, say, that he is tempted of God: For God is not a tempter of evils: and he tempteth no man.

14 But every man is tempted, being drawn away by his own concupiscence, and allured.

15 Then when concupiscence hath conceived, it bringeth forth sin: But sin, when it is formed, bringeth forth death.

16 Do not err, therefore, my dearest brethren.

17 Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is no change, nor shadow of vicissitude.

18 For of his own will hath he begotten us by the word of truth, that we might be some beginning of his creatures.

19 You know, my dearest brethren: And let every man be swift to hear; but slow to speak, and slow to anger.

20 For the anger of man worketh not the justice of God.

21 Wherefore casting away all uncleanness, and abundance of malice, with meekness receive the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if a man be a hearer of the word, and not a doer; he shall be compared to a man beholding his natural countenance in a glass:

24 For he beheld himself, and went his way, and presently forgot what manner of man he was.

25 But he that hath looked into the perfect law of liberty, and hath continued in it, not becoming a forgetful hearer, but a doer of the work; this man shall be blessed in his deed.

26 And if any man think himself to be religious, not bridding his tongue, but deceiving his own heart, this man's religion is vain.

27 Religion, pure and unspotted with God and the Father, is this: To visit the fatherless and widows in their tribulation, and to keep one's self undefiled from this world.

28 My brethren, be not of the tongue of men, but of the tongue of God.

29 Does the Lord Jesus Christ grace with respect of persons.

30 Against respect of persons. The danger of transgressing one point of the law. Faith is dead without works.

31 For ye are all the children of God by faith in Christ Jesus.

32 And brethren, have not the faith of our Lord Jesus Christ of glory with respect of persons.

33 But the word pure, as a proper adornment to the Jews, who were generally mostly solicitous to avoid legal uncleannesses, such as were incurred by eating meats forbidden in their law as uncleann, by touching a dead body, &c. He therefore tells them that the Christian grace is known by saving, by visiting the sick, the fatherless, and such as are under afflictions, and in general by keeping our consciences internally clean, unspotted, and undefiled from this world, from the corrupt maxims and sinful practices so common in the wicked world.

34 V. 14. in他也, in his heart, as our blessed Saviour taught us. Matt. v. 22, Wv.

35 V. 15. std in of his, creatures, or as the Greek signifies, such as the first-fruits, and perhaps S. James may so call the Jews, be believed by all men, as much as of any other man. But the word of God and the word of God the Father by the Son, and therefore the Son is accredited with a great deal of power.

36 V. 16. of doers, and not of hearers only. By the word of God is to be understood, and to be attributed to the word of God, the Spirit of God, &c. As a great deal of God, which is always the great virtue of this world.

37 V. 17. The anger of man worketh not the justice of God. Anger is a passion, to be put away, and not to be indulged in public, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be indulged in particular, and not to be 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S. JAMES.

CHAP. II.

2 For if there come into your assembly a man having a gold ring in fine apparel, and there come in also a poor man in mean attire,

3 And you cast your eyes on him that is clothed in the good apparel, and say to him: Sit thou here in a good place: and say to the poor man: Stand thou there, or sit under my footstool:

4 Do you not judge within yourselves, and are become judges of unjust thoughts?

5 Hearken, my dearest brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him?

6 But you have dishonoured the poor. Do not the rich oppress you by might; and do not they draw you before the judgment-seats?

7 Do not they blaspheme the good name that is invoked upon you?

8 If then you fulfil the royal law, according to the Scriptures: 'Thou shalt love thy neighbour as thyself: you do well.

9 But if you have respect to persons, you commit sin, being reproued by the law as transgressors.

10 Now whosoever shall keep the whole law but offend in one point, is become guilty of all.

11 For he that said, Thou shalt not commit adultery,

said also, Thou shalt not kill. Now if thou do not commit adultery, but shalt kill: thou art become a transgressor of the law.

12 So speak ye, and so do, as being to be judged by the law of liberty.

13 For judgment without mercy, to him that hath not done mercy: and mercy exalteth itself above judgment.

14 What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?

15 A And if a brother or sister be naked, and want daily food,

16 And one of you say to them: Go in peace, be you warmed and filled: yet give them not those things that are necessary for the body, what shall it profit?

17 Even so faith, if it have not works, is dead in itself.

18 But some men will say: Thou hast faith, and I have works: show me thy faith without works; and I will show thee my faith by works.

19 Thou believest that there is one God. Thou dost well: the devils also believe and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham, our father, justified by works, offering up Isaac, his son, upon the altar?

CHAPTER II.

Ves. 1. With respect of persons. This partial respect of persons is several times condemned both in the Old and New Testament. S. James here speaks of it as it was committed in the assembly, by which many understand now men to be partial in giving out the distributions of alms and places where they cultivated the Divine service, or sent to keep the charitable feast, called Agape. Others expound it of meetings where causes were judged. Wl. 971. But to affirm, that he means that in matters relating to faith, the administering of the sacraments and other spiritual functions in God's Church, there should be no respect of persons: but that the souls of the poor should be as much regarded as those of the rich. ch. I. 17. Ch. Van. 4. Are become judges of (or with) unjust thoughts; when against justice you suffer the rich. Or, if in Church assemblies you discover a wrong and personal judgment in your minds and thoughts, by the high value and esteem you show to the rich on the account of their riches, and the contempt you have of poverty and the poor, when they are perhaps more deserving in the sight of God, to whom have chosen them who are rich in faith, whom he hath made his adoptive children, and heirs of his kingdom.

Ves. 8. If then you fulfil the royal law, . . . Thou shalt love, etc., you do well. By these words the apostle explains what he had said before of the particular respect paid to rich and powerful men, that if these were no more than some exterior marks paid them without any injustice or interior contempt of such as were poor, so that they took care to comply with that royal precept given to every one by Almighty God, the King of kings, Thou shalt love thy neighbour, that is, every one without exception, as thyself; in this you do well; and the respect of persons was less blamable. Wl.

Ves. 10. It become guilty of all. This respect of persons are not to be taken merely according to the letter, nor in the sense which at first they seem to represent, as if a man by transgressing one precept of the law transgressed and broke all the rest: this appears by the very next verse, that a man may commit murder by killing another, and not commit adultery. And it is certain, as S. Aug. observes, that all sins are not equal, as the Stoics philosophers pretended. See S. Aug. Epist. 107, (tost. ed. S. Sp. p. xcviii. where he quotes S. Jerom on this very place out of S. James, and tells us that such a man may be said to be guilty of all, because by one deadly sin he acts against charity, (which is the love of God and of our neighbour,) upon which depends the whole law and all its precepts; so that by breaking one precept, he loses the habit of charity, and maketh the keeping, or act breaking, of all the rest unprofitable to him. Wl. Guilty, etc. That is, he becomes a transgressor of the law in such a manner, that the observing of all other precepts is of no effect. For, as he loses the grace of charity, it affords no profit to all the other precepts. Wl. by the great and general commandment of charity, even by one mortal sin. Ch. Van. 12. By the law of liberty; 1 e. by the new law and doctrine of Christ.

Wl.

Ves. 13. For judgment without merit, etc. It is an admonition to them to fulfill, as he said before, the royal precepts of the love of God and of our neighbour, which cannot be without being merciful to others. Blessed are the merciful, for they shall obtain mercy. (Mt. v. 7.) It is, as it were, a prophecy, that our precepts do in fact what they promise; and that if God's people are not merciful, it can be shown that they have not the spirit of God. Some understand this as a confirmation of God's infinite mercies, out of Psal. cxlv. 9, where it is said that his "mercies are over all his works:" that is, though all his perfections be essentially infinite, yet he is pleased to deal with sinners rather according to the multitude of his mercies than according to the rigour of his justice. Others explain these words of the mercy which men show to one another, and that he exacts them to mercy as a most powerful means to find mercy; and that without them they cannot be beneficial to them, and make them escape when they come to judgment. Wl.

Ves. 14. etc. Shall faith be able to save him? He now comes to one of the chief points of this Epistle, to show against the disciples of Simon, the magician, that faith alone will not save any one. We may take notice in the first place, that S. James, in this very verse, supposes that a man may have faith, a true faith, without good works. This also follows from ver. 19, where he says, Thou behavest that there is one God, Thou dost well. And the same is evident by the words, John xii. 43, where it is said, that many of the chief men also believed in him, (Christ,) . . . but did not confess it, that they might not be cast out of the synagogue. Now that faith alone is not sufficient to save a man, S. James declares by this example: If a poor man say to the rich, give me warm and fed, and give him nothing, what shall it profit? Even so faith, if it have not works, is dead, etc., i. e. such a faith, though it be not lost and destroyed, yet it remains in a soul that is spiritually dead, when it is not accompanied with charity and grace, which is the life of the soul, and without which faith can never bring us to eternal life. In this sense it is to be understood the 20th and 21st verses of this chapter, when faith is again said to be dead without good works. This is also the doctrine of S. Paul, when he tells us that faith is not only a principle, but a charity, Gal. v. 6. When he says, that although faith were strong enough to remove mountains, a man is nothing without charity. 1 Cor. xiii. 2. When he teacheth us again, that not the hearers of the law are just before God, but the doers of the law shall be justified. S. John teareth the same, (1 John xiii. 4.) He that loveth not, remaineth in death. But of this elsewhere. Wl.—Grotius in this place makes a very candid and remarkable profession of his faith, very different from that of his associates in the pretended reformations. See S. Cyprian. "There are sons," he says, "My works indeed are not as they ought to be, but my faith is firm, by virtue of which, I esteem our salvation . . . as my own salvation . . . faith has not availed any man, unless it were accompanied by such works as he had time and opportunity to perform." In vain we cry in our faith, unless our lives and works bear testimony of the same. Faith without charity is dead, and charity cannot exist without good works. He who bears the fruits of Christian piety, shows that he has the root, which is faith; but the root itself, so to say, needs the nourishment of the good works to make it fruitful in fruit. Wl. By the soul to which God's works must concur with faith to a man's salvation by an increase in grace.

Ves. 21. Was not Abraham . . . justified by works? We may observe, that S. James here brings the very same examples of Abraham and Rahab, which it is likely he knew some had misconstrued in S. Paul, as if the great apostle of the
22 Seest thou that faith did co-operate with his works: and by works faith was made perfect?
23 And the Scripture was fulfilled, saying: * Abraham believed God, and it was reckoned to him to justice, and he was called the friend of God.
24 Do you see that by works a man is justified, and not by faith only?
25 And in like manner also Rahab, the harlot, was not she justified by works, receiving the messengers, and sending them out another way?
26 For as the body without the spirit is dead, so also faith without works is dead.

CHAP. III.

Of the evils of the tongue. Of the difference between the earthly and heavenly wisdom.

But not many masters, my brethren, knowing that you receive the greater judgment.

2 For in many things we all offend. If any man offend not in word; the same is a perfect man. He is able also with a bridle to turn about the whole body.
3 For if we put bits into the mouths of horses that they may obey us, and we turn about their whole body.
4 Behold also ships, whereas they are great, and are driven by strong winds, yet are they turned about with a small helm, whithersoever the force of the governor willeth.
5 Even so the tongue is a little member, and boasteth great things. Behold how small a fire kindleth a great wood.
6 And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and setteth on fire the wheel of our nativity, being set on fire by hell.
7 For every kind of beasts, and of birds, and of serpents, and of the rest, is tamed; and hath been tamed by mankind:
8 But the tongue no man can tame: a restless evil, full of deadly poison.
9 By it we bless God and the Father; and by it we curse men, who are made after the likeness of God.
10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.
11 Doth a fountain send forth through the same passage sweet and bitter water?
12 Can the fig-tree, my brethren, bear grapes, or the vine, figs? So neither can the salt water yield sweet.
13 Who is a wise man, and endued with knowledge among you? Let him show, by a good conversation, his work in the meekness of wisdom.
14 But if you have bitter zeal, and there be contentions in your hearts: glory not, and be not liars against the truth.
15 For this is not wisdom, descending from above, but earthly, sensual, diabolical.
16 For where envying and contention is, there is insconstancy, and every evil work.
17 But the wisdom which is from above, first is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy, and good fruits without judging, without dissimulation.
18 And the fruit of justice is sown in peace, to them that make peace.

CHAP. IV.

The evils that flow from yielding to concupiscence, and being friends to the world. Admonitions against pride, distraction, &c.

FROM whence are wars and contentions among you? Come they not hence? from your concupiscences, which war in your members?

* Gen. vi. 4; Rev. iv. 5; Gal. iii. 6.

Gentiles had taught that faith alone was sufficient to salvation. But S. Paul neither excludes good works done by faith, when he commends faith, excluding only the works of the law of Moses, as insufficient to a true justification. See Rom. iii. 27. And S. James, by requiring good works, does not exclude faith, but only teaches that faith alone is not enough. This is what he clearly expresses here in the 22nd and in the 23d verse. Man, says he, is justified, and not by faith only. And (ver. 24) teach thou that faith did co-operate with Abraham's works, and by works faith was made perfect. In fine, we must take notice, that when S. James here brings the example of Abraham offering his son Isaac, to show that he was justified by works, his meaning is not that Abraham then began first to be justified, but that he then received an increase of his justice. He was justified at least from his first being called, and began then to believe and to do good works. It is true his faith was made perfect, and his justice increased, when he was willing to sacrifice his son. Wi.

V. 2. In comitum introstrum, sic τὸ ῥέομενον ῥέον. Synagogue is also taken for a meeting of kings, judges, &c. See Matt. xv. 17.
V. 4. Judicia cogitationum iniquarium; it is the same in the Greek, κακοσκέιπασα ἀσκέιπα: the same is, Judicia iniqua cogitationi.

CHAP. III. VER. 2. For in many things we all offend, fall into many, at least lesser failings. If any man offend not in word, the same is a perfect man. He that on all occasions can govern his tongue, has attained to a great degree of perfection. Wi.

V. 6. The tongue is indeed a little member, yet doth great things: it causeth great evils and mischiefs, when it is not carefully governed; as a little fire, it kindleth and consumeth a great wood. It is a world of iniquity, the cause of infinite evils, dissensions, quarrels, seditions, wars, &c. Wi.
V. 7. It is caused, &c. The wildest beasts may be tamed, lions and tigers, and the rest; and so managed as to do no harm. Wi.
V. 8. But the tongue no man can tame, without the special assistance of 2636.

V. 2. Offensium, κατατρίβομεν, we stumble, rather than fall.
V. 5. Et magna exaltat, μεγαλεσθήτω; which is not only magnified below, glorious, but also magnified above.
V. 7. Et cætorum, by which the ancient interpreter had read τὰ ἄλλα κατατρίβομεν, though in the present Greek copies we read τοι ἄλλοι, et Marinorium.
V. 8. Iniquitatem malum; so in divers Greek MSS. κατατρίβων, though in others, κατατρίβομεν, quod concordi non posset.
2 You covet, and have not; you kill, and envy, and cannot obtain; you contend and war, and you have not, because you ask not.

3 You ask, and receive not: because you ask amiss; that you may consume it on your concupiscences.

4 Adulterers, know you not that the friendship of this world is the enemy of God? Whosoever, therefore, will be a friend of this world, becomest an enemy of God.

5 Or do you think that the Scripture saith in vain: To envy doth the spirit covet, which dwelleth in you?

6 But he giveth greater grace. Wherefore he saith: God resisteth the proud, and giveth grace to the humble.

7 Be subject, therefore, to God, but resist the devil, and he will fly from you.

8 Approach to God, and he will approach to you. Cleanse your hands, ye sinners: and purify your hearts, ye double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy into sorrow.

10 Be humble in the sight of the Lord, and he will exalt you.

11 Detract not one another, brethren. He that detracteth his brother, or he that judgeth his brother, detracteth the law, and judgeth the law. But if thou judgest the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, and judge, who is able to destroy and to deliver.

13 But who art thou, who judgest thy neighbour? Behold now, you say: To-day or to-morrow we will go into such a city, and there we will spend a year, and will traffick, and make gain:

14 Whereas, you know not what shall be on the morrow.

15 For what is your life? It is a vapour which appeareth for a little while, and afterwards vanishes away. For that you should say: If the Lord will; and, if we shall live, we will do this or that.

16 But now you glory in your arrogancies. All such glorying is wicked.

17 To him, therefore, who knoweth to do good, and doth it not, to him it is sin.

CHAP. V.

A race to the rich that oppress the poor. Ecclesiastes to patience, and avoid swearing. Of the anointing the sick, confession of sins, and prayers in prayer.

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

2 Your riches are corrupt and your garments are moth-eaten.

3 Your gold and silver is rusted: and the rust of them shall be for a testimony against you, and shall eat your flesh as fire. You have stored up to yourselves wrath against the last days.

4 Behold the hire of the labourers, who have reaped your fields, of which you have defrauded them, crieth out: and the cry of them hath entered into the ears of the Lord of sabaoth.

5 You have feasted upon earth, and in luxuries you have nourished your hearts in the day of salvation.

6 You have condemned and put to death the just one, and he resisteth you not.

7 Be patient, therefore, brethren, until the coming of the Lord. Behold the husbandman waiteth for the pre-
vicious fruit of the earth, patiently bearing till he receive the early and the latter rain.

8 Be you, therefore, also patient, and strengthen your hearts: for the coming of the Lord draweth near.

9 Grudge not, brethren, one against another, that you may not be judged. Behold, the judge standeth before the door.

10 Take, my brethren, for an example of suffering evil, of labour and patience, the prophets, who spoke in the name of the Lord.

11 Behold we account them blessed, who have suffered. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and compassionate.

12 But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath.


14 Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil, in the name of the Lord:

15 And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him.

16 Confess, therefore, your sins one to another; and pray for one another, that you may be saved: for the continual prayer of a just man availeth much.

17 Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth, and it rained not for three years and six months.

18 And he prayed again: and the heaven gave rain, and the earth yielded her fruit.

19 My brethren, if any of you err from the truth, and any one convert him:

20 He must know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins.
The First Epistle of S. Peter, the Apostle.

This Epistle of S. Peter, though brief, contains much doctrine concerning faith, hope, and charity, with divers instructions to all persons of what state or condition soever. The apostle commands submission to rulers and superiors, and exhortation to all the practice of a virtuous life, in imitation of Christ. This Epistle is written with such apostolic dignity, as to manifest the supreme authority with which it is written, the prince of the apostles, had been invested by his Lord and Master Jesus Christ. He wrote it at Rome, which figuratively he calls Babylon, about fifteen years after our Lord's ascension. Ch. 2 Peter on every occasion testifies a more than usual zeal for his Master, and hence our Lord showed him a very particular and very markt attention. He would have Peter present at his transfiguration (Luke ix. 29), and at another time declared that he was a rock, upon which he would build his Church, against which the gates of hell should never prevail (Matt. xviii. 18). Although S. Peter had the misfortune or weakness to deny Jesus Christ in his passion, our Lord, after his resurrection, gave him fresh proofs of his regard. Matt. xvi. 7. He continued him in his primacy over all, and appointed him to the most explicit manner visible head of his Church, when thence arising Peter. "Lovest thou me more than these?" and S. Peter as often unceasing, Christ said to him. "Feed my lambs, feed my sheep." John xxii. 15. This Epistle was always received in the Church as canonical, and as written by S. Peter, prince of the apostles. Many think it was written before the year 49; but this is not certain. Others judge not till after the year 60, and some not till a short time before he wrote his Second Epistle. See Tillot. t. 1, Art. 31, on S. Pet.; Art. 81, and tom. 2 on S. Mark, p. 60. The main design is to confirm the new converts in the faith of Christ, with divers instructions to a virtuous life. W. 

... which he proves from those words in S. James, "Is any man sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick man, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." 1 John iv. 3, 4.

... which this custom was then continued in the East, in the Greek Church, and that it was believed a sacrament, of which the priests only were the ministers. Innocent I, in his answers to Deciusius, bishop of Euseginum, in Italy, at the beginning of the fifth age, an. 416, calls this anointing and praying over the sick, set down in S. James's Epistle, a sacrament in the same sense as other sacraments in the new law. See Labbe's Conciles, tom. 2, p. 148. Dr. Fulck affirms boldly that this anointing was never to this day received in the Latin Church, and that it is absolutely forbidden by the protestants, who have other means of anointing and praying, and only hold that it is the work of God, not of the Church. He might have found great reason to doubt of his bold assertion, since neither Photius, in the ninth age, nor Michael Cerularius, in the eleventh, ever objected this difference between their Greek and the Latin Church. When they reckoned up even the most minute differences either in doctrine or discipline, so as to find fault with the Latins for their particular regulations. He might have found it by what happened at the time of the Council of Lyons, in the thirteenth age, when the Pope, in his letter to the emperor of Constantinople, wrote that the Latin Church, and all in communion with him, acknowledged seven sacraments, which the Greeks never acknowledged. He might have observed the same difference between the Greeks and Armenians, who, when the Latins had sent copies of their faith and discipline to the Patriarch of Constantinople, with a synod of the Greeks, condemned their articles, and, among other points, declared that they held "in the orthodox Catholic Church seven divine sacraments," the same as in the Latin Church, baptism... and the holy oil. Had Dr. Fulck lived a little longer, he must have been more and more ashamed to find other Greek synods condemning him and all the said reformers. For when Cyrilus Lucaris, archbishop of Ephesus, and bishop of Constantinople, in his letter to the French Calvinists, began to favour and support the doctrine of the Calvinists, the Greeks in several synods under their patriarchs, (an. 1380, 1645, 1671, and 1673,) condemned Cyril and the new doctrine of the said reformers, and expressly declared that they held seven sacraments. See M. Arnauld, tom. 3. Purp. Franc. de la Foy; and the Discourses of M. Le Brun, tom. 3, p. 54, and 57, Dissert. 13. When he sees that all the churches of the East, and all the Christian churches of the world, though separate, yet all hold the same doctrine upon the same subject, he will agree with the Church of Rome, as to the sacrifice of the Mass, as to the real presence of Christ in the Eucharist, and as to the seven sacraments. W.
declared to you by those who have preached the gospel to you, the Holy Ghost being sent down from heaven, on whom the angels desire to look. 13 Wherefore having the loins of your mind girded, being sober, hope perfectly for that grace which is offered you at the revelation of Jesus Christ: 14 As children of obedience, not conformed to the former desires of your ignorance: 15 But according to him who is holy, who hath called you: be you also holy in all conversation: 16 For it is written: * You shall be holy, because I am holy. 17 And if you invoke the Father, him who without respect of persons, judgeth according to every one's work, converse in fear during the time of your sojourning here: 18 Knowing that you were not redeemed with corruptible gold or silver from your vain conversation of the tradition of your fathers: 19 * But with the precious blood of Christ, as of lamb unspotted and undefiled: 20 Foreknown indeed before the foundation of the world, but manifested in the last times for you, 21 Who through him are faithful in God, who raised him from the dead, and gave him glory, that your faith and hope might be in God: 22 Purifying your souls in the obedience of charity, with a brotherly love, from a sincere heart love one another earnestly: 23 Being born again not of corruptible seed, but incorruptible by the word of God, who liveth and continueth for ever. 24 * For all flesh is as grass: and all the glory thereof as the flower of the grass: the grass is withered, and the flower thereof is fallen away. 25 But the word of the Lord endureth for ever: and this is the word which hath been preached unto you.  

CHAP. II.

We are to lay aside all guile, and go to Christ, the living stone: and as being now his people, walk worthily of him, with submission to superiors, and patience under sufferings.

V. 1. Electa, i.e.electa. It is certain this word does not only signify those who are predestined to eternal glory, but those who are chosen or called to believe: as John vi., Christ says, that he had elected or chosen his twelve apostles, and yet one of them (Judas) was a devil. The Jews were called the elect people of God, as now are all Christians; nor can we think that all to whom S. Peter wrote, were predestined to glory. Ibid. Advers dispensationes; i. e. dispensas in Ponto, c. 2. v. 12. In quem designavit angelus praeceptor. The Greek MSS. and copies at present have εν τον, in qua, which is commonly expanded to agree with the mysteries revealed to the prophets, and which the angels rejoiced and were desirous to be fulfilled by the coming of Christ. It seems as if the ancient interpreter had read εν τον, agreeing with χριστιανον, spiritum; or perhaps εν φθοριν, to agree with χριστιανος, understood. These changes of a letter might easily happen. It appears that not only divers Latin interpreters, but also some of the Greek Fathers brought these words to show the Divinity of the Holy Ghost, as S. Athanas. Epist. i, ad Serap., p. 663, edit. Itinn.  

CHAP. II. VER. 1. Wherefore, laying aside all malice. S. Peter having put them in mind of the great benefit of Christ's coming to redeem us from sin, exhorts them to avoid sin, to lead a life worthy of their vocation, to follow Christ's doctrine, and imitate his example. 

2 Peter 3:6-21

CHAPTER I.

Peter, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect, 2 According to the foreknowledge of God, unto the sanctification of the Spirit, unto the obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace be multiplied. 3 * Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, through the resurrection of Jesus Christ from the dead, 4 Unto an inheritance incorruptible, and undefiled, and that fadeth not, reserved in heaven for you, 5 Who by the power of God are kept by faith unto salvation, ready to be revealed in the last time. 6 In which you shall greatly rejoice, now if need be for a little time, to be made sorrowful in divers temptations: 7 That the trial of your faith, much more precious than gold, (which is tried by fire,) may be found unto praise, and glory, and honour, at the appearing of Jesus Christ: 8 Whom having not seen you love: in whom also now, though you see him not, you believe: and believing, shall rejoice with an unspeakable and glorified joy: 9 Receiving the end of your faith, even the salvation of your souls. 10 Concerning which salvation the prophets inquired, and diligently searched, who prophesied of the grace to come in you: 11 Searching into what time, or manner of time, the Spirit of Christ should signify in them: foretelling those sufferings that are in Christ, and the glories that should follow: 12 To whom it was revealed, that not to themselves, but to you they ministered those things, which are now 2 Cor. 1. ; Eph. 3. ; Acts xvi. 3, and xx. 7. ; 2 Pet. 1. ; Rom. 11. ; Gal. 6. ; 2 Pet. 3. VER. 1. Peter, an apostle of Jesus Christ, to the strangers dispersed. Lit. of the dispersion; i. e. to the Jews or Gentiles now converted, who lived dispersed in those countries, chosen or elected according to the foreknowledge and eternal decree of God unto the sanctification of the Spirit. WI. VER. 2. Unto the obedience and sprinkling of the blood of Jesus Christ; i. e. to be saved by the merits of his death and passion. WI. — All the three Divine Persons conspire in the salvation of the elect. The Father as principal of their election, by his eternal preceiscence; the Son as victim for their sins, and the source of all merit; the Holy Ghost as the spirit of adoption and love, animating and sanctifying them, and leading them to glory. VER. 7. At the appearing of Jesus Christ. Lit. in the revolution; i. e. when he shall be revealed, manifested, and appear at the day of judgment. WI. VER. 12. The Holy Ghost being sent down from heaven, on whom the angels desire to look. This place is differently expounded. Some refer these words, on whom the angels desire to look, to Jesus Christ, who was named in the foregoing verse; some to the Holy Ghost, who, being one God with the Father and the Son, the angels being happy in seeing and loving him. See Estus and the Greek text. VER. 18. From your vain conversation of the tradition of your fathers, S. Peter teaches what S. Paul repeats in many places, that it was in vain for them to hope to be saved by the ceremonies and precepts of the former law, to which their fathers had added many unnecessary and groundless traditions. They could only hope for salvation by believing in Christ, by the price of whose precious blood they were redeemed from their sins, as they had heard by the word of the gospel preached to them. WI.
WHEREFORE, laying aside all malice, and all guile, and dissimulations, and envies, and all de-
tractions,
2 As new-born infants, desire the rational milk without guile: that thereby you may grow unto salvation:
3 If yet you have tasted that the Lord is sweet.
4 To whom approaching the living stone, rejected in
nsead by men, but chosen and honoured of God:
5 Be you also as living stones built up, a spiritual
house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore it is contained in the Scripture: Behold I say in Sion a chief corner-stone, elect, precious: And he that shall believe in him, shall not be confounded.
7 To you, therefore, that believe honour: but to them that believe not, the stone which the builders rejected, the same is made the head of the corner:
8 And a stone of stumbling, and a rock of scandal to them, who stumble at the word, neither do believe whereunto also they are visitation.

9 But you are a chosen generation, a royal priesthood, a holy nation, a purchased people, that you may declare his virtues, who hath called you out of darkness into his admirable light.
10 Who in time past were not a people: but are now the people of God: who had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul,
12 Having your conversation good among the Gen-

* Rom. viii. 4; Gal. v. 20; Col. iii. 7; Heb. x. 11—18; Isa. xxviii. 16; Rom. ix. 33—35; Psal. cxvii. 22; Isa. viii. 14; Matt. xxv. 42; Acts iv. 11—12; Acts iv. 24; Rom. ix. 25.

VAR. 2. Desire the rational milk without guile, or deceits. Without guile, in construction, does not agree with new-born children, but with milk, as appears by the text. The sense is, follow the pure doctrine of the gospel, without mixture of errors.

VAR. 8. Whosoever has a religion for Christ Jesus, has also for his word; and such as have a religion for neither, are truly deplorable. Let us pray them that God would give us with his word, and with the holy Eucharist, that contains his body and blood, his soul and his Divinity, that we may thereby grow up to salvation.

VAR. 9. You also, a holy priesthood; and as he saith again, (ver. 9,) a royal priesthood. Because they had ministers of God, who were truly and properly priests, of whom Christ is the chief. And it is called a royal priesthood, as Christians may be called metaphorically kings, by governing their passions, or because they are invited to reign with Christ in his kingdom, to sit on his throne; so Apoc. iii. 1, 21, &c.

VAR. 9. You are, a purchased people, whom Christ purchased, bought and redeemed with the price of his precious blood."That you may declare his virtues, I. e. religion, or religion, which he has called you out of darkness into his admirable light.

VAR. 9. You are, a purchased people, whom Christ purchased, bought and redeemed with the price of his precious blood. That you may declare his virtues, I. e. religion, or religion, which he has called you out of darkness into his admirable light.


* Rom. viii. 11; Gal. v. 15; Rom. viii. 11; Rom. viii. 10—12; Eph. vi. 5; Col. iii. 22; Tit. i. 9; Isa. iii. 9—10; Isa. iii. 8.

VAR. 16. As free; to wit, from the slavery of sin, but take care not to make this Christian freedom and liberty a cloak of malice, as they do, who pretend that this makes subjects free from obedience to temporal princes and magistrates; or servants free from the obedience due to their masters, even when they are forsworn, ill-humoured, or cross to them.

VAR. 19. Take notice, that this is thankworthily, an effect of God’s grace, a thing acceptable to God, when you suffer injuries patiently; whereas it is no glory, nothing that deserves commendation or a reward, either before God or man, to suffer for doing ill, as a malicious, who deserves punishments.

VAR. 24. Who his own self bore our sins in his body upon the tree: that we being dead to sins, should live to justice: 1. by whose stripes you were healed.

* Var. 2. Rationalis sine dolore: tum λογικὸς ἄνελξος γίνεται: both the adjectives agree with milk.

* Var. 5. ἔτοιμως ἅγιον πάντες. See S. Amb. in Psal. cxvii., S. Aug. 1. de Liber. c. 6, &c.

VAR. 6. In quo est positum suavitatis: in, in quod, ἥρωσκος, which cannot agree with λογικός, or άνελξος, but seems to agree with the whole sentence, which is to be understood of God’s permission and punishment for their obedience.

VAR. 6. Virtutes ejus, τις διωχθησυ, not διωχθησυ, and so should not be translated powers, as by Mr. N.

VII. 13. Omni humano creature, eris, which the Protestants here translate to every creature; but they translate it, creature, Mark xvii. 16; Col. i. 16.

VAR. 23. Cum malicicori, non malevolent, λαρδόφρονος, convis al aptitus; improperly translated, cursed, by Mr. N.

VAR. 13. To every human creature, to every one whom the order of Providence has placed over you, whether he be emperor or kings, who have the supreme power in kingdoms, or to governors of provinces; obey your temporal princes, though heathens and idolaters, (as the Roman emperors were at that time enemies to the Christian religion,) in all that is not sinful and against the law of God; for this is the will of God, and all power is from God. See Rom. xiii. Witt.

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chap. iii.

i. of s.

peter.

25 for you were as sheep going astray: but you are now converted to the pastor and bishop of your souls.

chap. iii.

honour wives as to their husbands: what ornaments they are to seek, exhortation to divers virtues.

in like manner also, let wives be subject to their husbands: that if any believe not the word, they may be gained without the word, by the conversation of the wives,

2 considering your chaste conversation with fear,

3 whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel:

4 but the hidden man of the heart, in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of god:

5 for after this manner heretofore also the holy women, hoping in god, adorned themselves, being subject to their own husbands.

6 as sarah obeyed abraham, calling him lord: whose daughters you are, doing well, and not fearing any trouble.

7 ye husbands, likewise dwelling with them according to knowledge, giving honour to the woman, as to the weaker vessel, and as to the coheirs of the grace of life: that your prayers be not hindered.

8 and finally be ye all of one mind, having compassion one of another, loving brotherhood, merciful, modest, humble:

9 not rendering evil for evil, nor railing for railing; but on the contrary, blessing, for unto this are ye called, that by inheritance you may possess a blessing.

10 for he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11 let him decline from evil, and do good: let him seek peace, and pursue it:

12 because the eyes of the lord are upon the just, and his ears unto their prayers: but the countenance of the lord against them that do evil things.

13 and who is he that can hurt you, if you be zealous of good?

14 but if also you suffer any thing for justice sake blessed are ye. and be not afraid of their terror, and be not troubled,

15 but sanctify the lord christ in your hearts, being always ready to satisfy every one that asketh you a reason of that hope which is in you.

16 but with meekness and fear, having a good conscience: that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in christ.

17 for it is better doing well (if such be the will of god) to suffer, than doing ill.

18 because christ also died once for our sins, the just for the unjust, that he might offer us to god, being put to death indeed in the flesh, but brought to life by the spirit.

19 in which also he came, and preached to those spirits who were in prison:

20 who in time past had been incredulous, when they waited for the patience of god, in the days of noe, when the ark was a building: in which a few, that is, eight souls, were saved by water.

21 whereunto baptism being of the like form, now saveth you also: not the putting away of the filth of the flesh, but the examination of a good conscience towards god, by the resurrection of jesus christ.

22 who is on the right hand of god, swallowing up death, that we might become heirs of life everlasting: he who opened as it were heaven’s gates. among these were many who had been formerly at first incredulous in the time of noe, who would not take warning from seeing prepared and building the ark, but it may be reasonably supposed that many of them repented of their sins when they saw the danger approaching and before they perished by the waters of the deluge, so that they died at least not guilty of eternal damnation; because, though they were sinners, yet they worshipped the true god, for we do not find any proofs of idolatry before the deluge.

1 peter iii. 1-19.

1 pet. iii. 1-19.
I. OF S. PETER.

CHAP. IV.

CHAP. V.

God: if any man minster, let it be as from the power which God administreth: that in all things God may be honored through Jesus Christ: to whom is glory, and dominion, for ever and ever. Amen.

12 Most dearest, think not strange the burning heat which is to try you, as if some new thing happened to you:

13 But rejoice, being partakers of the sufferings of Christ, that when his glory shall be revealed, you may also be glad with exceeding joy.

14 If you be reproached for the name of Christ, you shall be happy: for that which is of the honour, glory, and power of God, and that which is his spirit, resteth upon you.

15 But let none of you suffer as a murderer, or a thief, or a railler, or as coveting the goods of others.

16 But if as a Christian, let him not be ashamed: but let him glorify God in that name.

17 For the time is that judgment should begin at the house of God. And if first at us: what shall be the end of those who believe not the gospel of God?

18 And if the just shall scarcely be saved, where shall the wicked and the sinner appear?

Therefore also they, who suffer according to the will of God, let them commend their souls in good deeds to the faithful Creator.

THE ancients, therefore, that are among you, I beseech, who am myself also an ancient, and a witness of the sufferings of Christ: as also a partaker of that glory which is to be revealed in time to come.

2 Feed the flock of God which is among you, taking curiously pining into the affairs of others, which Protestants translate a ἀναλημματίζοντας.

VER. 17. The time is that judgment should begin at the house of God. By judgment, I mean, to be here understood afflictions, persecutions, and trials in this world; and the same is, that the time of this life is a time of suffering. Wis. 18. Sorrowfully. That is, not without much labour and difficulty. Ch. 3. 8. To quo administrat, ἐνεργείαν, from ἐνεργεῖν, perform. The same word is used ver. 12, nolite perseverant in servitute, μὴ ἐνέργειαν ἐν ἴπποις, in stude, meaning the heat of persecutions.

VER. 15. Maleficia, auctorem, malactor.

I. 6. Allodium appetitor, ἀλλονομοεικός, almoner inspector.

CHAP. IV. VER. 6. For the time past is sufficient, &c. As if he said, you who were Gentiles, have lived too long in vice before your conversion; so that they who are not yet converted, admirers at the change they see in you, make a jest of you; talk against you for your not running on with them in the same wicked and shameful disorders: but they shall render an exact account of all to do just. Judge of the living and the dead. Wi.

VER. 8. Charity covereth a multitude of sins. It is a great means to please or them; or it may signify, that a charitable mind excuses many sins in others.

VER. 12. Think not strange, &c. Be not surprised, nor discouraged, that a not and sharp persecution is come upon you at this time, as if it were a new and an extraordinary thing. It is what you must expect, and be ready to receive with patience, and even with joy, when you suffer as Christ did before you, and for his sake: this is the way to an eternal happiness in heaven.

VER. 15. Or a railler. The Greek here signifies one that does evil, or a malicious one: As or covering the goods of others. The Greek rather signifies one who

CHAP. V. VER. 1. The ancients, therefore, that are among you, I beseech, who am myself also an ancient, &c. According to the letter, the seniors, i. a fellow senior; or, the elders, i. a fellow elder. Mr. Nayre, and also the French translators, commonly put, the priest, 1, your fellow priest. Or even it might be, the bishop, 1, your fellow bishop. The Latin word senior, and the Greek word presbyteros, Which have here in the text, if we should follow their derivation only, signify elderly men, or men advanced in years; but since by a received use, they signify and refer to us offices and dignities, either ecclesiastical or civil, unless belonging to this Church or state, which in other languages are now generally known by other words; we may however be permitted to use, even in translating the Holy Scriptures, those words and names by which we are now represented to us offices and dignities. It cannot be doubted but the Greek and Latin words which we find in this verse, were applied, after the establishment of the new law of Christ, to signify such ministers of God and the Church which are now called priests and bishops: and it is for this reason that I judged it better to put the word priest, and fellow priest, meaning priests of the higher order, commonly known by the name of bishops, than to use the words, seniors, elders, or presbyters. And a witness of the sufferings of Christ. S. Peter being called and made the first of the apostles soon after Christ began to preach, he was witness of what Christ suffered, both during the time of his preaching and of his passion. Geryn. Some think that S. Peter only means that he was present at his transfiguration, where was shown some resemblance of the glory of which it is to come in heaven. Others think that expresseth the firm hope he had of enjoying the glory of heaven.
care thereof not by constraint, but willingly, according to God: neither for the sake of filthy lucre, but voluntarily:
3 Neither as domineering over the clergy, but being
made a pattern of the flock from the heart.
4 And when the Prince of pastors shall appear, you
shall receive a never-fading crown of glory.
5 In like manner, ye young men, be subject to the
ancients. *And do ye all insinuate humility one to another,
for God resisteth the proud, and giveth grace to the
noble.
6 *Be you humble, therefore, under the mighty hand
of God, that he may exalt you in the time of visitation:
7 *Cast all your solicitude upon him, for he hath care
of you.
8 Be sober, and watch: because your adversary, the
devil, as a roaring lion, goeth about, seeking whom he
may devour:


2 Second Epistle of S. Peter.

9 Whom resist ye, strong in faith; knowing that the
same affliction befalleth your brethren who are in the
world.
10 But the God of all grace, who hath called us unto
his eternal glory, in Christ Jesus, when you have suffered
a little, will himself perfect, and confirm, and establish
you.
11 To him be glory and dominion for ever and ever.
Amen.

12 By Silvanus, a faithful brother unto you, as I think,
I have written briefly: beseeching and testifying, that
this is the true grace of God, wherein you stand.
13 The church, which is in Babylon, elected together,
saluteth you: and so doth my son, Mark.
14 Salute one another with a holy kiss. Grace unto
you all, who are in Christ Jesus. Amen.

1 John xv. 5, he puts presbyteros, and yet in the same chap.
(vers. 4, 6, 22, and 23) he puts presbyteros. Acts xx. 17, for presbyteros he puts majorum natos: and these
same persons, by the 22nd verse, are called episkopi, επισκόπους. In the Epistle to Timothy and Titus, as also in those of Ss. James, Peter, and John, for the same word we see sometimes πρεσβύτερος, sometimes πρεσβυτερος. A late Greek translation from the Latin, (an. 1718, by C. N.), for seniores and presbyteri sometimes puts elders, sometimes priests, whether it be seniores or presbyteri in the Latin; and when mention is made of the ministers of the gospel, (as Acts xv. 4,) for seniores he translates elders, and yet in the same chapter (vers. 6, 29, and 33) for the same word he puts priests, &c. The translators of the Rhein. Testament were more exact, for generally speaking of seniores they put the ancients, when mention was made of those who were πρεσβυτερος among the Jews; when seniores were applied to the ministers of the gospel, they put seniores; and for presbyteri, they translate priests. Yet they have gone from this in one or two places; for Acts xii. 30, where we read "si sunt presbiteri," they put to the ancients; and also, Acts xiv. 4, for senioribus we again find ancients. For my part I judged it best, for distinction sake, to put elders in the Gospels for seniores, or πρεσβύτερος of the Jews. I had put in the Acts of the Apostles seniores where I found seniores, speaking of the ministers of the new law; and where I have found the Latin, I have translated priests; and Acts xx. 17, I have translated the seniores. I have also been in doubt here in this place of S. Peter, and also in the 2nd and 3rd of S. John, whether to put seniores or priests: I have put ancient priests, not doubting but that S. Peter and S. John speak of themselves as priests of the first order, or as they were bishops.

V. 2. In cleris, τῶν ἑλπίδων. Though I have followed the Rhein. Testament, and translated over the clergy, I believe ελπίδων, in the plural number, is more used for clerics, or for men, but rather for clergymen and parts of Christ's flock, it signifies that every bishop or priest should not domineer over those under him, whether inferior ministers or lay persons.

THE SECOND EPISTLE OF S. PETER.

THE APOSTLE

This Epistle, though not at first received as canonical, was acknowledged as such about the end of the fourth age. See Euseb. i. 3, Hist. c. 3; S. Jer. de Vir. Illus. Tilm. art. 33. The design, as it appears, chap. i. 18, and chap. ii. 1, was to give them admonitions and instructions against teachers of false doctrine, particularly against the Novatians. It seems to have been written a little before his martyrdom, about the year 66. W. — In this Epistle S. Peter says, (chap. iii.) "Behold this is the second epistle I write unto you." And before, (chap. i. 14,) "Being assured that the putting off of this my tabernacle is at hand." This shows that it was

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written a very short time before his martyrdom, which was about thirty-five years after our Lord’s ascension. In this Epistle he admonishes the faithful to be mindful of the great gifts they received from God, and to join all other virtues with their faith. He warns them against false teachers, by describing their practices and foretelling their punishments. He describes the dissolution of this world by fire, and the day of judgment. Ch. — If some are still found to object, that the present Epistle was not written by S. Peter on account of the marked difference of the style, S. Jerome removes this objection thus: S. Peter employed different interpreters, sometimes Diocletian, and sometimes S. Mark; hence the difference of the style, from the diversity of his scribes. S. Mark was with him when he penned the first, but was not with him when he dictated the present.

CHAPTER I.

He exhorteth them to join all other virtues with their faith: to secure their salvation.

S I M O N Peter, a servant and an apostle of Jesus Christ, to them which have obtained equal faith with us, in the justice of our God and Saviour Jesus Christ.

2 Grace to you and peace be fulfilled in the knowledge of God, and of Christ Jesus, our Lord.

3 According as all things of his divine power, which appertain to life and piety, are given to us, through the knowledge of him who hath called us by his own proper glory and virtue.

4 By whom he hath given us very great and precious promises: that by these you may be made partakers of the divine nature: flying from the corruption of that crucification which is in the world.

5 And you, giving all diligence, join with your faith, virtue, and with virtue, knowledge.

6 And with knowledge, abstinence, and with abstinence, patience, and with patience, piety;

7 And with piety, brotherly love, and with brotherly love, charity.

8 For if these things be with you, and abound, they will make you to be neither empty, nor unfruitful in the knowledge of our Lord Jesus Christ.

9 For he that hath not these things with him, is blind, and groping, forgetting his being purged from his old sins.

10 Wherefore, brethren, labour the more, that by good works you may make sure your vocation and election: for doing these things, you shall not sin at any time.

11 For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 For which cause I will begin to admonish you always of these things: though indeed you know them, and are confirmed in the present truth.

13 But I think it just as long as I am in this tabernacle, to stir you up by admonition:

14 Being assured that the putting off of this my tabernacle is at hand, even according as our Lord Jesus Christ hath signified to me.

15 And I will endeavour, that you frequently have after my decease, whereby you may keep a memory of these things.

16 For we have not by following artificial fables, made known to you the power, and presence of our Lord Jesus Christ; but we were eye-witnesses of his greatness.

17 For he received from God the Father honour and glory; this voice coming down to him from the excellent glory: This is my beloved Son, in whom I am well pleased; hear ye him.

18 And this voice we heard brought from heaven, when we were with him in the holy mount.

19 And we have the word of prophecy more firm: to which you do well to attend, as to a light shining in a dark place until the day dawn, and the morning star rise in your hearts:

20 Understanding this first, that no prophecy of the Scripture is by private interpretation.

21 For prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost.

CHAP. II.

He warns them against false teachers, and foretells their punishment.

B U T there were also false prophets among the people, even as there shall be lying teachers among you, who shall bring in sects of perdition, and deny the Lord that bought them, bringing upon themselves swift destruction.

* John xxi. 19.—1 Cor. i. 17.

* Matt. xvii. 5-8; 1 Tim. iii. 16.
things which they know not, shall perish in their corruption.

13 Receiving the reward of injustice, counting pleasure the delights of a day; stains and blemishes, flowing in delicacies, rioting in their feasts with you,

14 Having eyes full of adultery, and of never ceasing sin: alluring unstable souls, having their heart exercised with covetousness, sons of malediction:

15 Forsaking the right way, they have gone astray having followed the way of Balaam, of Bosor, who loved the wages of iniquity:

16 But had a check of his madness: a dumb beast, subject to the yoke, speaking with man's voice, forbade the folly of the prophet.

17 These are fountains without water, and clouds tossed with whirlwinds, to whom the mist of darkness is reserved.

18 For, speaking swelling words of vanity, they allure in desires of the flesh of riotousness, those who had escaped a little from them who converse in error:

19 Promising them liberty, when they themselves are slaves of corruption: for by whom a man is overcome, of the same also he is the slave.

20 For if having fled from the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, being again entangled in them, they are overcome: their latter state is become unto them worse than the former.

21 For it had been better for them not to have known the way of justice, than after they have known it, to turn back from that holy commandment which was delivered to them.

22 For, that of the true proverb hath happened to them: The dog is returned to his own vomit, and the sow that was washed, to her wallowing in the mire.

{John viii. 34; Rom. vi. 16, and 20—Heb. vi. 4—Matt. xii. 40—Prov. xvii. 11.}

{V. 13. Counting the pleasures of a day. Such is their impurity and their folly, that they have no regard to all the punishments they make themselves liable to, if they can but pass their days in this short, or, rather, in this daily, in shameful pleasures and delights. They may be called the stains and blemishes, the shame and disgrace of mankind, on account of the abominations they practice in their rioting and banqueting. See what S. Epiphanius relates of Gnosticus. Vit. cxxi. 25. That is, the short delights of this world, in which they place all their happiness. Ch.}

{V. 15. In this they are like Balaam, of Bosor (a town of the Malaitines), who coveting the reward promised him, (Judg. xi. 19), was willing, if God had permitted him, to have cursed the people of Israel: but God put a check to his mad design, by making the ass which he rode upon speak with a human voice. W.}

{V. 20. For if having fled, and been happily freed from the pollutions, the abominations, and corruptions of a wicked world, be upon your guard, and take great care not to be entangled again in these dangerous snares and nets, lest your latter condition (as Christ said, Matt. xii. 46) be worse than the former, lest you be like a dog that returns to his vomit, or like a sow that was washed and wallows again in the mire.}

* St. Peter.

1. And many shall follow their luxuries, by whom the way of truth shall be blaspheemed:

2. And through covetousness with feigned words they shall make merchandise of you: whose judgment now of a long time ceaseth not, and their destruction slumbereth not.

3. For if God spared not the angels that sinned, but having cast them down into the place of torments, delivered them into the chains of hell to be tormented, to be reserved unto judgment.

4. And spared not the original world, but preserved Noe, the eighth person, a preacher of justice, bringing in the deluge upon the world of the impious.

5. And reding the cities c. of the Sodomites, and of the Gomorrhites into ashes, condemned them to destruction; making them an example to those that should after act wickedly:

6. And delivered Lot, a just man, oppressed by the injustice and lewd conversation of the wicked:

7. And for in sight and hearing he was just: dwelling among them, from day to day vexed the just soul with their impious deeds.

8. The Lord knoweth how to deliver the godly out of temptation; but to reserve the unjust unto the day of judgment to be tormented:

9. And especially those who walk after the flesh in the lust of uncleanness, and despise governments, audacious, pleasing themselves, they fear not to bring in sects, blaspheming:

10. Whereas angels, though they are greater in strength and power, bear not an executable judgment against themselves.

11. But these men, as irrational beasts, naturally tending to the snare, and to destruction, blaspheeming those who made no distinction between true and false Christians. W.
CHAP. III.

Against scoffers, denying the second coming of Christ, he declares the sudden dissolution of this world; and exhorts to holy life.

BEHOLD this is the second epistle I write to you, my dearly beloved, in which I stir up by admonition your sincere mind: 2 That you may be mindful of those words which I told you from before the holy prophets, and of your apostles, of the precepts of the Lord and Saviour. 3 Knowing this first, that in the last days there shall come scoffers with deceit, walking according to their own lusts, 4 Saying: Where is his promise, or his coming? For, since the fathers slept, all things continue so from the beginning of the creation. 5 For this they are wilfully ignorant of, that the heavens were before, and the earth, out of water and through water, consisting by the word of God: 6 Whereby the world that then was, being overflowed with water, perished. 7 But the heavens which now are, and the earth, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of wicked men. 8 But be not ignorant, my beloved, of this one thing, that one day with the Lord is as a thousand years, and a thousand years as one day. 9 The Lord delayeth not his promise, as some imagine: but beareth patiently for your sake, not willing that any should perish, but that all should return to penance.

CHAP. III.

10 But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, and the elements shall be dissolved with heat, and the earth, and the works that are in it, shall be burnt up. 11 Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness, 12 Waiting for, and hastening unto the coming of the day of the Lord, by which the heavens being on fire shall be dissolved, and the elements shall melt with the burning heat of fire? 13 But we look for new heavens and a new earth as according to his promise, in which justice dwelleth. 14 Wherefore, dearly beloved, waiting for these things, be diligent, that you may be found before him unspotted and blameless in peace. 15 And account the long-seeing of our Lord, salvation: as also our most dear brother, Paul, according to the wisdom given to him, hath written to you. 16 As also in all his epistles, speaking in them of these things: in which are some things hard to be understood, which the unlearned and unstable wrest, as also the other Scriptures, to their own perdition. 17 You therefore, brethren, knowing these things before, beware; lest, being led away by the error of the unwise, you fall from your own stedfastness. 18 But increase in grace, and in the knowledge of our Lord and Saviour, Jesus Christ. To him be glory both now and unto the day of eternity. Amen.

Apoc. III. 3, and xvi. 15.—1 Isa. xlv. 17, and lxvi. 22.—Apoc. xxi. 1.—Rom. ii. 4.

CHAP. III.

VER. 3. Scoffers * with deceit, (such as make a jest of all revealed religion, scoffing according to their own lusts,) as if they would indulge themselves in every thing which their inclinations prompt them to, saying: Where is his promise, or his coming? They have no belief nor regard to what has been revealed concerning the coming of Christ to judge every one, to reward the good, and punish the wicked. Wl.

VER. 10. The heavens, &c. He puts the faithful in mind not to regard these profane scoffers, but to be convinced of the truths revealed, and that the world shall be destroyed a second time by fire. Reflect that the time of this life, and all the time that this world shall last, is nothing to eternity, which has no parts, no beginning, nor end; so that in the sight of God, who is eternal, a thousand years are no more to be regarded than one day, or one moment. The long time that hath lapsed, past, must not make you think that God is slack as to his promises, or that they shall not infallibly come to pass at the time and moment appointed by his Divine Providence. God's infinite mercy, and his love for mankind, bears patiently with the provocations of blind and unthinking sinners, not willing that any of them should perish, but that they should return to him by a sincere repentance and true penance, and be saved. But watch always, according to the repeated admonition of our blessed Redeemer. Mark xiii. 37, &c. For both the day of your death, and the day of the Lord to judge the world, will come like a thief, &c. Wl.

VER. 11. Seeing then that all these things are to be dissolved, that the world, and all things in the world, shall pass in a short time, set not your affections upon them: let your life and conversation be holy. According to the Divine promise, look for new heavens, and a new earth, where justice is to dwell, whither sinners shall not enter, but the just only, in a new state of never-ending happiness. Wl.

VER. 15, 16. As also our most dear brother, Paul, ... hath written to you. He seems to mean in his Epistle to the Hebrews or converted Jews, (chap. x. 37,) where he says, ye a little while, ... and he that is to come, will come, and will not delay:—in which are some things hard to be understood, especially by unlearned, ignorant people, unstable, inconstant, not well grounded in faith, and which they wrest, as they do also the other Scriptures, by their private interpretations, to their own perdition. Wl.

VER. 16. Being forewarned, therefore, and knowing these things before, take heed not to be led away by the errors of such false and unstable teachers, what ever knowledge they boast of, as did the Gnostics. But make it your serious endeavour to increase in grace by God's assistance, in the true knowledge of our Lord God and Saviour, Jesus Christ, to whom, as being one God with his eternal Father and the Holy Ghost, be glory now, and for all eternity. Amen. Wl.

VER. 3. In deceptions illusorius; the true reading in the Greek is, as Dr. Wallis has restored it, τοιαύτῃ τιμωρίας, illusions illusorius. Wl.

VER. 16. Depravant, ορθοπέδων, detequent. It is a speech, says Mr. Legh, on ορθοπέδων, borrowed from torturers, when they put an innocent man on the rack, and make him speak what he never thought. They deal, says he, with the Scriptures as chemists sometimes deal with natural bodies, torturing them to extract out of them what God and nature never put in them.
CHAPTER I.

He declares what he has seen and heard of Christ, (who is the life eternal,) to the end that we may have fellowship with God, and all good through him: yet so if we confess our sins.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have diligently looked upon, and our hands have handled, concerning the word of life:

2 For the life was manifested: and we have seen, and do bear witness, and declare unto you the eternal life, which was with the Father, and hath appeared to us:

3 That which we have seen and have heard, we declare unto you, that you also may have fellowship with us, and our fellowship may be with the Father, and with his Son, Jesus Christ.

4 And these things we write to you, that you may rejoice, and your joy may be full.

5 And this is the declaration which we have heard from him, and declare unto you: *That God is light, and that in him there is no darkness.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth.

* John viii. 12.—1 John iii. 14 : 1 Pet i. 19 : 1 Pet iii. 15.

CHAPTER II.

7 But if we walk in the light, as he also is in the light, we have fellowship one another; * and the blood of Jesus Christ, his Son, cleanseth us from all sin.

8 If we say that we have no sin: we deceive ourselves, and the truth is not in us.

9 If we confess our sins: he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity.

10 If we say that we have not sinned: we make him a liar, and his word is not in us.

* 1 Kings iv. 46 : 2 Peter i. 16 : Prov. xx. 9 : Eccle. vii. 21.

CHAP. II. VER. 1. That you may not sin, or not lose the grace of God by any considerable sin. * But if any man sin, we have an advocate with the Father, Jesus Christ the Just:

2 And he is the propitiation for our sins: and not for ours only, but also for those of the whole world.

3 And in this we do know that we have known him, if we keep his commandments.

4 He that saith he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him.

* Titus iii. 11: 1 Pet. ii. 25: 1 John ii. 1: 5.

CHAP. II. VER. 3. We have known him, if we keep his commandments. He speaks at that practical knowledge by love and affection, which can only be proved by our keeping his commandments; and without which we cannot be said to know God, as we should do.

4 He that saith he knoweth him, * and loveth him, * knoweth also that man love God, whom God hath given us to keep his commandments; and these things are the testimonies of God the Father, and of Jesus Christ his Son: who is the true God, and eternal life.

5 The charity of God is truly perfect in him. Notwithstanding all the lesser failings, he retains the habit of charity and grace, by which he remains united...
heard that antichrist cometh: even now there are many antichrists: whereby we know that it is the last hour.

19 They went out from us, but they were not of us. For if they had been of us, they would have no doubt have continued with us: but that they might be made manifest, that they are not all of us.

20 But you have an unction from the Holy One, and you know all things.

21 I have not written to you as such to know not the truth, but as to such as know it: and that no lie is from the truth.

22 Who is a liar, but he who denieth that Jesus is the Christ? He is antichrist, who denieth the Father, and the Son.

23 Whosoever denieth the Son, neither hath he the Father. He that confesseth the Son, hath the Father also.

24 Let that which you have heard from the beginning, abide in you: If what you have heard from the beginning shall abide in you, you also shall abide in the Son, and in the Father.

25 And this is the promise which he hath promised us, eternal life.

26 These things have I written to you concerning them that seduce you.

27 And the unction, which you have received from him, let it abide in you: And you have no need that any one should teach you: but as his unction teacheth you concerning all things, it is true; and is not a lie. And as it hath taught you: abide in him.

28 And now, little children, abide in him: that when he shall appear, we may have confidence, and not be confounded by him at his coming.

29 If you know that he is just, know also that everyone who doeth justice is born of him.
BEHOLD what manner of charity the Father hath bestowed upon us, that we should be named, and should be the sons of God. Therefore the world hath not known us, because it hath not known him. 2Dear beloved, we are now the sons of God: and it hath not yet appeared what we shall be. We know, that when he shall appear, we shall be like to him: because we shall see him as he is. 3And every man that hath this hope in him, sanctifieth himself, as he also is holy. 4Whosoever committeth sin, committeth also iniquity:
and sin is iniquity. 5And you know that he appeared to take away our sins: * and in him there is no sin. 6Whosoever abideth in him, sinneth not: and whosoever sinneth, hath not seen him, nor known him. 7Little children, let no one deceive you. He that doth justice, is just: as he also is just. 8He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God appeared, that he might destroy the works of the devil. 9Every one that is born of God, doth not commit sin: for his seed remaineth in him, and he cannot sin, because he is born of God. 10In this the children of God are manifest, and the children of the devil. Whosoever is not just, is not of God, nor is he that loveth not his brother: 11For this is the declaration, which you have heard from the beginning, that you should love one another. 12Not * as Cain, who was the wicked one, and killed his brother. And for what cause did he kill him? Because his own works were evil: and his brother's just. 13Wonder not, brethren, in the world which hate ye. 14We know that we have passed from death to life, because we love the brethren. * He that loveth not abideth in death:

... (rest of the text continues)
4 You are of God, little children, and have overcome him, because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore the things they speak, and the world heareth them.

6 We are of God: he that knoweth God, heareth us: he that is not of God, heareth us not: by this we know the Spirit of truth, and the spirit of error.

7 Dearly beloved, let us love one another: for charity is of God. And every one, that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God: for God is charity.

9 By this hath appeared the charity of God in us, because God hath sent his only begotten Son into the world, that we might live through him.

10 In this is charity: not as if we have loved God, but because he first loved us, and sent his Son to propitiate for our sins.

11 My dearest, if God hath so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us.

13 By this we know that we abide in him, and he in us: because he hath given us of his Spirit: we and the apostles of Christ have received it: we that believe on the name of Jesus Christ, and obey and follow the doctrine which we were commissioned by him to teach. He that is not of God, heareth us not. They are not of God, who refuse to hear and obey the voice of the Church and those whom Christ appointed to govern his Church, as hath been observed elsewhere. Wi.

14 And we have seen, and do testify, that the Father hath sent his Son, the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God.

16 And we have known, and have believed the charity, which God hath to us. God is charity: and he that abideth in charity, abideth in God, and God in him.

17 In this is the charity of God perfected with us, that we may have confidence in the day of judgment: because as he is, we also are in this world.

18 Fear is not in charity, but perfect charity casteth out fear: because fear hath pain; and he that feareth is not perfect in charity.

19 Let us, therefore, love God, because God first hath loved us.

20 If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God, whom he seeth not?

21 And this commandment we have from God, that he who loveth God, love also his brother.

CHAP. V.

Of them that are born of God, and of true charity. Faith overcometh the world. Three that bear witness to Christ. Of faith in his name, and of sin that is, and is not to death.

WHOSOEVER believeth that Jesus is the Christ, is born of God. And every one that loveth him that begot, loveth him also who was born of him.

2 In this we know that we love the children of God, when we love God and keep his commandments.

3 For this is the charity of God that we keep his commandments: and his commandments are not heavy.

4 For whatsoever is born of God overcometh the world: and this is the victory which overcometh the world, our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

* John viii. 47—John iii. 16.—John i. 18: 1 Tim. vi. 16.

* John xiii. 24, and xx. 12. Eph. v. 1.—1 Cor. xv. 17.
6. This is he that came by water and blood, Jesus Christ; not in water only, but in water and blood. And is the Spirit that testifieth, that Christ is the truth.

7. For there are three that give testimony in heaven: the Father, the Word, and the Holy Ghost: and these three are one.

8. And there are three that give testimony on earth: the spirit, the water, and the blood: and these three are one.

9. If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God, which is greater, because he hath testified of his Son.

10. He that believeth on the Son believeth on the Father; that is the testimony of God—because the Father hath given his Son to be the only begotten Son, and this is the testimony of God which he hath given of his Son.

11. He that believeth on the Son believeth on the Father; that is the testimony of God, because the Father hath given his Son to be the only begotten Son, and this is the testimony of God which he hath given of his Son.

12. And this is the testimony of God: that God hath given us eternal life: this is the true test of God.


14. And this is the confidence which we have in him, that whatsoever we shall ask, according to his will, he heareth us.

15. And we know that he heareth us whatsoever we ask: we know that we have the petitions which we request of him.

16. He that knoweth his brother to sin a sin which is not unto death, let him ask, and life shall be given to him, that sin might not reach death. There is a sin unto death.

17. He that knoweth his brother to sin a sin which is not unto death, let him ask, and life shall be given to him, that sin might not reach death.

18. He that knoweth his brother to sin a sin which is not unto death, let him ask, and life shall be given to him, that sin might not reach death.

19. And we know that the Son of God is come, and hath given us understanding, that we may know the true God, and may be in his true Son. This is the true God and eternal life.


**John iii. 36.**

**VER. 6.** Came by water and blood. The sense seems to be, by water, with which he was baptized, and by water which he shed on the cross. (Rom. viii. 39.)—Blood: not to wash away our sins by the water of baptism, but by his own blood. (Heb. ix. 12.)—And it is the Spirit that testifieth that Christ is the truth. By the Spirit, which is not here called the Holy Ghost, but the spirit of Christ, which dyes him recommended into the hands of his Father and his Son, which showed that he was truly man, against Cerinthus, and some heretics of those times; or else it may signify the spirit of grace, given in this world to the faithful, in the same sense as in St. Paul says, (Rom. viii. 26.) that the Spirit himself giveth testimony to our spirits, that we are the sons of God; and of which may be understood what is said here, (ver. 16.) Ile that believeth in the Son of God, hath the testimony of God in himself. (Ver. 7.)

**VER. 7.** There are three that give testimony in heaven: the Father, the Word, and the Holy Ghost: and these three are one: i.e., one in nature, in substance, and in all perfections, in the same sense as when Christ himself said, (John x. 30.) I and the Father are one, and one thing, or one and the same. This verse is not so much intended to be an argument to prove that Christ is God, as an assertion of this to be true; and this is the more evident from many Greek manuscripts, and even Erasmian in one edition, and Mr. Simon in his edition, have questioned it, or rejected it, as a false reading, but without any sufficient reason. It is a notion of the seventh century, that this verse is not canonical. It is easy to account for the omission of this verse; for as both the seventh and eighth verse begin and end with the same words, this gave occasion to the oversight and omission of the transcripts, whereas it is not credible that such a verse could be added. And that it was only by the mistake of transcripts may further appear, because we find part of the seventh verse, to wit, and the sixth and seventh together, cited by Tertullian, I. cont. Praxeum, c. 28, p. 416; ed. Rig. and twice by Cyprian, Epist. 37, ad Jubaianum, p. 132; ed. Rig. in the Oxford edition, p. 310, and in his Treatise de Unio. Ecclesiae, p. 161, ed. Rig., and in his edition, p. 79, where also Dr. Poff defends this verse of John 5. 20, as to be genuine. Tertullian, and Cyprian, wrote long before the dispute with the Arians. The Socinians also object that this passage is not brought by S. Ambrose, and other Fathers against the Arians, which they could scarce have omitted had they read this verse, but this may prove that this omission had happened in some MSS., in their time, or, as some conjecture, that the Arians had corrupted some copies. S. Fulgentius made use of it against the Arians, and also others about that time. Mr. Simon, and against Mr. Simon, in the first time of S. Jerome, p. 171. Both Catholics and Protestants, after all diligent examination, have received this verse, which is found in the best MSS. See Greek Catholic Commentaries, p. 261.

**VER. 8.** And there are three that give testimony in earth: the spirit, the water, and the blood: and these three are one. This is a repetition of what was before said, ver. 6, to be expended in the same manner. But when it is added, these three are one in substance, i.e., that they witness one and the same truth. (Heb. ix. 12.)—And it is the Spirit that testifieth that Christ is the truth. By the Spirit, which is not here called the Holy Ghost, but the spirit of Christ, which dyes him recommended into the hands of his Father and his Son, which showed that he was truly man, against Cerinthus, and some heretics of those times; or else it may signify the spirit of grace, given in this world to the faithful, in the same sense as in St. Paul says, (Rom. viii. 26.) that the Spirit himself giveth testimony to our spirits, that we are the sons of God; and of which may be understood what is said here, (ver. 16.) Ile that believeth in the Son of God, hath the testimony of God in himself.

**VER. 19.** A sin which is not unto death...and life shall be given to him. By a sin which is not unto death, interpreters commonly understand a willful sin, from the faith, and from the known truth, when a sinner, hardened by his own iniquity, becomes deaf to all admonitions, will do nothing for himself, but runs on to a final impotence. Nor yet does S. John say that such a sin is never remitted, or cannot be remitted, but only has these words, I do not say that any one should ask for remission of that sin; that is, though we must pray for all sinners whatsoever, yet man cannot pray for such sinners with such a confidence of obtaining always their petitions, as S. John said before, ver. 14. Whatever exposition we follow on this verse, our faith teacheth us from the Holy Scriptures, that God desireth not the death of any sinner, but that he be converted and live. See Ezek. xxxiii. 11. Though men's 'sins be as the scarlet, they shall be made white as snow.' (Isa. I. 18.) It is the will of God that every one come to the knowledge of truth and be saved. See John vi. 40. There is no sin so great but which God is willing to forgive, and has laid a power in his Church to remit the most enormous sins; so that no sinner need despair of pardon, nor will any sinner perish, by his own fault. (Ver. 1.) A sin unto death. Some understand this of final inpenitence, and dying in mortal sin, which is a very different thing from one who can never be remitted, but it is probable, he may also comprise under this name the sin of apostasy from the faith, and some other such heinous sins as are seldom and hardly remitted, and therefore he gives the encouragement to such as pray for these sinners, to expect what they ask for. (Ver. 17.) All iniquity is sin. The sense here is, that sin is always an injury or an injustice done to God. (Ver. 18.) Sineth not. See the annotation on chap. iii. 6, &c. Ch. —The generative of God preserveth him, (i.e., the grace of adoption, as long as it remains in the soul; see chap. iii. 9,) and the wicked one (i.e. the devil) toucheth him not. (Wi.)

**VER. 20.** And the whole world is sentenced in wickedness; i.e., a great part of the world. It may also signify, is under the wicked one; meaning the devil, who everywhere calleth the prince of this world, that is, of all the wicked. John xii. 31. Wi. And may be in his true Son. This is the true God, and eternal life. With these words are a clear proof of Christ's Divinity, and as such made use of by the ancient Fathers. Wi.

**V. 1.** Eum qui genuit, terram generavit, generatorem; quod, in English, may be translated, the Father.

**V. 6.** Qui omnium Christus est veritas; in most Greek copies is now read, ὁ ἐμαυτὸν ἐγεννησαί ὁ ἁγίος, quomnium Spiritus est veritas.

**V. 9.** III tres unus sum; diversos, in unum sunt; and so the Prot. translation hath, and those three agree in one: though in the seventh verse they follow the MSS., which there are one, one et secundum istum. Wi.

**V. 17.** Omnis iniquitas, omnia, quas incurrit, properly injustice. It is not done, but given, as chap. iii. 4.

**V. 18.** Sed generatio Dei; some MSS. videntur; others, εὐγενεία is the genos, qui genuit est ex Deo. Wi. In maligno poenitentem est, ἐν τοῖς ἁμαρτωλοῖς εὑρεθηναι. Wi. In this verse, the word εὐγενεία is added, to express God's kindness towards sinners, with the Greek article. S. Athan., S. Amb., S. Hilary, S. Aug., S. Cyril, by this sentence prove Christ truly God. See Petavius, 1. 2. & 3. &c. s. 9, num. 8.
CHAPTER I.

He recommends walking in truth, loving one another, and to beware of false teachers.

THE ancient, to the lady Elect and her children, whom I love in truth, and not I only, but also all they who have known the truth,

2. For the sake of the truth, which abideth in us, and shall be with us for ever,

3. Grace be with you, mercy, and peace from God the Father, and from Christ Jesus, the Son of the Father, in truth, and charity.

4. I was exceeding glad, that I found of thy children walking in truth, as we have received a commandment from the Father.

5. And now I beseech thee, lady, not as writing a new commandment to thee, but that which we have had from the beginning, that we love one another.

6. And this is charity, that we walk according to his commandment. For this is the commandment, that as you have heard from the beginning, you shall walk in it:

7. For many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh: this is a seducer and an antichrist.

8. Look to yourselves, that you lose not the things which you have wrought: but that you may receive a full reward.

9. Whosoever receiveth, and continueth not in the doctrine of Christ, hath not God: he that continueth in the doctrine, he hath both the Father and the Son.

10. If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, God save you.

11. For he that saith to him, God save you, communeth with his wicked works.

12. Having more things to write unto you, I would not by paper and ink: for I hope that I shall be with you, and speak face to face: that your joy may be full.

13. The children of thy sister Elect salute thee.
CHAPTER I.

He praises Gaius for his walking in truth, and for his charity: complains of the bad conduct of Diotrephes, and gives a good testimony to Demetrius.

THE ancient to the dearly beloved Gaius, whom I love in truth.

2 Dearly beloved, I make my prayer that thou mayest prosper as to all things, and be in health, even as thy soul doth prosperously.

3 I was exceeding glad when the brethren came, and gave testimony to the truth in thee, even as thou wakseth in truth.

4 I have no greater grace than this, to hear that my children walk in truth.

5 Dearly beloved, thou dost faithfully whatsoever thou dost for the brethren, and that for strangers.

6 Who have given testimony of thy charity in the sight of the church: whom, thou shalt do well, to bring forward on their way in a manner worthy of God.

7 Because, for his name's sake they went forth, taking nothing of the Gentiles.

CHAPTER II.

No greater grace. That is, nothing that gives me greater joy and satisfaction. Ch.

Ver. 7. Taking nothing of the Gentiles. These ministers and preachers of the gospel, whom S. John recommends, took care, as S. Paul did, not to take any thing of the Gentiles, to whom they preached, lest they should be thought to preach to get money by it. Wl.

JUDE, in the first part of his Epistle, (ver. 1 to 16,) writes against certain heresies of his day, known in history by the name of Gnostics, whose extravagant opinions and shameful and criminal disorders have been described by S. Ephraemus, S. Irenaeus, and other Fathers. In the second part, he seems to have principally in view such as were to arise in the latter times; and he exhorts such of the faithful as should live to see these days, to remain firm in the faith which they had received, applying themselves to prayer, persevering in charity, and awaiting the mercy of our Lord Jesus Christ and eternal life, which He has promised them. S. Jude, in thus exhorting himself, like S. Peter, against the first and last heresies, has invisibly established the perpetuity of the Catholic Church. With regard to the doubts of certain authors relative to the authenticity of this Epistle, we can oppose Origen, who says that S. Jude wrote a letter, which in the few lines it contains, includes discourses full of force and heavenly grace—"καὶ τὴν ἀληθινὴν ἀποκαλυφθένταν ἀγγέλθην, ἀπεκαλύφθη τῷ ἀσώματος ἀνθρώπων, ἐπεκεκοίμησα τὰς νάσας τῶν ἀργυρῶν ἀνθρώπων."—And S. Ephraemus says, that he believed the Holy Ghost inspired S. Jude with the design of writing against the Gnostics in the letter he has left us. We find it inserted in the ancient catalogues of sacred Scripture, as in that of the Council of Laodicea, Can. 60, of Carthage, Can. 47, nor can there be any reasonable doubt as to its being admitted into the canon of Scripture. It is received by the Catholic Church, and has been received over since the fourth age. What gave doubt relative to the authenticity of this Epistle, was the author's quoting a prophecy of Enoch, which seemed to have been taken from a spurious work published under the name of this patriarch, and a fact concerning the death of Moses, not found in the canonical books of the Old Testament; but the apostle might have cited the prophecy of Enoch, and the fact concerning Moses, on the faith of some ancient tradition, without a reference to any book. Eusebius (Hist. Eccles. I. 2, c. 25) bears testimony that this Epistle, though not frequently cited by the ancients, was publicly read in many Churches. S. Clement of Alexandria, Tertullian, and the later Fathers, have acknowledged it as a part of canonical Scripture. Hence Luther, the Centurions of Magdeburg, and the Anabaptists, have no just reason to look upon this Epistle as spurious. Le Clerc, in his Hist. Eccles., (an. 90,) acts more candidly in admitting it without any scruple. As for the exception Grotius takes from S. Jude not assuming the quality of apostle, and from his not being universally received in the first ages, we can answer, that S. Peter, S. Paul, S. John, did not take the title of apostle at the head of all their letters, and that some Churches have doubted at first of the authenticity of other writings, which have afterwards been universally acknowledged as authentic and canonical.

CHAPTER I.

He exhorts them to stand to the faith, first delivered to them: and to become of heresies.

8 We, therefore, ought to receive such: that we may be fellow helpers of the truth.

9 I had written perhaps to the church: but Diotrephes, who loveth to have the pre-eminence among them, doth not receive us.

10 Wherefore, if I come, I will publish his works which he doth, prating against us with malicious words: and as if these things were not enough for him, neither doth he himself receive the brethren: and those that do receive them he forbiddeth, and casteth out of the church.

11 Dearly beloved, follow not that which is evil, but that which is good. He that doth good, is of God: he that doth evil, hath not seen God.

12 To Demetrius testimony is given by all, and by the truth itself, yea, and we also give testimony: and thou knowest that our testimony is true.

13 I had many things to write unto thee: but I would not by ink and pen write to thee.

14 But I hope speedily to see thee, and we will speak face to face. Peace be to thee. Our friends salute thee. Salute the friends by name.

JUDE, the servant of Jesus Christ, and brother of James: to them that are beloved in God the Father, and preserved in Jesus Christ, and called.
2. Mercy unto you, and peace and charity be fulfilled.
3. Dearly beloved, taking all care to write to you concerning your common salvation, I was under a necessity to write to you: to beseech you to contend earnestly for the faith once delivered to the saints.

4. For there have crept in some men, (who were written of long ago unto this judgment,) impious, turning the grace of our God into lasciviousness, and denying the only sovereign Ruler, and our Lord Jesus Christ.

5. I will, therefore, admonish you, that once knew all these things, that Jesus, having saved the people out of the land of Egypt: did afterwards destroy those, who believed not.

6. And the angels, who kept not their principality, but forsook their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

7. As Sodom and Gomorrha, and the neighbouring cities, in like manner having given themselves over to fornication, and going after other lusts, were made an example, sufferi the punishment of eternal fire.

8. In like manner these men also defile the flesh, and despise dominion, and blaspheme majesty.

9. When Michael, the archangel, disputing with the devil, contended about the body of Moses, he durst not bring against him the judgment of malediction: but said: The Lord command thee.

10. But these men blaspheme whatsoever things they know not: and what things soever they naturally know, like dumb beasts, in these they are corrupted.

11. Woe to them, for they have gone in the way of Cain, and have poured out themselves after the error of Balaam.

12. These are spots in their banquet, feasting together without fear, feeding themselves, clouds without water which are carried about by winds, trees of the autumn, unfruitful, twice dead, plucked up by the roots.

13. Raging waves of the sea, foaming out their own confusion, wandering stars: to whom the storm of darkness is reserved for ever.

14. Now of these Hencos also, the seventh from Adam, prophesied, saying: Behold, the Lord cometh with thousands of his saints.

15. To execute judgment upon all, and to reprove all the impious of all the works of their impiety, whereby they have done impiously; and of all the hard things which impious sinners have spoken against God.

16. These are murmurers full of complaints, walking according to their own desires, and their mouth speaketh proud things, admiring persons for gain's sake.

17. But you, my dearest, be mindful of the words, which have been spoken before by the apostles of our Lord Jesus Christ.

18. Who told you, that in the last time there should come mockers, walking according to their own desires in impieties.

19. These are they, who separate themselves, sensual men, having not the spirit.

20. But you, my dearest, building yourselves upon your most holy faith, praying in the Holy Ghost.

21. Keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ unto everlasting ing.
And some indeed reprove, being judged.  
23 But others save, snatching them out of the fire.  
And on others have compassion in fear: hating also the spotted garment, which is carnal.  
24 Now to him, who is able to preserve you without sin, and to present you spotless before the presence of his glory with exceeding joy in the coming of our Lord Jesus Christ:  
25 To the only God our Saviour, through Jesus Christ our Lord, be glory and magnificence, dominion and power before all ages, both now and for ever and ever. Amen.

V. 4. Who were foretold; prescripti, προγράμμαται, prescripti. It is not well translated appointed, by Mr. N., especially since Calvin and Beza pretended. 
† V. 5. Even this expression, that God was the cause of their resisting the truth.
‡ Ibid. Luxuriam, ἀπάθειαν.
§ Ibid. Solum Dominatorem, et Dominum nostrum, JESU CHRISTI, negantes, The ordinary Greek, τὸν μόνον ἀναπτυχθέν, και Κύριον ἐμὸν Ἰησοῦν Χριστόν ἀναπτύσσοντα.

** V. 6. 7. Given themselves over to fornication, πορνευομεν, excessive fornications, the signification being stronger, and increased by is.
†† V. 11. Errone Balaam merci esse sunt, Ερέτρια, decepta sunt similavertis et sese mercedes.  

21. 17. In novissimo tempore, in οὔτε γεγραμμένοι, l. n. εἰκ. acte τοῦ καιροῦ.
§§ Ibid. Animales, θηρια, ab anima. Territorial, terms, κατὰ σπέρμα, cælorum, the Catholics, Psychicians.

THE APOCALYPSE OF S. JOHN.

THE APOSTLE.
CHAPTER I.

8. John is ordered to write to the seven churches in Asia: the manner of Christ's appearing to him.

1. The Revelation of Jesus Christ, which God gave to him to make known to his servants the things which must shortly come to pass: and signified, sending by his angel to his servant, John,
2. Who hath given testimony to the word of God, and his testimony of Jesus Christ, what things soever he hath seen.
3. Blessed is he, that readeth and heareth the words of this prophecy: and keepeth those things which are written in it: for the time is at hand.
4. John to the seven churches which are in Asia. Grace be unto you, and peace from him, who is, and who was, and who is to come, and from the seven spirits which are before his throne:
5. And from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth: who hath loved us, and washed us from our sins in his own blood.
6. And hath made us a kingdom, and priests to God and his Father: to him be glory and empire, for ever and ever. Amen.
7. Behold, he cometh with the clouds, and every eye shall see him, and they that pierced him. And all the tribes of the earth shall bewail themselves because of him:

Even so: Amen.

8. *I am Alpha, and Omega, the beginning, and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty.*

9. John, your brother, and sharer in tribulation, and in the kingdom, and patience in Christ Jesus: was in the island, which is called Patmos, for the word of God, and for the testimony of Jesus:

10. I was in spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11. Saying: What thou seest, write in a book: and send to the seven churches which are in Asia, to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira and to Sardis, and to Philadelphia, and to 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 golden candlesticks one like unto the Son of man, clothed with a garment down to the feet, and girded about near the paps with a golden girdle:

14. And his feet like unto fine brass, as in a burning furnace, and his voice as the sound of many waters:

16. And he had in his right hand seven stars: and from Matt. xxiv. 30; Jude 1.4 — Isa. xx. 4; 6 and xlvii. 6, and xlviii. 12; Isa. lxvii. 14, and xlix. 15.

7. Behold, he cometh, or is to come at the day of judgment. WI.

8. I am Alpha, and Omega. These, the first and last letters of the Greek alphabet, signify the same as what follows, the beginning, and the end, the first and the last, beginning and ending. WI.

10. On the Lord's day. Not on the Jewish sabbath, which is our Saturday, but on the Christian sabbath, our Sunday, called the Lord's day. The Church, in the apostle's time, changed the day of rest, on which the Jews were commanded to rest and sanctify that day, from Saturday to Sunday, from the last day of the week to the first. WI.

12. In the midst of the seven golden candlesticks, one like unto the Son of man, clothed with a garment down to the feet, and girded about near the paps with a golden girdle, and his feet like unto fine brass, as in a burning furnace, and his voice as the sound of many waters.

16. And he had in his right hand seven stars: and from Matt. xxiv. 30; Jude 1.4 — Isa. xx. 4; 6 and xlvii. 6, and xlviii. 12; Isa. lxvii. 14, and xlix. 15.
his mouth came out a sharp two-edged sword; and his countenance shined as the sun shineth in its full strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not: I am the first and the last,

18 And alive, and was dead; and behold I am living for ever and ever, and have the key of death and of hell.

19 Write, therefore, the things which thou hast seen, and which are, and which must be done 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 are the seven churches.

CHAP. II.

Directions what to write to the angels or bishops of Ephesus, Smyrna, Pergamos, and Thyatira.

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

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear evil men: and thou hast tried them, who say they are apostles, and are not, and hast found them liars:

3 And thou hast patience, and hast borne for my name, and hast not failed.

4 But this I have against thee, that thou hast left thy first charity

5 Be mindful, therefore, from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and will remove thy candlestick out of its place, unless thou shalt have done penance.

6 But this thou hast, that thou hast hasted the deeds of the Nicolaites, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh, I will give to eat of the tree of life, which is in the paradise of my God.

8 And to the angel of the church of Smyrna write: These things saith the First and the Last: who was dead, and liveth;

9 I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed by those who say they are Jews, and are not, but are the synagogue of satan.

10 Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that you may be tried: and you shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life.

11 He that hath an ear, let him hear what the Spirit saith to the churches: He that overcometh, shall not be hurt by the second death.

12 And to the angel of the church of Pergamos write: These things, saith he that hath the sharp two-edged sword:

13 I know where thou dwellest, where the seat of satan is: and thou holdest fast my name, and hast not denied my faith. Even in those days Antipas was my faithful witness, who was slain among you, where satan dwelleth.

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, and commit fornication:

15 So hast thou also them that hold the doctrine of the Nicolaites.

16 In like manner do penance: if not, I will come to 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 to the churches: To him that overcometh, I will give the hidden manna, and will give him a white stone,

fainted, in opposing the teachers of false doctrine. Thou hast kept thy first charity, first love, a common, yet a very dangerous disposition, and especially in a bishop, charged with the care of those under him. — Do penance . . . practice it . . . return to thy former love, or I will remove thy candlestick out of its place.

The church of Ephesus is threatened, as in danger to lose its faith, which faith should be transplanted and received in other places. It is what God has driven times permitted, that churches flourishing in the profession of the true Christian faith should be perverted with infidelity and heresy, while the faith hath been planted in other kingdoms of the world. — The Nicolaites were an infamous sect, who disturbed the rising Church by the superstitions and all the impurities of paganism. — See S. Aug. de Hauteville.

VER. 8—11. To the angel of the church of Smyrna. To S. Polycarp, or some one bishop there before him. No retribution is given to this bishop, nor to his church, but a commendation for suffering in poverty and tribulation, when they were rich in grace. — Poverty. He was poor in temporal things, but rich in grace and merits. Thou art blasphemed by those false teachers, who call themselves Jews and Israelites, and the chosen people of God, waiting for the coming of the Messiah, but are not to be looked upon as such; having refused to own their true Messiah, Jesus Christ, they are the synagogue of satan, the greatest enemies of the true faith. — Thou hast tribulation ten days, which several learned understand for a long time, others for a short time, ten times being used in both senses.

VER. 12—17. To the angel of the Church of Pergamos. This Church is exhorted to do penance, and rekindled, as the seat or throne of satan. It is only said, that the bishop lives where this satanic seat is, that he had not denied the faith, even under the persecution, when S. Antipas suffered martyrdom, of whom some till Vellison in the persecution under Domitian, tom. 5, p. 119, and note 693.

Then hast thou that hold the doctrine of the Nicolaites, which is compared to that of Balaam, who taught Balac to cast a scandal before the children of Israel, by which they were seduced by the women of the Moabites, and fell into the sin of fornication and idolatry. — Num. xxxi. and xxxii. 16. — And a white stone, with a new name written, as a mark of the happiness promised to all those who shall eat.
18 And to the angel of the church of Thyatira write: These things saith the Son of God, who hath eyes as a flame of fire, and his feet like unto fine brass:
19 I know thy works, and thy faith, and thy charity, and thy ministry, and thy patience, and thy last works which are more than the former.
20 But I have a few things against thee: because thou hast left his wife, Jezebel, which called herself a prophetess, to teach and to seduce my servants, to commit fornication, and to eat of things offered to idols.
21 And I gave her time to do penance: and she will not repent of her fornication.
22 Behold, I will cast her into a bed: and they that commit adultery with her, shall be in very great tribulation, unless they do penance from their deeds.
23 And I will kill her children with death, and all the churches shall know, that I am he who searcheth the reins and hearts: and I will give to every one of you according to your works. But I say to you,
24 And to the rest who are at Thyatira: Whosoever have not this doctrine, and who have not known the depths of Satan, as they say, I will not put upon you any other weight:
25 Yet that which you have, hold fast till I come.
26 And he that shall overcome, and keep my works unto the end, to him I will give power over the nations;
27 And he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken,
28 Even as I received from my Father: and I will give him the morning star.
29 He that hath an ear, let him hear what the Spirit saith to the churches.

CHAP. III.

Directions what to write to Sardis, Philadelphia, and Laodicea.

And to the angel of the church of Sardis write:

3 These things saith he who hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast the name of being alive, and thou art dead.
2 Be watchful, and strengthen the things that remain, which are ready to die. For I find not thy works full before my God.
3 Have in mind, therefore, in what manner thou hast received and heard, and observe, and do penance. If then thou shalt not watch; I will come to thee as a thief, and thou shalt not know at what hour I will come to thee.
4 But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white, because they are worthy.
5 He that shall overcome, shall thus be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before my Father, and before his angels.
6 He that hath an ear, let him hear what the Spirit saith to the churches.
7 And to the angel of the church of Philadelphia write:

8 These things, saith the Holy One and the True One, who hath the key of David: he that openeth, and no man shutteth: shutteth, and no man openeth:

9 I know thy works. Behold, I have given before thee a door open, which no man can shut: because thou hast a little strength, and hast kept my word, and hast not denied my name.
10 Behold, I will bring of the synagogue of satan, who say they are Jews, and are not, but do lie: Behold, I will make them to come and adore before thy feet: and they shall know, that I have loved thee.

V. 20. Millarem Jezebél, yeziyénê idélyél. Dr. Wells, in his amendment to the Latin, has put thy wife, and in the Greek γυναῖκα αὐτής, which he says is found in the Alexandrian and several other MSS. But neither the Oxford edition of 1675, nor that at Amsterdam of 1711, take notice of this in any one MS. As for that one MS. of Alexandria, I guess by Walton's Polyglot, that it cannot well be read in that place. And though it is likely that the reading is right, yet there is nothing for it in the Arabic or Ethiopic, nor in the vulgar Latin, which, as Dr. Wells himself takes notice on 1 John v. 7, is more ancient than any other version or Greek MS. And though we find it repeated in S. Cyril to ad Antiochenum, ed. Big. 74, and in the edition of Dr. Fell, put out at Amsterdam, an. 1701, p. 948, where he says in the note marked a, e, interpretation: est illa Graece exemplaria, quae legimus, γυναῖκα αὐτής, but he did not think fit to tell us where any such MS. was found, nor have I heard that they have been seen by any one. It is certain S. Epiphanius, did not find one, nor think this the true reading, when in the history of the Alogians, by Jezebel, he understands Maximilla, Priscilla, or Quintilla, in Marcion's time.

V. 3. V. 2; 2 Pet. iii. 18; Isa. xxv. 14—15; Jas. xxii. 25; Heb. xii. 14.
APOCALYPSE.

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

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

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

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

14 And to the angel of the church of Laodicea write: These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God.

15 I know thy works: that thou art neither cold nor hot: I would thou wert cold or hot:

16 But because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth.

17 Because thou sayest: I am rich, and become wealthy, and have need of nothing: and thou knowest that, thou art wretched, and miserable, and poor, and blind, and naked.

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

19 b Those whom I love, I reprove and chastise. Be zealous, therefore, and do penance.

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

21 To him that shall overcome, I will grant to sit with me in my throne: as I also have overcome, and have sat with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith to the churches.

CHAP. IV.

The vision of the throne of God, the twenty-four ancients, and the four living creatures.

AFTER these things I saw: and behold a door open in heaven: and the first voice which I heard, was as it were, of a trumpet speaking with me, saying: Come up hither, and I will show thee the things which must come to pass hereafter.

2 And immediately I was in the spirit: and behold there was a throne set in heaven, and one sitting upon the throne.

3 And he that sat, was to the sight like the jasper and the 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, four and twenty ancients sitting, clothed in white garments, and golden crowns on their heads.

5 And from the throne proceeded lightnings, and
voices, and thunderings: and there were seven lamps burning before the throne which are the seven spirits of God.

And before the throne there was as it were a sea of glass like crystal: and in the midst of the throne, and round about the throne were four living creatures full of eyes: before and behind.

And the first living creature was like a lion: and the second living creature was like an ox: and the third living creature had the face of a man: and the fourth living creature was like a flying eagle.

And out of the mouth of the dragon a fiery tongue went forth, and he spake blasphemies, and said, Woe be unto them that die by the sword of the saints, and unto them that die in peace; and unto them that are left alive after them, I come as a thief.

But ye, beloved, being in the gospel of God, so that ye have also received the spoils of inheritance, make no murmuring against one another.

Therefore let them that suffer according to the will of God commit the keeping of their souls to him in good trust, herein waiting patiently for the end of the age.

And this word, which I spake unto thee in former times, shall come true, which saith, the heavens and the earth shall pass away: but my word shall not pass away.

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

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

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

And I saw a great white horse: and he that sat on him had his name written, and is called, Blessed and True; and in righteousness he doth judge and make war.

And he is clothed with a vesture mingled with blood: and his name is called The Word of God.

The armies of heaven were arrayed on this mountain; and, behold, the Lord came with thousand thousands of saints.

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

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

And whosoever was not found written in the book of life was cast into the lake of fire.
And I saw, and I heard the voice of many angels round about the throne, and the living creatures and the ancients: and the number of them was thousands of thousands.

And I saw, and I heard the voice of many angels round about the throne, and the living creatures and the ancients: and the number of them was thousands of thousands.

What followed upon the opening six of the seals.

And I saw that the Lamb had opened one of the seven seals, and I heard one of the four living creatures, saying, with a voice of thunder: Come thou, and see.

And I saw, and beheld a white horse, and he that sat on him had a bow, and a crown was given to him, and he went forth conquering that he might conquer.

And when he had opened the second seal, I heard the second living creature, saying: Come thou, and see.

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

And when he had opened the third seal, I heard the third living creature, saying: Come thou, and see.

And behold a black horse, and he that sat on him had a pair of scales in his hand.

And I heard as it were a voice in the midst of the four living creatures, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and wine, and oil thou shalt not.

And when he had opened the fourth seal, I heard the voice of the fourth living creature, saying: Come thou, and see.

And behold a pale horse, and he that sat on him was named Death, and Hell followed him; and power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

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.

The other horses that follow represent the judgments and punishment, that were to fall on the enemies of Christ and his church: the red horse signifies war; the black horse signifies famine; and the pale horse (which has death for its rider) signifies pestilence or pestilence. Ch. White horse, v. 10. Judas Christ, who was the last, had all these as his lot. The word of God, those powerful words of which S. Paul so often speaks, as being necessary for all who are engaged in bringing souls to the faith of Christ. The red horse signifies the cruel persecutions, which the Roman empire frequently experienced during the reign of the persecuting emperors. The balance, which the rider is said to hold in his hand, represents the strict manner in which people would measure out whatever they sold during the time of famine. Andrews cheapness.

The fourth seal...a pale horse, the rider's name death. It is also expounded of trials, afflictions, persecutions, and especially of pestilence, over four parts of the earth, by which may be denoted the great power and extent of the Roman empire. WI. —By the pale horse, and the rider, death, who sat upon it, followed by hail, are meant that dreadful mortality which ever attends famines, &c. He had power to kill with sword, with famine, &c. All these evils came upon the Roman empire. V. 8. And they that were slain were clothed every man with a white robe, and were called worthy to receive their reward. In the Greek, instead of divinatisa, εὐσκόρπισθαι. In one or two MSS. of the Marqués de Vélez, τάορα.
And they cried with a loud voice, saying: How long, O Lord, (holy and true,) dost thou not judge and revenge our blood on them that dwell on the earth? And white stoles were given to each of them one; and it was said to them, that they should rest yet for a little time, till their fellow servants, and their brethren, who were to be slain even as they, should be filled up. And I saw, when he had opened the sixth seal: and behold, there was a great earthquake, and the sun became black as sackcloth of hair: and the whole moon became as blood: And the stars from heaven fell upon the earth, as the fig-tree casteth its green figs when it is shaken by a great wind: And the heaven withdrew as a book rolled up together: and every mountain, and the islands were moved out of their places. And the kings of the earth, and the princes, and the tribunes, and the rich men, and the strong men, and every bond-man, and every free-man hid themselves in the dens, and in the rocks of the mountains: And they say to the mountains and to the rocks: Fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb: For the great day of their wrath is come: and who shall be able to stand?

The number of them that were marked with the seal of the living God: and clothed in white robes.

After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth, nor upon the sea, nor on any tree. And I saw another angel ascending from the rising of the sun, 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.

Saying: Hurt not the earth, nor the sea, nor the trees, till we seal the servants of our God in their foreheads. And I heard the number of them that were sealed, an hundred forty-four thousand sealed, of all the tribes of the children of Israel. Of the tribe of Ruben, twelve thousand sealed: Of the tribe of Simeon, twelve thousand sealed: Of the tribe of Levi, twelve thousand sealed: Of the tribe of Issachar, twelve thousand sealed: Of the tribe of Zabulon, twelve thousand sealed: Of the tribe of Joseph, twelve thousand sealed: Of the tribe of Benjamin, twelve thousand sealed.

And I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues: standing before the throne, and in the sight of the Lamb, clothed with white robes, and palms in their hands:

And they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb.

And all the angels stood round about the throne, and about the ancients, and about the four living creatures: and they fell before the throne upon their faces, and adored God.

Saying: Amen. Benediction and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

And one of the ancients answered and said to me: Who are these that are clothed in white robes, and whence are they come?

And I said to him: My lord, thou knowest. And he said to me: These are they who are come out of great order.

---The seals of the angels of our God were marked in the event that the number of those destined to be their brethren in bliss should be completed. Then they all together receive full recompense, and their persecutors be covered with confusion. S. Aug. serm. 11, de Sanctis. Greg. Mag. lib. 2, Moral. cap. 4.

Vern. 12. At the opening of the sixth seal...a great earthquake, etc. Many think, that those dreadful signs of the sun turning black, &c., are not to happen till the time of antichrist, a little before the end of the world. See Matt. xiv., Luke xxi., Isa. xiii. and xxxiv., Ezek. xxxiii., Dan. xi., &c. Others apply those prophecies to God’s visible chastisements, against the heathen emperors and persecutors of the Christians, before the first Christian emperor Constantine, W. And I saw. The sixth seal being opened, S. John sees painted before him the severe and terrible manner in which the Almighty would revenge himself on his enemies. It may refer either to the time of Constantine, when we behold the Christian religion triumphing on the ruins of Paganism, and after his death, and that of his sons, the empire of Rome given up a prey to barbarians, Rome itself taken and pillaged, and all the provinces thrown into dreadful disorder and confusion; or it may likewise refer to the day of general judgment, when the Almighty will make sinners drink the wine of his indignation, in presence of all the just: of whom Christ is said to be the second Adam. Other particular judgments are only imperfect figures, Victorin. Bede. Thealon.

Vern. 1. I saw four angels, &c. Though some understand here evil spirits, whom God may make use of to punish the wicked, yet we may rather, with other interpreters, understand good angels sent from God to guard and protect his faithful servants both from evil spirits and wicked men. W. vern. 2. Hiring the seal. This sign is generally supposed to be the sign of the cross. In the East, it was the custom to impress some indelible mark upon the soldiers. This sign amongst the ancient Christians was used on every occasion.

Vern. 3. Hurt not the earth, &c. Some understand Christ himself, who gives his commandments in this manner to the angels; others, an angel of a higher rank or order.---We are to seal the servants of God in their foreheads, which may be expounded, not persecutions and trials come upon them till they are strengthened by the Spirit and grace of God, with which S. Paul sometimes says the servants of God are signed and sealed. See 2 Cor. i. 21; Eph. i. 13. He alludes to the passages of Isaiah. (chap. ix. 4.) where God bids an angel mark with the letter Thau the foreheads of those who should not be hurt by the judgments that were to fall upon Jerusalem; so God would protect the faithful Christians, who believed and put their trust in Christ crucified, and who from the first ages, in testimony of this faith, used to sign themselves by making the sign of the cross on their foreheads, of which the letters Thau was a figure or resemblance. See Petron. lib. de Corona Militis. W.

Vern. 4. I heard the number of them that were sealed. By these determinate numbers, God signifies that the number of those converted and saved, though much greater was the number of the saved taken among the Gentiles of all nations, of which it is said, I saw a great multitude, which no man could number. W.---The number of one hundred and forty-four thousand is not to be taken in a literal and strict sense, but to express in general terms the great number of the elect; for it appears that the tribe of Dan, which certainly must have produced some elect, is not mentioned, and the tribe of Joseph is put in lieu of that of Ephraim; so that if it be supposed that these numbers must be taken literally, the tribe of Joseph would have produced a double number to that of any other tribe, since Manasseh was his son, and the tribe of Dan would have produced none. W. Bede.

Vern. 10. Selection to our God; i.e. our salvation is from God, to whom be praise for ever, Amen, benediction, or blessings, thanksgiving, &c. W.

Vern. 14. While in the blood of the Lamb. That is, they have been cleansed and purified from sin, by the death, merits, and grace of Christ crucified. W.---The whole of this verse must be understood in a mystical sense, for we are said to be garments whilst in the blood of the Lamb, when we enter into his Church by baptism, or wash away our sins by penance or martyrdom. Calmet.
chap. viii.

apocalypse.

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

16 * They shall not hunger nor thirst any more, neither shall the sun fall on them, nor any heat.

17 For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, * and God shall wipe away all tears from their eyes.

chap. viii.

And when he had opened the seventh seal, there was silence in heaven, as it were for half an hour.

2 And I saw seven angels standing in the presence of God: and to them were given seven trumpets.

3 And another angel came, and stood before the altar, having a golden censer: and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God.

4 And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the angel.

5 And the angel took the censer, and filled it with the fire of the altar, and cast it on the earth, and there were thunders, and voices, and lightnings, and a great earthquake.

6 And the seven angels who had the seven trumpets, prepared themselves to sound the trumpet.

7 And the first angel sounded the trumpet, and there was a great earthquake: and as it were a fire mingled with blood, and it was cast on the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded the trumpet: and as it were 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 those creatures died which had life in the sea, and the third part of the ships was destroyed.

10 And the third angel sounded the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on 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 the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and a third part of the day shined not, and of the night in like manner.

13 And I beheld, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Woe, woe, woe to the inhabitants of the earth, by all the English Protestants. According to the interpretations which these writers have followed, these predictions of St. John (except the last persecution, when the devil shall be let loose, chap. xx. 7, in the time of the great antichrist) have already happened in the three first ages, during the persecutions of the heathen emperors, as I shall briefly take notice. Hail therefore, and fire, blood, falling of stars. Some interpretations, to signify that a great many trials and persecutions shall happen to the good, and a great many punishments and chastisements shall fall upon the wicked; with this grand difference, that the sufferings of the good shall be short and momentary, and their reward a crown of endless glory; but the wicked, if any of them escape punishments in this world, can never escape eternal torments with the devils in the next.

2. It is also very ancient opinion, that all those disasters shall happen in a great measure literally about antichrist's time, a very short time before the end of the world.

3. All apply these every time to the judgments which God's justice exercised either upon the Jews, in the time of Tigran and Adrien, or upon the heathen Roman emperors, and upon the pagan city of Rome, for persecuting the servants of God. Wi.—As these angels with their trumpets, according to Pautzlini, denote the sufferings of the Church during the seven ages that it lasts, it may not be improper to point out the time, according to his opinion, when each angel sounded the trumpet. Thus the first trumpet denotes the persecutions of the first three centuries, in which the Christians suffered death by the sword, (denoted by blood,) by being stoned, (denoted by the hail,) and by fire, when the third part of the trees were burnt, that is, the third part of the clergy were destroyed. Pas.

4. The great mountain denotes the heresy of Arius, which caused the greatest troubles in the Church, and destroyed many churches, which are here denoted by the ships. Pas.

5. A great star fell. The bishop of Meaux thinks this agrees very well to Cochebals, or Barcophales, who in Adrian's time pretended to be the true Messiah of the Jews: his name also signifies a star. He was the chief cause of those wars, and of the utter destruction of the Jews. Wi.—The third trumpet points out to us the punishment that falls upon the Roman empire. In its destruction by the sea, by being burned, (denoted by the hail,) and by fire, when the third part of the rivers and provinces of ancient Rome. The star is called Wormwood, from the bitter calamities and miseries which they inflicted on the Roman empire. Pas.

6. The third trumpet is often represented by a noble figure of the Church, which wide is in its most flourishing state, like the sun, is suddenly obscured, and a third part extinguished by the heresy and schism of the Manicheans, and by the audacity of Photius, which began in 880, and lasted a great measure of orders of Christians, clergy and laity, princes and individuals, signified by the sun, moon, and stars. Pas.

7. The voice of one eagle: in divers Greek copies, of an angel, saying, If so, so: if not, so: it is to foretell, in general, greater punishments and terrors. Wi.
reason of the other voices of the three angels, who are yet to sound the trumpet.

CHAP. IX.

APOCALYPSE.

Locusts come forth from the bottomless pit: the vision of the army of horsemen.

A ND the fifth angel sounded the trumpet: and I saw a star fall from heaven upon the earth, and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit: and the smoke of the pit ascended as the smoke of a great furnace: and the sun was darkened, and the air, with the smoke of the pit.

3 And from the smoke of the pit there came out locusts upon the earth, and power was given to them, as the scorpions of the earth have power:

4 And it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree: but only the men who have not the sign of God in their foreheads:

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

6 *And in those days men shall seek death, and shall not find it: and they shall desire to die, and death shall fly from them.

7 And the shapes of the locusts were like unto horses prepared for battle: and on their heads were as it were crowns like gold: and their faces 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 breastplates, as it were breastplates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle:

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

11 A king, the angel of the bottomless pit: whose name, in Hebrew, is Abaddon: and in Greek, Apollyon: in Latin, Exterminans.

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

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

8 Is. II. 19; Osee x. 8; Luke xxii. 50.

CHAP. VII.

And the shapes of the locusts. We now come to the description of these locusts, which express the spirit of sedition and rebellion that animated the reformers and their preachers. Luther proclaims himself the prophet of the age in this as in other sections of the new dispensation: see his works, particularly Contra Statum Ecclesiae et falsum nominatum ordinem Episcoporum, lib. contra Sylv. Pelletier, De Seculari Potestate et Contra Rusticos, &c.—And on their heads, &c. Theselocusts are described as having the head of a man (i.e. the head of a human being), not to the fallen star) was given the key of the bottomless pit, which properly signifies hell.

9 Ver. 3. *And the smoke, &c. Luther and his followers propagated and defended their new doctrines with such heat and violence, as to occasion every where seditions and insurrections, which they seemed to glory in. Luther openly boasted of it: *You complain," said he, *that by our gospel the world is become more turbulent: I answer, God be thanked for it: those things I would have to so, and worse to me if such things were not."—The sun was darkened, &c. The light of faith, which is the word of God, may well be represented by the sun, according to the knowledge of man, though it may appear to rage against his feet, and to the light of faith. By the sun, therefore, and air being darkened, we are to understand faith and morality obscured and prevented by the novel doctrines of the reformer's. &c. The locusts are commonly understood of heretics. They are not able to hurt the green tree; that is, such as have a lively faith, working by charity; but only the reprobate. The latter are represented as prepared to battle, as being ever ready to content: they are wear counterfeit gold on their heads, for all is but pretence and fiction; in shape they are as men, in smoothness of speech as women: in fury and rage against all that oppose them, as lions; their breasts and hearts are as hard as iron: they are full of noise and roaring: the sting of their persecutors doctrine is worse than that of a scorpion; but their reign is generally but for a short time.

10 Ver. 13. At the sounding of the sixth trumpet, are said to be loosed the four angels bound in the river Siphonius. These four angels, and the two hundred millions of horsemen, are the devil and his angels, and the devils and their instruments, men in-
CHAP. X.

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

15 And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year, for to kill the third part of mankind.

16 And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them.

17 And thus I saw the horses in the vision: and they who sat on them, had breastplates of fire, and hyacinth, and of brimstone, and the heads of the horses were as the heads of lions: and from their mouths proceeded fire, and smoke, and brimstone.

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

19 For the power of the horses is in their mouths, and in their tails. For, their tails are like to serpents, having heads; and with them they do hurt.

20 And the rest of the men, who were not slain by these scourges, have not done penance for the works of their hands, that they should not adore devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk:

21 Neither have they done penance for their murders, nor for their sorceries, nor for their fornication, nor for their thefts.

CHAP. X.

The cry of a mighty angel: he gives John a book to eat.

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

2 And he had in his hand a little book, open: and he set his right foot upon the sea, and his left foot upon the land:

* Dan. ii. 7.*

CHAP. XI.

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

3 And he cried out with a loud voice, as when a lion roareth. And when he had cried out, 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 to me: Seal up the things which the seven thunders have spoken: and write them not.

5 And the angel, which I saw standing upon the sea, and upon the land, lifted up his hand to heaven:

6 And he swore by him that liveth for ever and ever, who created heaven, and the things which are therein; and the earth, and the things which are therein; and the sea, and the things which are therein: That time shall be no more:

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

8 And I heard a voice from heaven speaking to me again, and saying: Go, and take the book, that is open, from the hand of the angel standing upon the sea, and upon the land.

9 And I went to the angel, saying unto him, that he should give me the book. And he said to me: Take the book and devour it: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.

10 And I took the book from the hand of the angel, and devoured it: and it was in my mouth sweet as honey: and when I had devoured it, my belly was bitter:

11 And he said to me: Thou must prophesy again to nations, and peoples, and tongues, and to many kings.

CHAP. XI.

He is ordered to measure the temple: the two witnesses.

AND there was given me a reed like unto a rod, and it was said to me: Rise, and measure the temple of God, and the altar, and them that adore in it.

* Ezek. i. 1.*
2 But the court, which is without the temple, cast out, and measure it not, because it is given to the Gentiles; and the holy city they shall tread under foot forty-two months:

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

4 These are the two olive-trees, and the two candlesticks, standing before the Lord of the earth.

5 And if any man would hurt them, fire shall come out of their mouths, and shall devour their enemies: and if any man would hurt them, in this manner must he be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and they shall have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will.

7 And when they shall have finished their testimony, the beast, that ascendeth out of the abyss, shall make war against them, and shall overcome them, and kill them.

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

9 And they of the tribes, and peoples, and tongues, and nations, shall see their bodies for three days and a half: and shall not suffer their bodies to be laid in sepulchres.

10 And the inhabitants of the earth shall rejoice over them, and make merry: and shall send presents one to another, because these two prophets tormented them that dwelt upon the earth.

11 And after those days and a half, the spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them.

12 And they heard a great voice from heaven, saying to them: Come up hither. And they went up into heaven in a cloud: and their enemies saw them.

13 And at that hour there was a great earthquake, and the tenth part of the city fell: and there were slain in the earthquake, names of men seven thousand; and the rest were cast into a dome, and gave glory to the God of heaven.

14 The second woe is past: and behold the third woe will come quickly.

15 And the seventh angel sounded the trumpet: and there were great voices in heaven, saying: The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever: Amen.

16 And the four and twenty ancients, who sit on their seats in the sight of God, fell upon their faces and adored God, saying:

17 We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come: because thou hast taken thy great power, and thou hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead is judged: and they were rendered to judgment as worthy.

VAR. 2. The holy city shall tread under foot forty-two months. That is, Gentiles and Jews shall be permitted to persecute the Church and the faithful servants of God; but only for a short time, expressed by forty-two months, as elsewhere by three years and a half, and seven years, and forty-two months, and by other expressions of time. Hence we see how great the suffering of the Church will be during this persecution.

VAR. 3. My two witnesses. Shall prophesy twelve hundred and sixty days. It is a very common interpretation, that by these two witnesses must be understood the God-man, who is now to come before the end of the world. It is true this is what we read in several of the ancient fathers, insomuch, that Dr. Wells, in his paraphrase, calls it the "consent of the primitive fathers," and in his notes says, it is "with unquestionable authority," (that is, not only among the fathers, but also among the kings.) It is grounded on the words of the prophet Malachi, (chap. IV. 5.) Behold, I will send you Elias, the prophet, before the coming of the great and dreadful day of the Lord: and this was prophesied also by our Lord, (Matt. 17.) and it is commonly understood of Heaven and Elias. But the gentlemen tells his disciples: Elias indeed shall come, and restore all things. But I cannot say that the consent of the fathers is so unanimous as to Heaven; for we find by St. Hilary, that these two witnesses came with Elias, and the himself thought that with Elias would come Moses. See his commentary on Matt. p. 710. Nov. edit. Secondly, allowing it a received opinion that Heaven and Elias are again to come before the day of judgment, yet it is not the consent doctrine of the ancient fathers, that by these two witnesses in this place of the Apocalypse, must be understood Heaven and Elias. S. Cyril exploits it of two sorts of martyrs for the Catholic faith: to wit, they who suffered death, and others who only suffered imprisonment, less of goods, and the like. Others explain it of the testimonies concerning Christ and his Church, of which some are in the Old Testament, some in the New. To these we must join all those interpreters who explain this prophecy in the Apocalypse as the 14th chapter of the pericules raised by the Jews; or by the heathens against the Church, which have already happened. Of these, both as to ancient Fathers and later interpreters, see Almacar in his Prolegomena, note 9, p. 88, and note 12, p. 40. Wi.

VAR. 7. And if any man would hurt them. In this and the following verse are expressed the incredible powers with which the two witnesses will be invested. These powers will be necessary to enable them to prove the truths of their doctrine. Every messenger who appears with a commission from God, is always furnished with means to prove it. Every new teacher consequently, who preaches the doctrine of this sanction, can claim an equal, but is only to be considered as an impostor. Past.

VAR. 7. The beast, etc. Antichrist, impelled by Satan, shall kill them. Past.

VAR. 7. Two witnesses. Shall be clothed in sackcloth. To the bodies of the martyrs, and we apply happen to Heaven and Elias, for these three days and a half, for a short time. The great city. Some understand any city where Christians are persecuted. Others by the following words, where also their Lord said, ye shall be reproved in that day, we must understand Jerusalem, where they hold shall be rebuilt in the time of antichrist, and where by him shall be cut to death Heaven and Elias. Wi.—City: Jerusalem, which it is supposed will be the residence of antichrist, and filled with a great concourse of people. Memorandum.

VAR. 11. The spirit of life from God entered into them. It is an allusion to a vision in the prophet Ezekiel, chap. xxxvii. Wi.

VAR. 14. These visions belonged to the second woe, and the third woe is at hand. Wi. —Second woe: the persecution of antichrist. Third woe, on the day of judgment, is near at hand. Past.

VAR. 15. The seventh angel, etc. The saints and blessed spirits in heaven are represented praising God with loud voices, at the approaching of the kingdom of God; some understand at the end and consummation of the wicked world, after the destruction of antichrist, when the blessed shall reign in heaven: but others explain this of the triumph of the Christian faith and Church, when the prophet. and the nation that stand in Christ's stead will offer up the sacrifices against the persecutions against the Christian religion, by the miserable end of Diocletian, Maximian, Maxentius, etc. made the kingdom of this world (the powerful Roman empire) become the kingdom of our Lord, by his cross and blood, and by the blood of his saints and martyrs, making the faith of Christ triumph over all its persecutors and adversaries. Wi.

VAR. 9. Atrium aquae sunt est foris, regnabit Judæus, non Iudæus, as some MSS. Dr. Wells, when he tells us, on the third verse of this chapter, that the consent of the primitive Church and their unexceptionable authority, require that by the two witnesses we understand Heaven and Elias, seems to be conceived of by the authority (as he imagines) of Dr. Grabe. This we find by his own words (p. 79.) "I shall here," saith he, "adjoin a note of the late more learned and pious divine, Dr. Grabe, in reference to this matter, in a passage of St. Irenæus, I. 6, c. 5. It is note 4, p. 493, orig. edit., and runs thus in the doctor's own words: Disputationes de deo in quum Deus translatur et hic usque viventes conservavit Enochum et Eliasum, Augustini indicavit ad fidem. Tamen, hic autem, hic enim Deum translatum futurum est, nemo autem, aut D. J. audiret, dixisse ille. And the note in Dr. Wells ends with these words: Plures aliquos legando notis licet. After this Dr. W. adds: I have taken the pains to transcribe all these citations, that the reader may not generally mistake the Fathers do agree in this matter. And the same Dr. Wells a little after: Whereupon, saith he, the good doctor (Grabe) adds in reference to himself: nihil parum tuerat videtur alio nunc sententia. And had all others the like done, he saith, the fathers, the apostles, and the most eminent of fathers, would be quickly taken away by that great and unhappy difference of opinions, which is now in the Church, as to points of religion. I wish, no less than Dr. Wells, that all others had the like done, and the same number of fathers, the apostles, and the most eminent of fathers, would be quickly taken away by that great and unhappy difference of opinions, which is now in the Church, as to points of religion. Wherupon, saith he, the good doctor (Grabe) adds in consideration to himself: nihil parum tuerat videtur alio nunc sententia. By such dispositions of submission to the doctrine delivered or witnessed by the consent of the primitive Church, there might be quietly taken away the unhappy differences in points of religion between us, and all pretended reformers; who, by setting up their private judgment against the authority of the Catholic Church, have brought in these differences. Luther led the way: I care not, saith he, if a thousand.
reward to thy servants, the prophets, and to the saints, and to those that fear thy name, little and great, and to destroy them who have corrupted the earth.

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

CHAP. XII.

The vision of the woman clothed with the sun: and of the great dragon, her persecutor.

And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars:

2 And she being with child, cried travailing in birth, and was in pain to be delivered.

3 And there appeared another wonder in heaven: and behold, a great red dragon, having seven heads and ten horns, and on his heads seven diadems.

4 And his tail drew the third part of the stars of heaven, and cast them to the earth; and the dragon stood before the woman, who was ready to be delivered, that, when she should be delivered, he might devour her son.

5 And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne:

6 And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred and sixty days.

7 And there was a great battle in heaven: Michael and his angels fought with the dragon, and the dragon fought, and his angels:

8 And they prevailed not, neither was their place found any more in heaven.

9 And that great dragon was cast out, the old serpent, the devil, and Satan, who seduce the whole world, and he was cast forth unto the earth, and his angels were thrown down with him.

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

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

12 Therefore rejoice, O ye heavens, and ye that dwell therein. Woe to the earth, and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time.

13 And after the dragon saw that he was cast unto the earth, he persecuted the woman, who brought forth the man child:

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

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

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

17 And the dragon was angry against the woman: and went to make war with the rest of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

18 And he stood upon the sand of the sea.
AND I saw a beast coming out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.

2 And the beast which I saw was like to 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 own strength, and great power.

3 And I saw one of his heads as it were wounded to death: and his deadly wound was healed. And all the earth was in admiration after the beast.

4 And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with it?

5 And there was given to it a mouth, speaking great things, and blasphemies: and power was given to it to act forty-two months.

6 And he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given to him to make war with the saints, and to overcome them: and power was given him over every tribe, and people, and tongue, and nation.

8 And all that dwell upon the earth adored him: whose names are not written in the book of life of the Lamb which was slain from the beginning of the world.

9 If any man have an ear, let him hear.

10 He that shall lead into captivity, shall go into captivity: and he that shall slay, shall be slain.

11 And I saw another beast coming up out of the earth, and he had two horns, like to a lamb, and he spoke as a dragon.

12 And he executed all the power of the former beast in his sight: and he caused the earth, and them that dwell therein, to adore the first beast, whose deadly wound was healed.

13 And he did great signs, so that he made even fire to come down from heaven upon the earth in the sight of men.

14 And he seduced them that dwell on the earth, by the signs, which were given him to perform in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and lived.

15 And it was given him to give life to the image of the beast, and that the image of the beast should speak: and should cause, that whosoever will not adore the image of the beast, should be slain.

16 And he shall make all, both little and great, rich and poor, freedmen and bondmen, to have a mark in their right hand, or in their foreheads.

17 And that no man might buy or sell, but he that hath the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. He that hath understanding, let him compute the number of the beast. For it is the...
number of a man: and his number is six hundred sixty-six.

**CHAP. XIV.**

**APOCALYPSE.**

5 And in their mouth was found no lie: for they are without spot before the throne of God.

6 And I saw another angel flying through the midst of heaven, having the eternal gospel, to preach to them that sit upon the earth, and over every nation, and tribe, and tongue, and people:

7 Saying with a loud voice: Fear the Lord, and give him honour, because the hour of his judgment is come; and adore ye him, who made heaven, and earth, the sea, and the fountains of waters.

8 And another angel followed, saying: She is fallen, she is fallen, that great Babylon: which made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice: If any man shall adore the beast, and his image, and receive his mark in his forehead, or in his hand:

10 He also shall drink of the wine of the wrath of God, which is mingled with pure wine, in the cup of his wrath, and he shall be tormented with fire and brimstone in the sight of the holy angels, and in the sight of the Lamb:

11 And the smoke of their torments shall ascend up.

not being witnessed by the consent of the primitive Fathers. The ancient Fathers, especially in the exposition of obscure prophecies, many times give us no more than their private opinions, or suspicions and conjectures, as S. Aug. expressly takes notice of (Past. xii. 2; cl. 150). [**Rom. vi. 7.**] where he speaks of antichrist: so that though S. Irenæus had seen S. Polycarp, who was a disciple of S. John the evangelist, yet he delivers us divers things concerning antichrist, which are no more than his private opinions and conjectures, in which assuredly he did not agree with him; as that antichrist shall be of the tribe of Dan; that he shall sit in the temple of Jerusalem. He was also in an error as to Christ’s reign of a thousand years upon the earth with his elect. Arethas, bishop of Caesarea, in Capadocia, in the sixth age, in his commentary on the Apocalypse, (tom, i. Lib. Patrum, edit. Colon.1) speaking of this opinion, that some would have the first beast (Apoc. xiii. 1) to be antichrist, and others the second beast, only says, idem sibi alicerat, &c.

† V. 11. Fidei altam bastiam, evvho dý̂va Gigâno. Another wild beast. S. Irenæus calls this second beast armigerum primus, and takes notice that he is also called of the places of the Apocalypse (chap. xxi. 15, and xii. 39, and xxi. 19), the false prophet, pseudo-prophets, of the first beast. [**Rev. xxi. 19.**] says, ἡ ἀστυιαρία τοῦ πρώτου βασιλέα ἔκλεισαν τὸν πόλεμον. And this second beast must live and act at the same time with the first; for it is said, ver. 15, that he exercised all the power of the former beast in his sight, ὅτι πρὸς τὸν πρώτον βασιλέα, and again, ver. 14, that he did put on the eyes of the first beast, ὅτι ἐπέβαλεν τὰς προσωπές τοῦ πρώτου. 2. It is said that this second beast made all that died on the earth adore the first beast: But he declares it rash and dangerous to affirm any thing: ἐπειδὴ ἔπεσε τὸ κρύσταν ἐν αὐτῷ, &c. As for the name itself, he proposes first to explain it: What is the name of this second beast? He has given us, it seems, that vane version of tetramorphosonicus, regnum (to wit, of the four kingdoms, in Daniel) hoc habet vocabulum. It is evident he speaks of the empire, not of the Christian Church of Rome. Latin enim sunt qui nunc regnant, sed non in hoc nos gloriamur. sed et Telian, omnium nominum, quaequid ex insignissimus magis figurum est, &c. but addas, nos tamen non periblibiurum in eo, nec aseesurantes parasitabimus, &c. Dr. Wall in a note observes, that Mr. Meade and Mr. Whiston, without sufficient grounds, take notice of this conjecture of S. Irenæus, as flattering their notions of the pope to be antichrist.

**CHAP. XIV. VER. 1.** Behold a Lamb, by which is divers times represented our Saviour Christ. WI.

**VER. 2.** They saw it as was it new came. In these visions, after persecutions, are sometimes introduced rejoicings to encourage the servants of God in their sufferings from the wicked world. — Nay, we would say (or sing) the canticle, but those hundred forty-four thousand: by which are intended the elect, who were not defiled with women. Some expound this literally of those who always lived virgin; others understand all those who lived or died with a pure and clean heart, from the coming of the antichrist to the coming of the Lord. See what is said, (ver. 6,) that in their mouth was found no lie, and that they were without spot before the throne of God. WI.

**VER. 3.** Another angel, saying: Fear the Lord. &c. This angel is represented the preachers of the gospel, exhorting all men to a true faith and a good life. WI.

**VER. 4.** Another angel, saying: She is fallen, she is fallen, that great Babylon. By Babylon, as observed before, may very probably be signified all the wicked world in general, whom God will punish and destroy after the short time or a few thousand years, and by which many shall be punished: and perhaps Rome returned to idolatry in the time of antichrist, a little before the end of the world: or may be signified the idolatry of heathen Rome, in the fourth age, when the Christian religion, under Constantine and his successors, began to triumph over the idolatry of Greece and Rome, which from the commencement of the Christian era, and which is signified by Babylon, &c. P. Allman, &c. WI. — It is probable that here by the great Babylon is meant the city of the devil; that is, the universal society of the wicked: as Jerusalem is taken for the city and Church of God. Ch.
CHAP. XIV.

APOCALYPSE.

CHAP. XV.

for ever and ever: neither have they rest day or night, who have adored the beast, and his image, and whosoever did receive the mark of his name.

12 Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying to me: Write: Blessed are the dead, who die in the Lord. From henceforth, saith the Spirit, that they may rest from their labours: for their works follow them.

14 And I saw, and beheld a white cloud: and upon the cloud one sitting like to 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 upon the cloud: Put to thy sharp sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof are ripe.

16 And he that sat on the cloud, put his sickle to 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, who had power over fire: and he cried with a loud voice to him that had the sharp sickle, saying: Put to thy sharp sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof are ripe.

19 And the angel put his sharp sickle to the earth, and gathered the vineyard 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 up to the horses' bridles, for a thousand and six hundred furlongs.

CHAP. XV.

They that have overcome the beast, glorify God, of the seven angels with the seven vials.

And I saw another sign in heaven great and wonderful, seven angels having the seven last plagues: for in them is filled up the wrath of God.

And I saw as it were a sea of glass mingled with fire, and they that had overcome the beast, and his image, and the number of his name, standing on the sea of glass, having the harps of God:

And singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works, O Lord God Almighty: just and true are thy ways, O King of ages.

Who shall not fear thee, O Lord, and magnify thy name? For thou only art holy: for all nations shall come, and shall adore in thy sight, because thy judgments are manifest.

And after these things I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened:

And the seven angels came out of the temple, having...
the seven plagues, clothed in clean and white linen, and girded about the breasts with golden girdles.

7 And one of the four living creatures gave to the seven angels seven golden vials, full of the wrath of God, which liveth for ever and ever.

8 And the temple was filled with smoke from the majesty 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.

CHAP. XVI.

A ND I heard a great voice out of the temple, saying to the seven angels: Go, and pour out the seven vials of the wrath of God upon the earth.

2 And the first went out, and poured out his vial upon the earth, and there fell a sore and most grievous wound upon the men, who had the mark of the beast; and upon them who adored his image.

3 And the second poured out his vial into the sea, and it became as the blood of a dead man: and every living soul died in the sea.

4 And the third poured out his vial upon the rivers, and the fountains of waters, and they became blood.

5 And I heard the angel of the waters, saying: Thou art just, O Lord, who art, and who wast the holy one, who hast judged these things:

6 For they have shed the blood of the saints and prophets, and thou hast given them blood to drink: for they deserved it.

7 And I heard another from the altar, saying: Yea, O Lord God Almighty, true and just are thy judgments.

8 And the fourth angel poured out his vial upon the sun, and it was given to him to afflict men with heat, and fire:

9 And men were scorched with great heat, and they blasphemed the name of God, who hath power over these plagues, neither did they penance to give him glory.

9 And the fifth angel poured out his vial upon the seat of the beast: and his kingdom became dark, and they gnawed their tongues for pain.

11 And they blasphemed the God of heaven, because of their pains, and wounds, and did not penance for their works.

12 And the sixth angel poured out his vial upon that great river Euphrates: and dried up the water thereof, that a way might be prepared for the kings from the rising of the sun.

13 And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs.

14 For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth to gather them to battle against the great day of the Almighty God.

15 Behold, I come as a thief: Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he shall gather them together into a place, which is called in Hebrew Armagedon.

17 And the seventh angel poured out his vial into the air, and a great voice came out of the temple from the throne, saying: It is done.

18 And there were lightnings, and voices, and thunders, and there was a great earthquake, such as never hath been since men were upon the earth: such an earthquake, so great.

19 And the great city was made into three parts, and the cities of the Gentiles fell, and great Babylon came in remembrance before God, to give her the cup of the wine of the indignation of his wrath.

20 And every island fled away, and the mountains were not found.

21 And great hail like a talent came down from heaven.
upon men: and men blasphemed God, because of the plague of the hail: for it was exceeding great.

CHAP. XVII.

APOCt\PYESE.

I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns.

8. The beast which thou sawest, was, and is not, and shall come up out of the bottomless pit, and go into destruction: and the inhabitants of the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast, that was, and is not.

9. And here is the understanding, that hath wisdom. The seven heads are seven mountains, upon which the woman sitteth, and they are seven kings.

10. Five are fallen, and one is, and the other is not yet come: and when he shall come, he must remain a short time.

11. And the beast that was, and is not: the same is the eighth: and is of the seven, and goeth into destruction.

12. And the ten horns, which thou sawest, are ten kings: who have not yet received a kingdom, but shall receive power as kings one hour after the beast.

13. These have one design, and their strength and power they shall deliver to the beast.

14. These shall fight with the Lamb, and the Lamb shall overcome them; *because he is Lord of lords, and

expressions for the abominations of idolatry, with which ancient Rome had notoriously deceived herself.

V. 5. A mystery. That is, a secret, because what follows the name and title of the great harlot is to be taken in a mystical sense.—Babylon. Either the city of the devil in general; or, if there be to be understood of any particular city, pagan Rome, which then and for 300 years persecuted the Church, and was the principal seat both of empire and idolatry.

V. 8. The beast which thou sawest. This beast, which supports Babylon, may signify the power of the devil; which was, and is not, being much limited by the coming of Christ, but shall again exert itself under antichrist. The seven heads of this beast are seven mountains or empires, instruments of his tyranny: of which five were then fallen; as above, chap. xii. ver. 1. The beast itself is said to be the eighth, and is of the seventh; because they all act under the devil, and by his instigation, so that his power is in them all, yet so as to make up, as it were, one universal empire; still, in some respects, different from each other.

V. 9. Seven mountains. We have already observed that ancient Rome stood upon seven mountains. The same cannot be said of modern Rome, as some of the hills are not dwelling.—The seven hills. . . . are seven kings, or seven Beasts, compare Rev. xvi. 13, who were formerly distinguished as the chief centers of idolatry, and the most virulent persecutors of the Christian religion. Their names were Nero, Domitian, Severus, Decius, Valerian, Diocletian, and Antichrist.—Five of them are fallen or gone, viz. Nero, Domitian, Severus, Decius, Valerian, who supported the idolatrous empire for a time; one is, viz. Diocletian, with whom the reign of idolatry falls; and the other is not yet come, that is, antichrist.

V. 10. Five are fallen, one is, and the other is not yet. The meaning of this is obscure. But it is not improbable that by these seven kings may be understood the collection of kings, in what are called the seven ages of the world, from the commencement to its consummation. Wl.

V. 11. The beast that was, and is not: is the eighth: and is of the seventh. The devil reigns with the kings in all these ages: he is of the seven, because he is the prince under whom reign the wicked in all ages: he is also the eighth, because he is the prince who is alone the master of all the kings of the world, and his power hath been much extended and lessened since that time. He is bound or chained up for a thousand years, as it is said, chap. xii. 2. By which may be understood the time from Christ's coming and incarnation, and the establishing of his Christian Church, till the last and severest persecution under antichrist. See 5. Aug. 1. 20, de Civ. Dei, c. 7. The second coloured beast, the devil, called the prince of the devil, which had the beast girded with gold, that is all the wicked, and particularly all wicked kings and princes, with their worldly greatness, who were drunk with the wine of her prostitution; that is, who abandoned themselves and indulged themselves with all sensual pleasures, and committed themselves, with the angel, and delectability of this life; so that it is convinced of which, the angel is said to have taken S. John in spirit into a desolate condition from the company of the wicked world, the better to see and contemplate the vanity of their shut and

V. 4. Cup. full of the abomination, &c. These are common scriptural

V. 21. Et grandissimae virtutis, &c. Roaerum, quasi tali surn." The Pref. and Mr. N. translate all about the weight of a talent, as if every half-stone were of that weight.

V. 9. 7. And the seven angels said to me: Why dost thou wonder? taken literally, but only metaphorically, to signify the heavy weight of God's judgments upon sinners. Wl.

V. 1. I must repeat what I have already taken notice of, both in the preface to the Apocalypse, and sometimes in the annotations, that there are three ways of explaining all the visions of this Revelation, from the end of chap. iii. to the end of ver. 10, chap. xx., which all of them seem grounded on the opinions of the ancient Fathers. According to the first, all these visions are only to be fulfilled in antichrist's time, a little before the end of the world. According to the second, the visions may be applied to particular events, which happened in the first three or four ages, under the personification of Christ, all by Constantine, and the subsequent emperors; who were all disposed of, as, according to the second, the multitude of all the wicked dispersed in all nations, their short and vain happiness, their persecutions and oppressions of the good and faithful servants of God, who live piously in this world, and who are called to be citizens of the celestial Jerusalem in the kingdom of God, where he reigneth for ever with his angels and saints, and where they all reign with him, in happy sight and enjoyment. Wl. —Of the great harlot.

V. 2. Nothing can be better applied than this epithet to ancient Rome, which had conquered almost all the kingdoms of the known world, as it is said in ver. 18, she is the great city, a kingdom, which hath dominion over the kings of the earth; and ver. 9, it was built upon seven mountains; ver. 6, was watered with the blood of saints and martyrs of Jesus Christ; and in fine, ver. 8, it was the great Babylon, as S. Peter, in his First Epistle, pleases to call it. Calmet.—Come, I will shew you the conflagration of the great harlot. . . . Babylon, the mother of the fornication of the world, and of the abominations of it. Babylon, which was the mother of the fornication of the world, and of the abominations of it, signifies the multitude of all the wicked of all times and places. —The beast, that is, the devil, carries her; whose suggestions the wicked follow. He comes out from the bottomless pit. He was, i. e., had a much greater and more extensive power over the wicked world before Christ's coming and incarnation; and he is not, i. e., according to S. Aug., his power hath been much extended and lessened since that time. He is bound or chained up for a thousand years, as it is said, chap. xx. 2. By which may be understood the time from Christ's coming and incarnation, and the establishing of his Christian Church, till the last and severest persecution under antichrist. See 5. Aug. 1. 20, de Civ. Dei, c. 7. The second coloured beast, the devil, called the prince of the devil, which had the beast girded with gold: that is, all the wicked, and particularly all wicked kings and princes, with their worldly greatness, who were drunk with the wine of her prostitution: that is, who abandoned themselves and indulged themselves with all sensual pleasures, and committed themselves, with the angel, and delectability of this life; so that it is convinced of which, the angel is said to have taken S. John in spirit into a desolate condition from the company of the wicked world, the better to see and contemplate the vanity of their shut and
CHAP. XVII.

APOCALYPSE.

CHAP. XVIII.

King of kings, and they that are with him, called, and elect, and faithful.

And he said to me: He waters which thou sawest, where the harlot sitteth, are peoples, and nations, and tongues.

And the ten horns, which thou sawest, upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire.

For God hath given their hearts into their hands, to that which pleaseth him: that they give their kingdom to the beast till the words of God be fulfilled.

And the woman which thou sawest, is great city, a kingdom which hath dominion over the kings of the earth.

The fall of Babylon: kings and merchants lament over her.

And after these things I saw another angel coming down from heaven, having great power: and the earth was enlightened with his glory.

pressions are mystical and allegorical, it is no hard matter, said Dr. Hammond, to find the meaning of many passages and expressions which were given by Mr. Thode on this very subject. It may be observed that the Fathers, or ancient interpreters, sometimes give us their private conjectures and opinions, as St. Augustine takes notice, in which others do not join with them: but whereas consult the primitive Fathers, as I make bold to say I have done with all possible exactness, will find that the Scripture and Fathers unanimously agree in these three following points, (utterly destructive of their systems of the popish anticrist, or antichrist to wit: 1. That anticrist must be one single man; 2. That he shall not come till about the end of the world; 3. That he shall but reign a very short time. In the Holy Scriptures we only find the word itself, anticrist, five times, that is, in the Revelation 13:11, 13:18, 19:21; 1 Pet. 5:14; 2 Thess. 2:7. In the dying of the anticrist, improperly so called, as being seducers and adversaries of Christ; and of the one proper anticrist he only says, (1 Ep. ii. 18., as you have heard that anticrist shall appear, let not the church be moved, &c.) that S. Paul also there addeth, them that wicked one and shall be revealed, (i.e. about the time of the day of judgment,) whom the Lord Jesus shall kill with the spirit of his mouth, and shall destroy with the brightness of his coming; from which it follows, both that anticrist is to be one man, and that his coming shall be glorious. Upon these points my adversaries will understand the predictions of the prophet Daniel (chap. vii. &c.) of anticrist, and not only of Antichristus, but also he must be one particular king, which shall overtop all his predecessors, and shall have dominion over three kingdoms. In the Revelation or Apocalypse of St. John, we have no where find the name of anticrist. Secondly, I take notice that divers of the ancient Fathers, as St. Chrys., St. Cyril of Jerusalem, &c. have generally (out of whole sense) supposed when the first speaking of anticrist. Thirdly, now is this to be wondered at, since divers of the them by the beast, Babylon, and the scarlet whore, understood the devil, or heathen Rome with its heathen Roman emperor, and taught that all those visions till the 69th chapter are fulfilled already, before the coming of anticrist. Nothing that the Protestants bring, as I think, has even the face or appearance of an objection, unless it be when they tell us, that by Babylon in St. John's Revelation is Rome; therefore, say they, the Church of Rome must be Babylon, and the scarlet whore that sitteth there must be the pope with his cardinals, clothed in scarlet and purple. I answer: All Catholics, and all men of sense, have reasc to this; and the more so, as any other cure than the Church of Rome can never be able to gather in all the kingdoms of the world, and to become the Church of Rome. There is not, as the bishop of Meaux desires the Protestants to take notice, in all these visions and predictions the least hint or indication of the existence of a woman, clothed in scarlet and purple, and having a head of a woman. Many by Babylon understand the multitude of the wicked in general: but we will willingly allow that by Babylon was meant Rome, yet not Christian Rome or the Church of Rome, but Rome, now being any pagan empire, with its drosses of gold and silver, and purple and scarlet. Now as to the ancient Fathers, I have already witnessed and delivered to us concerning the three above-mentioned points. St. Irenæus, on whose testimony the Protestants seem to lay the greatest stress, tells us, (L. 5, c. 20, p. cccclxviii., ed. Riggs,) that anticrist shall be a wicked king... who shall overcome ten other kings. He also makes his conjecture on the number of the name of a single man. As to the time of its coming, he says, (p. 333,) that it shall be at the end of the world, and when the end of all things shall come. That he shall reign upon the earth three years and six months; or, as he says again, for forty-two months. Rex impius et injustus... novissimae tempore... quoniam finit... regnans annus tribus: et mensis sex: et sextus est... annum deum... quia in medio ejus... et deus... (2 Thess. 2.) But the anticrist, a certain devil, a seducer, a seducer... and lo... (4 Karm. cap. 1.) As for the futuerculosis, he says, he will be destroyed by Christ: and the like. Takeover, on Daniel (c. 7, 1, 2, p. 631., ed. Par. 1649.) The little horn is anticrist, &c. and c. 11. He will glorify the god Marduk in this place: which the Protes... may take notice, that he has expounded that the god of the... his forefathers adored, he will set himself up for the strong and powerful god, signified by the word Jesus. See on 2 Thess. tom. 3, p. 268. Antichrist is called the man of sin, because by him the godliness of Christ, i.e. God hath decreed he shall appear at the end of the world: magica rex eum esse... deus... S. Cyrill of Jerusalem (Cat. 15, p. 102, ed. Par. 1640.) The devil will come into the world, and sit on the throne of the man of sin, and will cause... socrathum... et metopus... (ap. 13, 3, 4.) He brings proofs, p. 156 and 166, to show that anticrist's reign will last but three years and a half, being also expressed by months. And these things, says he, we draw from the divine Scriptures, &c. So Syriac... and Thymoth theophorus, and Euthymius follow S. Chrysostom. S. John Damascen, in the eighth age,
And he cried with a strong voice, saying:

1 Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird;

2 Because all nations have drunk of the wine of the wrath of her fornication: and the kings of the earth for whose fornication she was drunk have bewailed themselves with tears;

3 And I heard another voice from heaven, saying: Go out from her, my people: for her sins are great, and exceed the strength of all the seas and floods.

4 And I saw another mighty angel coming down from heaven, prepared to the war;

5 And he had in his hand a little sword of two-edged sharpness; and his face was as the sun shining in his strength, and his legs were as pillars of fire, and in them was his glory:

6 And a mighty angel took a stone out of the temple, and cast it into the temple, saying: Behold, this happened, as many as ye heard by the prophet Jeremiah;

7 And he that sat upon the cloud spake to him, saying: Go in unto the wounded city, and, behold, all is peace, and I will let you be a minister of the temple, and you shall see the glory of the Lord.

8 And there was given to him a reed like a staff: and he stood as a prophet in the temple of the Lord.

9 And he gave a voice, saying: Make a trumpet of this reed, and he cried, saying: Go ye into the vineyard, and they that go not shall be hewed down, and thrown into the fire.

10 And now for the end of the world is come, and the kingdom of the world is become the kingdom of our Lord Jesus Christ, and of his Christ Jesus, and of his Father God, and of the Holy Spirit forever and ever.

11 And the angel that stood upon the sea and upon the earth,cried, saying: With a loud voice, and with a great voice, say: Deogloria tages, et nobis, et virgo, et filio ejus, sanctissima.

12 And I saw another angel coming down from heaven and having great power, and the earth was troubled, and mighty men were troubled, but he had power only to smite, and to give rewards, not to smite. And he stood upon the sea, and in the land, and in the air. And he cried with a loud voice, saying: Who is in heaven, let him come to heaven. Who is on earth, let him come to earth.

13 And the man of blood, and the man of blood, and the man of blood, and the man of blood, let him come to his destruction, for the kingdom of God is come to judgment. And the angel said: All the world is troubled, and the man of blood, and the man of blood, and the man of blood, and the man of blood, shall come into the fire.

14 And I saw another angel coming down from heaven with a great sword, and a sharp blade of fire, and he smote the earth with fire, and burned it, and destroyed it with fire. And he stood upon the sea, and in the land, and in the air.

15 And there was given to him a reed of iron, saying: Go and lay it upon the earth, and smite it with fire, and it shall be destroyed by fire. And the angel said: All the world is troubled, and the man of blood, and the man of blood, and the man of blood, and the man of blood, shall come into the fire.

16 And I saw another angel coming down from heaven with a great sword, and a sharp blade of fire, and he smote the earth with fire, and burned it, and destroyed it with fire. And he stood upon the sea, and in the land, and in the air.

17 And there was given to him a reed of iron, saying: Go and lay it upon the earth, and smite it with fire, and it shall be destroyed by fire. And the angel said: All the world is troubled, and the man of blood, and the man of blood, and the man of blood, and the man of blood, shall come into the fire.

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19 And there was given to him a reed of iron, saying: Go and lay it upon the earth, and smite it with fire, and it shall be destroyed by fire. And the angel said: All the world is troubled, and the man of blood, and the man of blood, and the man of blood, and the man of blood, shall come into the fire.

20 And I saw another angel coming down from heaven with a great sword, and a sharp blade of fire, and he smote the earth with fire, and burned it, and destroyed it with fire. And he stood upon the sea, and in the land, and in the air.

21 And there was given to him a reed of iron, saying: Go and lay it upon the earth, and smite it with fire, and it shall be destroyed by fire. And the angel said: All the world is troubled, and the man of blood, and the man of blood, and the man of blood, and the man of blood, shall come into the fire.

22 And I saw another angel coming down from heaven with a great sword, and a sharp blade of fire, and he smote the earth with fire, and burned it, and destroyed it with fire. And he stood upon the sea, and in the land, and in the air.

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24 And I saw another angel coming down from heaven with a great sword, and a sharp blade of fire, and he smote the earth with fire, and burned it, and destroyed it with fire. And he stood upon the sea, and in the land, and in the air.

25 And there was given to him a reed of iron, saying: Go and lay it upon the earth, and smite it with fire, and it shall be destroyed by fire. And the angel said: All the world is troubled, and the man of blood, and the man of blood, and the man of blood, and the man of blood, shall come into the fire.

26 And I saw another angel coming down from heaven with a great sword, and a sharp blade of fire, and he smote the earth with fire, and burned it, and destroyed it with fire. And he stood upon the sea, and in the land, and in the air.

27 And there was given to him a reed of iron, saying: Go and lay it upon the earth, and smite it with fire, and it shall be destroyed by fire. And the angel said: All the world is troubled, and the man of blood, and the man of blood, and the man of blood, and the man of blood, shall come into the fire.

28 And I saw another angel coming down from heaven with a great sword, and a sharp blade of fire, and he smote the earth with fire, and burned it, and destroyed it with fire. And he stood upon the sea, and in the land, and in the air.

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ed from thee, and all fat and goodly things are perished from thee, and they shall no more find them.

15 The merchants of these things, who were made rich, shall stand afar off from her, for fear of her tortments, weeping and mourning.

16 And saying: Woe! woe! that great city, which was clothed with fine linen, and purple, and scarlet, and was gilded with gold, and precious stones, and pearls:

17 For in one hour are so great riches come to nothing: and every ship-master, and every one that sails into the lake, and mariners, and they that work at sea, stood afar off.

18 And cried out, seeing the place of her burning, saying: What city is like to this great city?

19 And they cast dust upon their heads, and cried out, weeping and mourning, saying: Woe! woe! that great city, wherein all were made rich, who had ships at sea, by reason of her prices: for in one hour she is made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles, and prophets: for God hath judged her judgment on her judgment.

21 And a mighty angel took up a stone, as it were a great millstone, and cast it into the sea, saying: With this violence shall Babylon, that great city, be thrown down, and shall now be found no more.

22 And the voice of harpers, and of musicians, and of them that play on the pipe, and on the trumpet, shall no more be heard in thee: and no craftsman of any art whatsoever shall be found any more in thee: and the sound of a mill shall be heard no more in thee:

23 And the light of a lamp shall shine no more in thee: and the voice of the bridegroom and bride shall be heard no more in thee: for thy merchants were the great men of the earth, for all nations have been deceived by thy sorceries.

24 And in her hath been found the blood of prophets and of saints: and of all that were slain upon the earth.

Romans in dress, in ornament, in furniture, in equipage, in the sumptuousness of their buildings, and in the extravagant luxury and profusion of some of the Roman emperors at their tables. Caligula once spent (according to Suetonius) for a supper, 150,000,000 sesterces. Suetonius tells us, that the emperor Vespasian would feast himself thrice, and often four times, in a day, spending 100,000 sesterces.

V. 20. Rejoice, heaven, the holy apostles and prophets, and all the holy ministers of the gospel: and holy men are invited here to rejoice, because the Divine justice is accomplished in the ruin of that guilty city. Past.

CHAP. XIX. V. 1. Here we enter upon a new scene. Babylon the great is fallen. The saints here represented rejoicing over the scene which was drunk with the blood of the saints. Chap. xviii. 6. Calmet.

V. 7. For the marriage, &c. In the New Testament, the word marriage points out the establishment of the Church, the vocation of different people to the faith, or the union of the Messiah, Calmet.

V. 8. Fine linen. The symbol of justifications, or the good works and merit of her holy members; the most pleasing attire in which she can present herself before the Judge of all the earth, or, above all, before the throne of God. Hebron, or Sodom, was esteemed holy, as fine linen is esteemed by the ancients. Fine linen was made much of in Egypt, and was worn as a preparation for the burial, as the mourning robes were.

V. 10. He fell before his feet, to adore him. They of the prefixed reformers think they have here a clear proof that no veneration is due to angels and saints, and that papists in so doing are idolaters. In answer to this: First, they make S. John, the apostle, guilty of that idolatry which they lay to our charge. For they must suppose and grant that S. John, as to the dispositions of his mind and will, was just ready, or rather, falling down, did pay an idolatrous worship to the angel: and what Christian can believe of so great an angel, that such an idolatrous deviation from the word of God, and the veneration paid to him, was not, nay, cannot be, a gross and glaring error? Moreover, the word idolatrous, as divers commentators have interpreted it, signifies, (bad it be supposed,) he caused the angel to fall before him, and then bowed down, &c. But this cannot be said of the angel, since he was already fallen down.

Secondly, it would be extravagantly unreasonable to suspect the apostle himself, if he was of such a spirit, to be guilty of what every Christian, every Jew knows to be idolatry, to will, to give the honour due to God alone? Therefore, in the New Testament, and in the Apocalypse, all that is said or done of the angel, and all that is said or done of the angel, is not more than the same abuse of the word idolatrous.

AFTER these things I heard as it were the voice of many multitudes in heaven, saying: Alleluia: salvation, and glory, and power is to our God:

2 For true and just are his judgments, who hath judged the great harlot, which corrupted the earth with her fornication, and hath revenged the blood of his servants, at her hands.

3 And again they said: Alleluia. And her smoke ascendeth for ever and ever.

4 And the four and twenty ancients, and the four living creatures, fell down and adored God, that sitteth upon the throne, saying: Amen: Alleluia.

5 And a voice came out from the throne, saying: Praise ye our God all his servants: and you that fear him, little 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 thunder, saying: Alleluia: for the Lord our God, the omnipotent, hath reigned.

7 Let us be glad and rejoice: and give glory to him: for the marriage of the Lamb is come, and his wife hath prepared herself.

8 And to her it hath been granted, that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints.

9 And he saith to me: Write: * Blessed are they who are called to the marriage supper of the Lamb: and he saith to me: These words of God are true.

10 And I fell before his feet to adore him. And he saith to me: See thou do it not: I am thy fellow-serveant, and of thy brethren who have the testimony of Jesus.

Adore God. For the testimony of Jesus is the spirit of prophecy.

19 And I saw heaven opened, and behold a white horse; and he that sat upon him, was called Faithful and True, and in justice he judgeth and fighteth.

20 And his eyes were as a flame of fire, and on his head many diadems, having a written name, which no man knoweth but himself.

21 And he was clad with a garment sprinkled with blood: and his name is called, THE WORD OF GOD.

22 And the armies which are in heaven followed him on white horses, clothed in fine linen, white and clean.

23 And out of his mouth proceedeth a sharp two-edged sword: that with it he may strike the Gentiles. And he shall rule them with a rod of iron: and he treadeth the wine-press of the fury of the wrath of Almighty.

24 And he hath on his garment and on his thigh written: King of kings, and Lord of lords.

25 And I saw an angel, standing in the sun, and he cried with a loud voice, saying to all the birds that did fly through the midst of heaven: Come, and gather yourselves together to the great supper of God:

26 That you may eat the flesh of kings, and the flesh of princes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen, and bondmen, and of little and great.

19 And I saw the beast, and the kings of the earth and their armies gathered together, to make war with him that sat upon the horse, and with his army.

20 And the beast was taken, and with him the false prophet: who wrought signs before him, wherewith he seduced them, who received the mark of the beast, and who adored his image. These two were cast alive into the pool of fire burning with brimstone.

And the rest were slain by the sword of him that sitteth upon the horse, which proceeded out of his mouth; and all the birds were filled with their flesh.

CHAP. XX.

Satan is bound for a thousand years: the souls of the martyrs reign with Christ in the first resurrection. The last acts of the church: the last judgment.

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

2 And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years:

1 Tim. v. 16: Sura, xvii. 16.
3 And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished: and after that, he must be loosed a little season.

4 And I saw sore judgment was given unto them: and the souls of them that were beheaded for the witness of Jesus, and for the word of God, and for them that were smitten for the Lamb's sake, were received into rest.

5 And the rest of the dead lived not till the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection: in this case 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 shall be ended, Satan shall be loosed out of his prison, and shall go forth and seduce the nations, which are over the four quarters of the earth, Gog, and Magog, and shall gather them together to battle, whose number is as the sand of the sea.

8 And they ascended upon the breadth of the earth, and surrounded the camp of the saints, and those that dwell in heaven.

9 And fire came down from God out of heaven, and devoured them: and the devil, who seduced them, was cast into the lake of fire and brimstone, where both the beast and the false prophet are to be tormented day and night for ever and ever.

10 And I saw a great white throne, and him that sat upon it; 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.

11 And the sea gave up the dead that were in it: and death and hell gave up the dead that were in them: and they were judged every one according to their works.

12 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.
AND I saw a new heaven and a new earth. For the first heaven and the first earth was passed away, and the sea is no more.

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

3 And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people: and God himself with them shall be their God:

4 And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow, shall be any more; for the former things are passed away.

5 And he who sat on the throne, said: Behold, I make all things new. And he said to me: Write, for these words are most faithful and true.

6 And he said to me: It is done: I am alpha and omega, the beginning and the end. To him that thirsteth I will give of the fountain of the water of life, gratis.

7 He that shall overcome, shall possess these things and I will be his God, and he shall be my son.

8 But to the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their portion shall be in the pool burning with fire and brimstone: which is the second death.

9 And there came one of the seven angels, who had the vials full of the seven last plagues, and spoke with me, saying: Come, and I will show thee the bride, the wife of the Lamb.

10 And he took me up in spirit to a great and high mountain, and he showed me the holy city, Jerusalem, coming down out of heaven from God,

11 Having the glory of God: and the light thereof like unto a precious stone, as it were to a jasper stone, as crystal.

12 And it had a wall great and high, having twelve gates: and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east, three gates: and on the north, three gates: and 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 twelve names of the twelve apostles of the Lamb.

15 And he that spoke with me had a measure, a golden reed, to measure the city and the gates thereof, and the wall.

16 And the city is situate four-square, and the length thereof is as great as the breadth: and he measured the city with the golden reed for twelve thousand furlongs: and the length, and the height, and the breadth of it are equal.

17 And he measured the wall thereof a hundred forty-four cubits, the measure of a man, which is of an angel.

18 And the building of the wall thereof was of jasper stone: but the city itself pure gold, like to clear glass.

19 And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation, jasper: the second, sapphire: the third, a chalcedony: the fourth, an emerald.

20 The fifth, sardonyx: the sixth, sardius: the seventh, chrysolite: the eighth, beryl: the ninth, a topaz: the tenth, a chrysoprasus: the eleventh, a jacinth: the twelfth, an amethyst.

21 And the twelve gates are twelve pearls, one to each, and every several gate was of one several pearl: and the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple in it. For the Lord God Almighty is the temple thereof, and the Lamb.

23 And the city needeth not sun, nor moon to shine in it: for the glory of God hath enlightened it, and the Lamb is the lamp thereof.

24 And nations shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it.

25 And the gates thereof shall not be shut by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 There shall not enter it any thing defiled, or any one that worketh abomination, or a lie, but they who are written in the book of life of the Lamb.

CHAP. XXII.

The water and tree of life. The conclusion.

And he showed me a river of water of life, clear as crystal, proceeding from the throne of God, and of the Lamb.

2 In the midst of the streets thereof, and on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruit every month, and the leaves of the tree for the healing of the nations.

And the river pokemon, as euwers, quadrangulatus.

V. 17. "And the measure of a man, which is of an angel. This seems, without doubt, the sense of it."

V. 18. "The city is situate four-square," and by what follows, so as to be a perfect square, though every thing that is quadrangular is not always a square, or perfect square.

V. 19. "The measure of a man, which is of an angel."

V. 20. "The city needeth not sun, nor moon to shine in it: for the glory of God hath enlightened it, and the Lamb is the lamp thereof."

V. 21. "And the city needeth not sun, nor moon to shine in it: for the glory of God hath enlightened it, and the Lamb is the lamp thereof."

V. 22. "And the city needeth not sun, nor moon to shine in it: for the glory of God hath enlightened it, and the Lamb is the lamp thereof."

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V. 24. "And the city needeth not sun, nor moon to shine in it: for the glory of God hath enlightened it, and the Lamb is the lamp thereof."

V. 25. "And the gates thereof shall not be shut by day: for there shall be no night there."

V. 26. "And they shall bring the glory and honour of the nations into it."

V. 27. "There shall not enter it any thing defiled, or any one that worketh abomination, or a lie, but they who are written in the book of life of the Lamb."

AND I saw a new heaven and a new earth. For the first heaven and the first earth was passed away, and the sea is no more.

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

3 And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people: and God himself with them shall be their God:

4 And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow, shall be any more; for the former things are passed away.

5 And he who sat on the throne, said: Behold, I make all things new. And he said to me: Write, for these words are most faithful and true.

6 And he said to me: It is done: I am alpha and omega, the beginning and the end. To him that thirsteth I will give of the fountain of the water of life, gratis.

7 He that shall overcome, shall possess these things and I will be his God, and he shall be my son.

8 But to the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their portion shall be in the pool burning with fire and brimstone: which is the second death.

9 And there came one of the seven angels, who had the vials full of the seven last plagues, and spoke with me, saying: Come, and I will show thee the bride, the wife of the Lamb.

10 And he took me up in spirit to a great and high mountain, and he showed me the holy city, Jerusalem, coming down out of heaven from God,

11 Having the glory of God: and the light thereof like unto a precious stone, as it were to a jasper stone, as crystal.

12 And it had a wall great and high, having twelve gates: and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13 On the east, three gates: and on the north, three gates: and 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 twelve names of the twelve apostles of the Lamb.
3 And no curse shall be any more: but the throne of God, and of the Lamb, shall be in it, and his servants shall serve him.

4 And they shall see his face: and his name shall be on their foreheads.

5 And night shall be no more: and they shall not need the light of a lamp, nor the light of the sun; for the Lord God shall enlighten them, and they shall reign for ever and ever.

6 And he said to me: These words are most faithful and true. And the Lord God of the spirits of the prophets sent his angel, to show his servants the things which must be done shortly.

7 And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I, John, who have heard and seen these things. And after I had heard and seen, I fell down to adore before the feet of the angel, who showed me these things:

9 And he said to me: See thou do it not: for I am thy fellow-servant, and of thy brethren, the prophets, and of them who keep the words of the prophecy of this book: Adore God.

10 And he saith to me: Seal not the words of the prophecy of this book: for the time is at hand.

11 He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and he that is just, let him be justified still: and he that is holy, let him be sanctified still.

12 Behold, I come quickly: and my reward is with me, to render to every man according to his works.

13 I am alpha and omega, the first and the last, the beginning and the end.

14 Blessed are they that wash their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city.

15 Without are dogs, and sorcerers, and the unchaste, and murderers, and those that serve idols, and every one that loveth and maketh a lie.

16 I, Jesus, have sent my angel, to testify to you these things in the churches. I am the root and stock of David, the bright and morning star.

17 And the Spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: and he that will, let him take of the water of life, gratis.

18 For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add upon him the plagues written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things which are written in this book.

20 He that giveth testimony of these things, saith Surely, I come quickly: Amen. Come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

VER. 4. They shall see his face. Thus in a few words is expressed the happiness of the blessed in heaven: they shall see God, from which vision proceed love, joy, and everlasting praise of the Divine Majesty. Wis.

VER. 6. These words are most faithful. Here begins the conclusion and close of all the revelations. The Lord God of the spirits of the prophets sent his angel to show, &c., and in the 10th verse it is said: I, Jesus, have sent my angel to testify: from whence we may understand that Jesus, as to his person, is the name Lord God with the Father, though as man he is the root of the offspring of David, of the race of David, as the Messiah was to be. Wis.

VER. 8. This is the second time the saint wishes to adore the angel, but not with the supreme worship of latria, as he knew the object of his worship was only an angel, and of course a mere creature; but the angel, through respect for S. John, still refuses the proffered honour, (see chap. xiv. 10,) and to show the holy society that was hereafter to exist between angels and men, who were to compose but one and the same family. V.

VER. 10. Seal not the words: as not designed to be kept sealed or secret, but to be delivered to the faithful for their instruction, that they may be prepared to suffer persecutions; that their faith, hope, and charity may be enlarged and increased by a firm expectation of their happiness in the next world, after short sufferings in this. Wis.

VER. 11. He that hurteth, (by living in sin against God, himself, and his neighbour,) let him hurt still; i.e. he shall be permitted: and he that is just, let him be justified still: and increased in virtue by God’s assistance. Wis.—It is not so authorized or licensed to go on in sin, but an intimation that how far sooner the wicked may proceed, their progress shall quickly end, and they must expect to meet with proportionable punishment. Ch.

VER. 15. I am alpha and omega. See chap. i. 8. Wis.

VER. 17. And the Spirit and the bride say: Come. This is the Spirit of God, who moves us to love and praise him; and the bride, i.e. the Church, the spouse of Christ, which earnestly desires to be happy in the enjoyment of God: and every one that heareth these Divine promises, let him with all the affections of his soul, with his whole heart, say: Come. He that thirsteth after justice, the Author and Fountain of all justice, let him come and be filled gratis, by the bounty and liberality of our merciful God. Wis.

VER. 20. He that giveth testimony of these things, saith Surely, I come quickly: Amen, Lord Jesus: he come, and remain always in my soul by thy grace, and make me partaker of thy glory for ever and ever. Amen. Wis.—Concurrence. The Church in sight and sound, and by the mouth of her children, solicits the coming of Jesus Christ, her Divine Spouse. The fruit to be drawn from the parents of this sacred book, is ardently to desire the kingdom of God, to sigh after the day of stibity, to feel the weight of the yoke of the present life, and the disgrace of our exile, and to live here below as strangers. Enkindle in me, O Lord, this desire; enable my poor soul to join with the beloved disciple in this prayer, Come Lord Jesus; that she may go and lose herself in Tabor, who art her Cressa. her God, her All.
prayer; after which he chooses his twelve disciples, Simon, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James, Simon, Jude, and Judas Iscariot, the traitor (Luke vi. 12, etc.); to these he principally directs his admirable sermons on the mount. Matt. v., vi., and vii.

Jesus raiseth to life the daughter of Jairus. Matt. ix.; Mark v.;


Also the son of the widow of Nain. Luke vii.


He heals the man thirty-eight years ill of a palsy. John v.

He sends his twelve apostles to preach, with the power of doing miracles. Matt. x.; Mark vi.; Luke ix.


He makes choice of seventy-two disciples. Luke x.

John the Baptist, at the instigation of Herodias’s daughter, is beheaded, and his head served up in a charger. Matt. xiv. 10.

Christ reproveth the Sadducees and others. He cures the daughter of the woman of Canaan, and performs several other miracles. He likewise feeds five thousand persons with seven loaves and a few fishes. Matt. xxvii.

Jesus being solicited by the Pharisees and Sadducees to show them a sign from heaven, he refuses them, displaying his Divine wisdom in parables. Our Saviour, knowing the vexation of the apostles’ opinions respecting him, saith them whom do they think he is? When, being answered by Peter, ‘Thou art Christ, the Son of the living God,’ he is rewarded with being made head of the one, universal, holy Church, in these emphatic words: ‘And I say to thee: Thou art Peter, and upon this rock, I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.’ Matt. xvi. 18, 19.


He promiseth to his disciples to give them his body to be truly meat, etc. Many of them leave him, looking upon this doctrine as hard and harsh. John vi.

He teacheth humility, to beware of scandal, and to flee the occasions of sin; to denounce to the Church incorrigible sinners, and to look upon such as refuse to hear the Church as heathens. He promiseth his disciples the power of binding and loosing, and that he will be in the midst of their assemblies to the end of the world; no forgiveness for them that will not forgive. Matt. xviii.

Our Lord is transfigured on the mountain. Moses and Elias are seen to converse with him, and a voice from heaven heard, saying, ‘This is my beloved Son,’ etc. He cures the lunatic child, foretells his passion, etc. Arriving at Capharnaum, he payeth the tribute by the miracle of the piece of money in the fish’s mouth. Matt. xvii. 24, etc.

A village of Samaria refusing Jesus and his disciples entertainment, the latter desiring fire from heaven to consume it, Christ severely reprimands them. Luke ix. 54.

Our Saviour instructs and sends forth his seventy-two disciples: he
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where seeing Peter and James, he abides with them fifteen days. He disputes with the Jews who used the Greek tongue. Acts ix. and x.

S. Peter cures Eneas, at Lydda, and raises to life Tabitha, at Joppa. Acts ix.
The very shadow of his body cures all diseases. Acts v. 15.

The very shadow of his body cures all diseases. Acts v. 15.

S. Peter is thought to have gone about this time to Antioch, in Syria, and to have founded the eponym see. Acts x. 38.

He preached in Pentapolis, Galatia, etc.

S. Barnabas and S. Paul preach at Antioch, where the believers were first called Christians. Acts xii. 26.

Herod Agrippa puts to death S. James, the brother of S. John, and imprisons S. Peter, who is miraculously delivered. Acts xii.

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About this time S. Peter wrote his First Epistle. See Pref. A dispute takes place between S. Paul and some zealous converts that had been Jews, about the obligation of making even the Gentiles observe the Jewish laws. Acts xv.

S. Paul and Barnabas sent to Jerusalem, to have this question decided by the apostles, etc.

A council of the apostles and bishops decides the question: S. Peter speaks first, and S. James joining him with the letter of the council to their brethren, the converted Gentiles. Acts xv.


The former goes with Silas into Asia. S. Luke becomes his companion. He goes to Philippi, in Macedonia, to Thessalonica, to Berea, to Athens. Finds there an altar dedicated to the unknown God. Acts xvii. 23.

He is scourged at Philippi. S. Paul and Silas are thrown into prison. At midnight the prison doors are opened, and their bands are loosed. The jailer is converted. The magistrates pray them to depart. Acts xvii.

S. Paul writes his Epistle to the Thessalonians, and his Second soon after.

He founds the church of Corinth; and departs, after remaining eighteen months. Acts xviii. 11.

He likewise establishes the Church at Ephesus. The tumult of the silversmiths. Acts xix.

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S. James about this time wrote his Catholick Epistle.

S. Paul arrives at Rome. He is kept in custody for two years, with a soldier to guard him. Acts xxvii.

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He writes to the Philippians and Colossians.

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S. Paul being set at liberty, writes to the Hebrews.

He goes again into Asia; makes S. Timothy bishop of Asia, and went into Macedonia, from whence he wrote his First Epistle to Timothy.

S. Peter about this time wrote his Second Epistle. About this time S. Peter and S. Paul came to Rome. See Tilmont, etc.

Not long after this many were both set in prison, and suffered martyrdom.

S. John about this time came to live in Asia, and governed all those Churches for many years.

He was put into a cauldron of boiling oil a Rome, under Domitian, and baniished to the island of Patmos, where he had those wonderful visions of his Apocalypse.

He returns to Ephesus, under the emperor Nerva.

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