

AN
ANALYTICAL ARRANGEMENT
OF THE
HOLY SCRIPTURES.

VOLUME II.

AN
ANALYTICAL ARRANGEMENT
OF THE
HOLY SCRIPTURES,

ACCORDING TO THE PRINCIPLES DEVELOPED UNDER THE NAME OF

PARALLELISM,

IN THE WRITINGS OF

BISHOP LOWTH, BISHOP JEBB, AND THE REV. THOMAS BOYS.

WITH AN

APPENDIX AND NOTES.

BY

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IN TWO VOLUMES.

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NEW TESTAMENT.

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						Denial. (70.)
						Charge. (71.)
						Denial. (72.)
						Charge. (73.)
						Denial. (74—)
Prediction.				Crowing. (—74.)		
				Crowing. (75—)		
				Denial. (—75—)		
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JUDAS'S REMORSE. (3—10.)

Money.		Judas. (3—)		
		Repentance and restoration. (—3.)		
		Judas and the chief priests, &c. (4.)		
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Application.		Event.		Price. (6.)
				Purchase. (7, 8.)
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				Purchase. (10.)

TRIAL BEFORE PILATE. (11—26.)

Examination of Jesus.		Par.		Question. (11—)
				Answer. (—11.)
		Gen.		Accusation. (12—)
				Silence. (—12.)
				Accusations. (13.)
	Silence. (14.)			
Intercession with the multitude.				Remonstrances. (15—25.)
				Compliance. (26.)

REMONSTRANCES. (15—25.)

Customary release. (15, 16.)
Question of preference. (17, 18.)
Advice given. (19.)
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Question of preference. (21—23.)
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PERSONAL ABUSE. (27—34.)

Place: Pretorium. (27.)				
Treatment.		Mockery.		Change of clothing. (28.)
				Crown and reed. (29, 30.)
		Reality.		Rechange of clothing. (31.)
				Cross. (32.)
Place: Golgotha. (33.)				
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CRUCIFIXION. (35—54.)

Gen.		Crucifixion. (35—)	
		Partition of garments. (—35.)	
		Watching. (36.)	
Par.		Circumstances.	Accusation: royalty. (37.)
			Two robbers. (38.)
			Mockery: claims. (39—43.)
			Two robbers. (44.)
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MOCKERY: CLAIMS. (39—43.)

Malediction of passengers.		Announced. (39, 40—)	
		Expressed.	Power. (—40—)
			Sonship. (—40.)
Mockery of the chief priests, &c.		Announced. (41.)	
		Expressed.	Royalty. (42.)
			Sonship. (43.)

INTERVALS. (45—54.)

Sign: darkness. (45.)	
Cry. (46.)	
Mockery of spectators.	Elias. (47.)
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	Elias. (49.)
Cry. (50.)	
Signs: vail rent, &c. (51—53.)	
Confession of centurion, &c. (54.)	

SIGNS: VAIL RENT. (51—53.)

Immediate.		Vail rent. (51—)
		Earthquake, &c. (—51, 52—)
Subsequent.		Graves opened. (—52—)
		Bodies of saints. (—52—)
		Resurrection. (—52.)
		Graves left. (53—)
		Time: after, &c. (—53—)
		Appearance. (—53.)

BURIAL AND RESURRECTION. (55—66, xxviii. 1—15.)

Burial. (55—66.)

Resurrection. (xxviii. 1—15.)

BURIAL. (55—66.)

Women: Mary Magdalene, &c. (55, 56.)

Evening.		Joseph. (57.)
		Application to Pilate. (58—)
		Compliance. (—58.)
		Body entombed. (59, 60.)

Mary Magdalene, &c. (61.)

Next day.		The chief priests, &c. (62, 63—)
		Application to Pilate. (—63, 64.)
		Compliance. (65.)
		Tomb secured. (66.)

RESURRECTION. (xxviii. 1—15.)

Mary Magdalene, &c. (xxviii. 1.)

Events at the tomb.		Effect: earthquake. (2—)
		Cause: angel. Actions. (—2.)
		Appearance. (3.)
		Effect: terror of the keepers. (4.)

Addresses to the women.		Angel. (5, 6.)
		Mission. (7.)
		Departure. (8.)
		Jesus. (9, 10—)
		Mission. (—10.)

Events in the city.		Report of the keepers. (11.)
		Bribe given. (12.)
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Meeting.		Cause: all power, &c. (18.)
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M A R K .

Title. (i. 1.)
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Book. (2—45, ii—xvi.)

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FORERUNNER. (2, 3.)

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John. Place : the desert. (4—)
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 Recipients : Jews. (5—)
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 John. Description : clothing, &c. (6.)
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 Sea side. Teaching. Gen. (13.)
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 Sea-side. Healing. Gen. (7—12.)
 Twelve disciples called. (13—19—)
 Tour. (—19—35, iv—vi. 1—6—)
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 Two brethren. (19.)
 Call. (20—)
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Synagogue in Capernaum. (21—28.)
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 Synagogues of Galilee, &c. (39—45.)
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SYNAGOGUE IN CAPERNAUM. (21—28.)

Events.		Synagogue. Teaching. (21.)
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		Reason: authority. (—22.)
		Synagogue. Expulsion. (23—26.)
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HOUSE IN CAPERNAUM. (ii. 1—12.)

House. (ii. 1.)		
Concourse. (2—)		
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TOUR. (15—28, iii. 1—6.)

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HOUSE. (15—22.)

House. (15—)

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COLLOQUIES. (16—22.)

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Plucking ears. (—23.)

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| Watching. (2—)
| Purposed accusation. (—2.)
| Cure. (3—5.)
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| Purposed destruction. (—6.)

CURE. (3—5.)

Jesus. | Command. (3.)

| Question. (4—)

Pharisees. Silence. (—4.)

Jesus. | Anger, &c. (5—)

| Command. (—5—)

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SEA SIDE. HEALING. GEN. (7—12.)

- Departure to the sea. (7—)
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 Order concerning ship. (9—)
 Reason. | Gen. Multitude, &c. (—9.)
 | Cause: many cures. (10—)
 | Par. Invalids. (—10—12.)

PAR. INVALIDS. (—10—12.)

- From plagues. (—10.)
 From unclean spirits. | Confession. (11.)
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TWELVE DISCIPLES CALLED. (13—19—)

- Gen. | Call. (13—)
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 | Intention. (—14, 15.)
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TOUR. (—19—35, iv—vi. 1—6.)

- Teaching. | House, &c. (—19, 20.)
 | Parables. (21—35.)
 | Sea side, &c. (iv. 1.)
 | Parables. (2—34.)
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 | Own country. (vi. 1—6—)

TEACHING. (19—35, iv. 1—34.)

- House. (19.)
 Concourse. (20—)
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 Kindred of Jesus. (21.)
 The scribes. (22.)
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- Sea-side. (iv. 1—)
- Concourse. (—1—)
- Consequences. (—1.)
- Parabolic instruction. (2.)
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- Alone with disciples. (10—)
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- Parables. | Sower. (11—25.)
- | Seeds. (26—32.)
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- Alone with disciples. (—34—)
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PARABLES. (21—35.)

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|-------------------|---|
| Kindred of Jesus. | Themselves. (21—)
Their interference. (—21—)
Their disparagement of him. (—21.) |
| | |
| Kindred of Jesus. | Themselves. (31—)
Their interference. (—31.)
His disapprobation of them. (32—
35.) |

THE SCRIBES, &c. (22—30.)

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|--------------|---|
| The scribes. | First charge. (22—)
Second charge. (—22.) |
| Jesus. | Refutation of second charge. (23—27.)
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PARABLE: SOWER. (3—9.)

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|--------------------|-------------|--|
| Call to hear. (3—) | | |
| Sower. (—3.) | | |
| Seed. | Unfruitful. | Way side. (4—)
Devoured. (—4.)
Stony places. (5—)
Scorched. (—5, 6.)
Thorns. (7—)
Choked. (—7.) |
| | Fruitful. | Good ground. (8—)
Fruitful. (—8.) |
| Special call. (9.) | | |

SOWER. (11—25.)

Purpose.		Discrimi-	Parties. (11.)
		nation.	Reason. (12.)
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Purposes.		Teachers.	Illustration. (21.)
			Application. (22.)
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			Reason. (25.)

INTERPRETATION. (14—20.)

Sower. (14.)

Seed.		Unfruitful.	Way-side. (15—)
			Interpretation. (—15.)
			Stony ground. (16—)
			Interpretation. (—16, 17.)
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			Interpretation. (—18, 19.)
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			Interpretation. (—20.)

SEEDS. (26—32.)

Subject: kingdom of God. (26—)

Seed. (—26—28.)

Harvest. (29.)

Subject: kingdom of God. (30.)

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Departure to east side. (35, 36.)

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Swine. (11—13.)

Inhabitants. (14—17.)

Embarkation. (18—)

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Jairus's daughter, &c. (22—43.)

TEMPEST STILLED. (37—41.)

Miracle.		Storm. (37.)
		Jesus asleep. (38—)
		Awakened, &c. (—38.)
		Jesus arising, &c. (39—)
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		Reproof. (40.)

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DEMONIAC. (2—10.)

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Abode. (3—)		
Inability to bind. (—3.)		
Fetters. (4—)		
Chains. (—4—)		
Chains. (—4—)		
Fetters. (—4—)		
Inability to tame. (—4.)		
Abode. (5.)		
Meeting.	Worship, &c. (6, 7.)	
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	Name.	Question. (9—)
		Answer : legion. (—9.)
	Petition. (10.)	

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Swine.		Swine feeding. (11.)
		Petition. (12, 13—)
		Permission. (—13—)
		Swine drowned. (—13.)
Inhabitants.		Report of feeders. (14—)
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		Departure. (—14.)
		Arrival. (15—)
		Observation. (—15—)
		Fear. (—15.)
		Report of spectators. (16.)
		Citizens. Petition. (17.)

DEMONIAC. (—18—20.)

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Refusal. (19—)	
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JAIROS'S DAUGHTER, &c. (22—43.)

Jairus. (22, 23.)

Woman.	Throng. (24.) Action. (25—28.) Cure. (29.) Throng. (30—32.) Confession. (33.) Approbation. (34.)
Messengers.	Report. (35.) Encouragement. (36.)
Damsel.	Spectators: Peter, &c. (37.) House, &c. (38—) Declaration. (—38, 39.) Derision. (40—) Spectators: parents. (—40—) Chamber. (—40.) Verification. (41, 42—) Astonishment, &c. (—42, 43.)

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Own country. (vi. 1.)
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TWELVE DISCIPLES SENT, &c. (7—30.)

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Herod, &c. (14—29.)
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Mission. (7—)
Power imparted. (—7.)
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Residence. (10.)
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HEROD, &c. (14—29.)

- Herod hearing of Jesus. (14—)
 Cause : fame of Jesus. (—14—)
 Opinion concerning Jesus. | Of Herod. (—14.)
 | Of others. (15.)
 | Of Herod. (16.)
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CAUSE : EXECUTION OF JOHN. (17—29.)

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|----------|--|---------------|--|--|
| Death. | | Machination. | | Imprisonment. (17.) |
| | | | | Reason : reproof. (18.) |
| | | | | Prevention. (19.) |
| | | | | Reasons : fear, &c. (20.) |
| | | | | Opportunity : birth-day, &c. (21, 22—) |
| Success. | | Opportunity : | | Promise. (—22, 23.) |
| | | | | Head asked. (24, 25.) |
| | | | | Performance. (26, 27.) |
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FEEDING 5000. (31—56.)

- Departure to desert. (31, 32.)
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Apparent insufficiency.		Loaves, &c. ascertained. (38.)
		Seating. (39, 40.)
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WALKING ON THE SEA. (47—52.)

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			Substitution. (9.)
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		Dogs. (28—)
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FEEDING. (4—9—)

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		Loaves, &c. distributed. (—6, 7.)
Real superabundance.	Eating. (8—)	Fragments left : 7 baskets. (—8.)
	Fed : about 4000. (9—)	

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- Ascent of mountain. (2—)
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 | Inclusive proposal. (5, 6.)
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 Descent from mountain. (9—)
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Application. (19, 20.)								
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Eye. (34—36.)				

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Pharisee's house.	<table> <tr> <td>Invitation. (37—)</td> </tr> <tr> <td>Acceptance. (—37.)</td> </tr> </table>	Invitation. (37—)	Acceptance. (—37.)				
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Answer. (39—44.)							
Offence, &c. (45.)							
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COLLOQUY. (—2—21.)

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 | | Reasons. | Purpose. (—3.)
 | | | Consistency. (4.)
 | Remark: unbelief. (5.)
 | Jesus. (6—8.)

JESUS. (6—8.)

- Time. | Himself. Neg. (6—)
 | | His brethren. Pos. (—6.)
 Hatred. | His brethren. Neg. (7—)
 | | Himself. Pos. (—7.)
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			Refutation. (16—19.)
			Objection. (20.)
			Refutation. (21—24.)
	Mission.		Objection. (25—27.)
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Opposite impressions. (30—52.)

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Test : obedience. (17.)

Glory. (18.)

Test.		Disobedience. (19—)
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OPPOSITE IMPRESSIONS. (30—52.)

Intended arrest. (30.)

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Last day of the feast. Invitation. (37—39.)

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Intended arrest. (44.)

Officers returned. (45—)

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Declaration : Jesus the light of the world. (12.)

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 | Punishers. (7.)
 | Writing on the ground. (8.)
 | Self-condemnation. (9—)
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COLLOQUY. (13—19.)

- Objection: self-testimony. (13.)
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 | Reason. (—14.)
 | His judgment true. (15, 16—)
 | Reason. (—16.)
 | Testimony of two true. (17.)
 | Exemplification. (18.)
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COLLOQUY. (22—30.)

- Misconception. (22.)
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 | Person. (28.)
 | Mission and ministry. (—28, 29.)
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- Natural. | Misconception. (33.)
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		Inconsistency. (42.)
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ABRAHAM'S SEED. (37—41—)

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PHARISEES AND JESUS. (40, 41, x. 1—18.)

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ADDRESS. (12—26.)

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FULFILMENTS, &c. (18—26.)

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- Standing on Mars' hill. (22—)
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- | Matter. (24—31.)
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MATTER. (24—31.)

- Creator. (24—)
- Illimitable. (—24, 25—)
- All-bestowing. (—25, 26.)
- Intention. | Seeking the Lord. (27.)
- | Reason: dependence. (28.)
- Offspring. (29—)
- Unrepresentable. (—29.)
- Forbearing. (30—)
- Command. | Repentance. (—30.)
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- Judgment. (31—)
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- Continuance. | A year and six months. (11—)
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- Progress. (18—23.)
- Ephesus, &c. (24—28, xix. 1—7.)
- Continuance. | Three months. (8—)
- | Disputing, &c. (—8, 9.)
- | Two years. (10—)
- | Miracles. (—10—12.)
- Sons of Scheva. (13—20.)
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Farewell at Ephesus. (20, 21.)

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	Achaia.	Knowledge. (—25.)
		Boldness. (26—)
		Advancement. (—26.)
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- Gods. (26.)
- Self-interest. (27—)
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- Duty of quietness. (—36.)
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Prophetic dehortation.

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Progress.

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Departure. Intention. (—7—)

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Breaking bread. (11—)

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Departure. Act. (—11.)

Eutichus. | Living. (12—)

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 | | Rescue. (31, 32.)
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ORDERS. (33, 34.)

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Answer. (34—)

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Request to speak. (—39.)

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	Concurrence in persecution. (4, 5.)

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Authority. Divine.	Jerusalem, &c. (17.)
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	Reason: rejection of testimony. (—18.)
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	Command. departure. (21—)
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CONCURRENCE IN PERSECUTION. (4, 5.)

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	Authority. (—5—)

Binding. (—5.)

MIRACULOUS CONVERSION. (6—16.)

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		Voice. (7.)
		Question. (8—)
		Answer. (—8.)
		Light. Pos. (9—)
Obedience.		Voice. Neg. (—9.)
		Question. (10—)
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- Centurion and chiliarch. Caution. (26.)
- Chiliarch and Paul. | Question. (27—)
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 | | Guilt. | Pos. (11—)
 | | | Neg. (—11—)
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| Contrary winds. (7, 8.)

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From Melita to Rome.		Progress. (11—14—)
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		Tempest. (13—20.)
		Remonstrance. (21—26.)
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		Advice. (33—38.)
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Tempest. (18, 19.)

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Encouragement. (25—)

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|-------|--|----------------|--|----------------------|
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| | | | | Reason. (—33.) |
| | | | | Entreaty. (34—) |
| | | | | Reasons. (—34.) |
| | | | | Example. (35.) |
| Crew. | | Encouragement. | | Encouragement. (36—) |
| | | | | Food. (—36.) |
| | | | | Number : 276. (37.) |
| | | | | Food. (38—) |
| | | | | Actions. (—38.) |

UNKNOWN LAND, &c. (—39—44.)

- | | | |
|-------------|--|-----------------------|
| Ship lost. | | Attempt. (—39—41—) |
| | | Failure. (—41.) |
| Crew saved. | | Counsel. (42.) |
| | | Prevention. (43, 44.) |

HOSPITALITY. (2—10.)

- Reception by the people. (2.)
 Miracle on himself. | Viper fastened. (3.)
 | Danger. (4—)
 | Supposition : a murderer. (—4.)
 | Viper shaken off. (5.)
 | No harm. (6—)
 | Supposition : a god. (—6.)
- Reception by Publius. (7.)
 Miracles on others. | Healing. | Publius's father. (8.)
 | | Others. (9.)
 | Return. | Honours. (10—)
 | | Ladings. (—10.)

SEPARATION FROM JEWS. (17—31.)

First meeting.		Application. (17—20.)
		Answer. (21, 22.)
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FIRST MEETING. (17—22.)

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		Neg. cause : innocence. (—17—)	
		Infliction : imprisonment. (—17.)	
		Examination by Romans. (18—)	
		Intention. (—18—)	
		Pos. reason : innocence. (—18.)	
		Opposition by Jews. (19—)	
		Appeal to Cæsar. (—19—)	
		Neg. reason : non-accusation. (—19.)	
		Call. (20—)	
Answer.		Pos. cause : hope of Israel. (—20—)	
		Infliction : bonds. (—20.)	
Answer.		Concerning himself. Neg. (21.)	
		Concerning the sect.	Opinion desired. (22—)
			Reason : general condemnation. (—22.)

SECOND MEETING. (23—31.)

Preaching. (23.)

Disagreement. (24, 25—)

Departure. (—25—)

Time. (—25—)

Unbelief of Jews.		Reference to } Isaiah. (—25—27.)
		Citation from }

Belief of Gentiles. (28.)

Time. (29—)

Departure. (—29—)

Reasoning. (—29.)

Preaching. (30, 31.)

PROPHETICAL. SYMBOLICAL.

REVELATION.

1. 1. | Introduction. (i. 1—7.)
2. | Matter. (8—20, ii—xxii. 1—5.)
3. | Conclusion. (6—21.)

1. 1. INTRODUCTION. (i. 1—7.)
 2. 1. | Title. (i. 1, 2.)
 2. | Benediction. (3.)
 3. | Address. (4—6.)
 4. | Admonition. (7.)

2, 1. TITLE. (i. 1, 2.)

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|----------------------|---|------------------------------------|---|---|
| 3. 1. Gen. (i. 1.) | { | 4. 1. Given. (—1—) | { | 5. 1. Objects: his servants. (—1—) |
| 2. Par. { | | 2. Intention. | | 2. Subject: things, &c. (—1—) |
| | | 3. Signified. (—1—) | { | 3. Medium: his angel. (—1—) |
| | | 4. Execution | | 4. Object and secondary medium: his servant John. (—1, 2—) |
| | | | | 5. Subject: the word &c. (—2.) |

2, 2. BENEDICTION. (3.)

3. 3. | Benediction. {
 4. 5. | Readers and hearers. (3—)
 6. | Keepers. (~~—3—~~)
4. | Reason: proximity of time. (~~—3.~~)

OR 3. 3, MORE PARTICULARLY THUS :

He who readeth,
and they who hear,
the words of this prophecy,
and who keep
the things which are written in it.

Persons.

Words.

Persons.

Things.

2, 3. ADDRESS. (4—6.)

3. 5.	Salutation.	4. 7.	To the seven churches. (4—)
		8.	Grace, &c. (4, 5—)
6.	Doxology.	9.	To him, &c. (—5, 6—)
		10.	Glory, &c. (—6.)

4. 9. TO HIM, &c. (—5, 6—)

5. 6. | Cause. (—5—)

7. | Effects. (—5, 6—)

2. 4. ADMONITION. (7.)

3. 7. | Cause. (7—)

8. | Effects. (—7.)

1. 2. MATTER. (8—20, ii—xxii. 1—5.)

2. 5. | Vision: Christ. (8—20.)

6. | Seven epistles. (ii, iii.)

7. | Vision: throne and book. (iv, v.)

8. | Seven seals, &c. (vi—xxii. 1—5.)

2. 5. VISION: CHRIST. (8—20.)

3. 9. | Declaration. (8—11—)

10. | Command. (—11.)

11. | Vision. (12—17—)

12. | Declaration. (—17, 18.)

13. | Command. (19.)

14. | Interpretation of vision. (20.)

3, 9. DECLARATION. (8—11—)

4. 11. | Alpha and Omega. (8.)

12. John. (9—)	}	5. 8. Place. (—9—)
		9. Causes. (—9.)
		10. State. (10—)
		11. Consequence. (—10, 11—)

13. | Alpha and Omega. (—11—)

3. 10. COMMAND. (—11.)

4. 14. | Action : write.

15. | Object : a book.

16. | Action : send.

17. Object : readers.	5. 12. Gen. Seven churches.
	13. Par. Ephesus, &c.

3. 11. VISION. (12—17—)

4. 18. | Action : I turned, &c. (12—)

19. Conse- quences.		5. 14.		First : vi-	{	6. 1. Seven, &c.
				sion of.		2. Son of man.
						(—12.)
						(13—16.)
		15.		Second : swoon and resuscita-		tion. (17—)

6. 2. VISION OF SON OF MAN. (13—16.)

7. 1. | Gen. (13—)

2. Par.		8. 1.		Accessories : clothing and girding. (—)
				13.)		
		2.		Principal.		9. 1. Head. (14—)
				2. Eyes. (—14.)		
				3. Feet. (15—)		
				4. Voice. (—15.)		
		3.		Accessories : seven stars & sword. (16—))
				4. Principal : countenance. (—16.)		

3. 12. DECLARATION. (—17, 18.)

4. 20. | Supremacy. (—17.)

21. | History. (18.)

3. 13. COMMAND. (19.)

Action : write. { 4, 22. | Things seen.
 23. | Things which are.
 24. | Things which shall be.

3. 14. INTERPRETATION OF VISION. (20.)

4. 25, 27. Seven stars. 4. 26, 28. Seven lamp-stands.

OR 4. 27, 28, MORE PARTICULARLY, THUS :

The seven stars
 are the angels of the seven churches,
 and the seven lamp-stands
 are the seven churches.

Stars.
 Angels.
 Lamp-stands.
 Churches.

2. 6. SEVEN EPISTLES. (ii, iii.)

3. 15. | Ephesus. Declension. (ii. 1—7.)
 16. | Smyrna. Suffering. No reproof. (8—11.)
 17. | Pergamos. Worldliness. (12—17.)
 18. | Thyatira. False religion. (18—29.)
 19. | Sardis. Formality. (iii. 1—6.)
 20. | Philadelphia. Fidelity. No reproof. (7—13.)
 21. | Laodicea. Presumption. No commendation. (14—
 22.)

3. 15. EPHESUS. DECLENSION. (ii. 1—7.)

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|------------------------|--|--|
| 4. 29. Introduction. | | 5. 16. Church addressed : Ephesus.
(ii. 1—) |
| | | 17. Christ addressing. (—1.) |
| 30. Matter. | | 5. 18. Commendation. (2, 3.) |
| | | 19. Reproof. (4—6.) |
| 31. Conclusion. | | 5. 20. Exhortation. (7—) |
| | | 21. Promise. (—7.) |

5. 18. COMMENDATION. (2, 3.)

- 6. 3. | Works. (2—)
- 4. | Labour. (—2—)
- 5. | Patience. (—2—)
- 6. | Endurance. Negative. (—2—)
- 7. | Liars. Trial. (—2—)
- 8. | Liars. Discovery. (—2.)
- 9. | Endurance. Positive. (3—)
- 10. | Patience. (—3—)
- 11. | Labour. (—3—)
- 12. | Indefatigableness. (—3.)

5. 19. REPROOF. (4—6.)

- 6. 13. | Crimination : love. Neg. (4.)
- 14. | Warning. | 7. 3. | Alternative. (5—)
- 4. | Alternative. (—5.)
- 15. | Commendation : hatred. Pos. (6.)

5. 21. PROMISE. (7—)

6. 16. Conqueror. 6. 17. Reward.

3. 16. SMYRNA. (8—11.)

- 4. 32. | Introduction. | 5. 22. | Church addressed: Smyrna. (8—)
- 23. | Christ addressing. (—8.)
- 33. | Matter. | 5. 24. | Commendation. (9.)
- 25. | Encouragement. (10.)
- 34. | Conclusion. | 5. 26. | Exhortation. (11—)
- 27. | Promise. (—11.)

5. 24. COMMENDATION. (9.)

- 6. 18. | Good.
- 19. | Contrast.
- 20. | Evil.
- 21. | Contrast.

5. 25. ENCOURAGEMENT. (10.)

6. 22. | Encouragement.

23. Persecution.		7. 5. Place.
		6. Time.

24. | Promise.

5, 27. PROMISE. (—11.)

6. 25. Conqueror. 6. 26. Reward.

3. 17. PERGAMOS. (12—17.)

4. 35. Introduction.		5. 28. Church addressed. Pergamos.
		(12—)
		29. Christ addressing. (—12.)
36. Matter.		5. 30. Commendation. (13.)
		31. Reproof. (14—16.)
37. Conclusion.		5. 32. Exhortation. (17—)
		33. Promise. (—17.)

5. 30. COMMENDATION. (13.)

6. 27. | Works. Gen.

28. | Place.

29. Works. Par.		7. 7. Pos.
		8. Neg.

30. Circumstances of.		7. 9. Time.
		10. Doing.
		11. Suffering.
		12. Place.

5. 31. REPROOF. (14—16.)

6. 31. Crimina-		7. 13. Gen. (14—)
		14. Par.
tion.		8. 5. Balaam. (—14—)
		6. Description. (—14.)
		7. Nicolaitans. (15—)
		8. Description. (—15.)

32. | Warning. (16.)

8. 6. DESCRIPTION. (—14.)

9. 5. General. 9. 6. Particular.

6. 32. WARNING. (16.)

7. 15, 16. Alternatives.

5. 33. PROMISE. (—17.)

6. 33. | Conqueror.

34. | Reward. | 7. 17. | Hidden manna.
18. | White pebble.

3. 18. THYATIRA. (18—29.)

4. 38.	Introduction.		5, 34.	Church addressed.	Thyatira.
					(18—)
				35.	Christ addressing. (—18.)
39.	Matter.		5. 36.	Commendation.	(19.)
				37.	Admonition. (20—25.)
40.	Conclusion.		5. 38.	Promise.	(26—28.)
				39.	Exhortation. (29.)

5. 35. CHRIST ADDRESSING. (—18.)

6. 35. | Denomination.

36. | Description.

5. 36. COMMENDATION. (19.)

6. 37. | General.

38. | Particular.

39. | General.

40. | Particular.

5. 37. ADMONITION. (20—25.)

6. 41. | The guilty. (20—23.)

| The innocent. (24, 25.)

6, 41. THE GUILTY. (20—23.)

7. 19.	Gen. (20—)	8, 9.	Crimination.	9. 7.	The church. (—		
20.						Par.	10.
					9. 9.		
							23—)
						10.	
							23.)

9. 7. THE CHURCH. (—20.)

- 10. 1. | Agent.
- 2. | Actions.
- 3. | Objects.
- 4. | Actions.

9. 8. JEZEBEL. (21.)

10. 5. Respite. 10. 6. Impenitence.

9, 9. JEZEBEL. (22, 23—)

10. 7. Herself and paramours. (22.) 10. 8. Her children. (23—)

9, 10. THE CHURCH. (—23.)

10. 9. Collectively. 10. 10. Individually.

6. 42. THE INNOCENT. (24, 25.)

7. 21.	Description.	8. 11.	Gen. (24—)
22.	Direction.	8. 13.	Neg. (—24.)

5. 38. PROMISE. (26—28.)

6, 43.	Conqueror. (26—)	7. 23.	Authority.	8. 15.	Gen. (—26)
44.					

OR 8. 16, MORE PARTICULARLY, THUS :

And he shall rule them
with an iron rod,
as the vessels of a potter
they shall be shattered.

3. 19. SARDIS. (iii. 1—6.)

4. 41. Introduction.		5. 40. Church addressed : Sardis.	(iii. 1—)
		41. Christ addressing.	(—1—)
42. Matter.		5. 42. Reproof.	(—1—3.)
		43. Commendation.	(4.)
43. Conclusion.		5. 44. Promise.	(5.)
		45. Exhortation.	(6.)

5. 42. REPROOF. (—1—3.)

6. 45. Crimination.	(—1.)
46. Warning.	7. 25, 26. Alternatives. (2, 3.)

5. 43. COMMENDATION. (4.)

6. 47. Character.	(4—)	6. 48. Promise.	(—4.)
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5. 44. PROMISE. (5.)

6. 49. Conqueror.	(5—)	
50. Reward.	7. 27. White raiment. (—5—)	
	28. Acceptance. 8. 17. Neg. (—5—)	
		18. Pos. (—5.)

3. 20. PHILADELPHIA. (7—13.)

4. 44. Introduc- tion.		5. 46. Church addressed : Philadelphia.	(7—)
		47. Christ addressing.	(—7.)
45. Matter : commendation.		5. 48. Gen.	(8—)
		49. Par.	(—8—11.)
46. Conclu- sion.		5. 50. Promise.	(12.)
		51. Exhortation.	(13.)

5. 47. CHRIST ADDRESSING. (—7.)

6. 51.		Character.		
52.		Power.		7. 29. Instrument.
				30. Actions.

4. 45 MATTER : COMMENDATION. (8—11.)

5. 48.		Gen. (8—)		
49.		Par.		6. 53. Grant. (—8—)
				54. Reason. (—8.)
				55. Promise. (9.)
				56. Reason. (10—)
				57. Promise. (—10.)
				58. Exhortation. (11.)

6. 53. GRANT. (—8—)

7. 31. Positive. 7. 32. Negative.

6. 54. REASON. (—8.)

7. 33.		Cause.		
34.		Effects.		8. 19. Neg.
				20. Pos.

5. 50. PROMISE. (12.)

6. 59.		Conqueror. (12—)		
60.		Reward.		7. 35. Pillar. 8. 21. Neg. } (—12—)
				22. Pos. }
				36. Names. (—12.)

3. 21. LAODICEA. (14—22.)

4. 47.		Introduction.		5. 52. Church addressed : Laodicea.
				(14—)
				53. Christ addressing. (—14.)
48.		Matter : reproof.		5. 54. Gen. (15—)
				55. Par. (—15—20.)
49.		Conclusion.		5. 56. Promise. (21.)
				57. Exhortation. (22.)

4. 48. MATTER : REPROOF. (15—20.)

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|--------|------|--------|-----------------------------|------------|
| 5. 54. | Gen. | (15—) | | |
| 55. | Par. | 6. 61. | Crimination : lukewarmness. | (—15, 16.) |
| | | | 62. Warning : gifts. | (17, 18.) |
| | | | 63. Exhortation : zeal. | (19.) |
| | | | 64. Warning : graces. | (20.) |

6. 61. CRIMINATION : LUKEWARMNESS. (—15, 16.)

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|--------|-------------------|--------|
| 7. 37. | Character. | (—15—) |
| | 38. Preference. | (—15.) |
| | 39. Character. | (16—) |
| | 40. Rejection. | (—16.) |

6. 62. WARNING : GIFTS. (17, 18.)

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|--------|-------------|--------|-----------------|--------|
| 7. 41. | Deficiency. | 8. 23. | Assertion. | (17—) |
| | | | 24. Negation. | (—17.) |
| 42. | Supply. | | | (18.) |

6. 64. WARNING : GRACES. (20.)

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|--------|---------|--------|------------------|
| 7. 43. | Call. | | |
| 44. | Answer. | 8. 25. | Attention. |
| | | | 26. Admission. |
| | | | 27. Entrance. |
| | | | 28. Communion. |

5. 56 PROMISE. (21.)

6. 65, 67. Conquerors. 6. 66, 68. Rewards.

2. 7. THRONE AND BOOK. (iv, v.)

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|--------|----------|--------|------------------|-------------|--------|-----|
| 3. 22. | Promise. | 4. 50. | Time. | (iv. 1—) | | |
| | | 51. | Objects. | 5. 58. | Door. | (— |
| | | | | | | 1—) |
| | | | | 59. | Voice. | (— |
| | | | | | | 1.) |
| 23. | Perform- | 4. 52. | Time and state. | (2—) | | |
| | ance. | 53. | Object : throne. | (—2—11, v.) | | |

4. 53. OBJECT: THRONE. (2—11, v.)

5. 60. | Throne. (—2—8—)
 61. | Hymn for creation. (—8—11.)
 62. | Book. (v. 1—7.)
 63. | Hymn for redemption. (8—14.)

5. 60. THRONE. (—2—8—)

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|--------|------------------|--|
| 6. 69. | Principal. (—2—) | |
| 70. | Accessories. | 7. 45. On it: the sitter. (—2, 3—) |
| | | 46. Round it: a rainbow. (—3.) |
| | | 47. Round it: twenty-four thrones.
(4.) |
| | | 48. Out of it: lightnings, &c. (5--) |
| | | 49. Before it: seven lamps. (—5.) |
| | | 50. Before it: glassy sea. (6—) |
| | | 51. Midst and round it: four animals.
(—6—8—) |

7. 45. ON IT: THE SITTER. (—2, 3—)

8. 29. Denomination. (—2.) 8. 30. Description. (3—)

7. 47. ROUND IT: TWENTY-FOUR THRONES. (4.)

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|--------|---------------------------------|--------------------------------|
| 8, 31. | Principal: twenty-four thrones. | |
| 32. | Accessories. | 9. 11. Principal: elders. |
| | | 12. Accessories: crowns, &c. |

7. 49. BEFORE IT: SEVEN LAMPS. (—5.)

8. 33. Symbol. 8. 34. Signification.

7. 51. MIDST AND ROUND IT: FOUR ANIMALS. (—6—8.)

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|--------|-------------------|
| 8. 35. | Animals. (—6—) |
| 36. | Eyes. (—6.) |
| 37. | Enumeration. (7.) |
| 38. | Animals. (8—) |
| 39. | Eyes. (—8.) |

5. 61. HYMN FOR CREATION. (—8—11.)

6. 71. | Worship of animals. (—8—)

72. | Attributes : holy, &c. (—8.)

73. | Worship of elders. (9, 10.)

74. | Attributes : worthy, &c. (11.)

6. 73. WORSHIP OF ELDERS. (9, 10.)

7. 52. | Animals. (9.) } 8. 40, 42, 44, 46. Actions.
53. | Elders. (10.) } 8. 41, 43, 45, 47. Object.

6. 74. ATTRIBUTES : WORTHY, &c. (11.)

7. 54. | Attributes. (11—)

55. | Reason. | 8. 48. | Creation. (—11—)
49. | Cause. (—11.)

5. 62. BOOK. (v. 1—7.)

6. 75. | Right hand. (v. 1—)

76. | Book. (—1.)

77. | Lion. (2—5.)

78. | Lamb. (6.)

79. | Book. (7—)

80. | Right hand. (—7.)

6. 77. LION. (2—5.)

7. 56. | Angelic proclamation. (2—)

57. | Inquiry. (—2.)

58. | Conse- | 8. 50. | First : inability. (3.)

quences. | 51. | Second : sorrow. (4.)

59. | Elder's consolation. (5—)

60. | Discovery. (—5.)

8. 40. FIRST : INABILITY. (3.) 8, 51. SECOND : SORROW.
(4.)

9. 13. | Agent. Neg. (3—)

14. | Actions. (—3.)

15. | Agent. Neg. (4—)

16. | Actions. (—4.)

5, 63. HYMN FOR REDEMPTION. (8—14.)

- 6. 81. | Animals and elders. (8, 9—)
- 82. | Their words. (—9, 10.)
- 83. | Many angels. (11, 12—)
- 84. | Their words. (—12.)
- 85. | Every creature. (13—)
- 86. | Their words. (—13.)
- 87. | Animals. (14—)
- 88. | Elders. (—14.)

6. 82. THEIR WORDS. (9, 10.)

- 7. 61. | Acknowledgment. (—9—)
- 62. | Reason. | 8, 52. | Cause. (—9—)
- 53. | Effects. | 9, 17. | Past. (—9.)
- 18. | Future. (10.)

6, 83. MANY ANGELS. (11, 12—)

- 7. 63. | Voice. (11—)
- 64. | Number. (—11.)
- 65. | Voice. (12—)

6. 85. EVERY CREATURE. (13—)

- 7. 66. Particular. 7. 67. General.

2. 8. SEVEN SEALS. (vi—xxii. 1—5.)

- 3. 24. | Four seals. (vi. 1—8.)
- 25. | Three seals. (9—17, vii—xxii. 1—5.)

3, 24. FOUR SEALS. (vi. 1—8.)

- 4. 54. | First seal: white horse. (vi. 1, 2.)
- 55. | Second seal: red horse. (3, 4.)
- 56. | Third seal: black horse. (5, 6.)
- 57. | Fourth seal: sallow horse. (7, 8.)

4. 54 FIRST SEAL: WHITE HORSE. (vi. 1, 2.)

5, 64. Introduc-	6, 89. First seal. (vi. 1—)
tion.	90. First animal. (—1—)
	91. His call. (—1.)
65. Contents.	6. 92. White horse. (2—)
	93. Rider. (—2—)
	94. Accessories. (—2.)

5. 94. ACCESSORIES. (—2.)

7, 68. Bow. Crown. (—2—)
69. Progress. (—2.)

4. 55. SECOND SEAL: RED HORSE. (3, 4.)

5, 66. Introduc-	6. 95. Second seal. (3—)
tion.	96. Second animal. (—3—)
	97. His call. (—3.)
67. Contents.	6. 98. Red horse. (4—)
	99. Rider. (—4—)
	100. Accessories. (—4.)

6. 100. ACCESSORIES. (—4.)

7. 70. Commission.	8. 54. Privation. (—4—)
	55. Infliction.)—4—)
71. Great sword. (—4.)	

4. 56. THIRD SEAL: BLACK HORSE. (5, 6.)

5. 68. Introduc-	6, 101. Third seal. (5—)
tion.	102. Third animal. (—5—)
	103. His call. (—5—)
69. Contents.	6. 104. Black horse. (—5—)
	105. Rider. (—5—)
	106. Accessories. (—5, 6.)

6. 106. ACCESSORIES. (—5, 6.)

7. 72. Balances. (—5.)
73. Voice. (6.)

4, 57. FOURTH SEAL: SALLOW HORSE. (7, 8.)

5. 70. Introduc-		6. 107. Fourth seal. (7—)
tion.		108. Fourth animal. (—7—)
		109. His call. (—7.)
71. Contents.		6. 110. Sallow horse. (8—)
		111. Rider. (—8—)
		112. Accessories. (— 8.)

6. 112. ACCESSORIES. (—8.)

7. 74. Name: Death. (—8—)	
75. Follower: hades. (—8—)	
76. Commission. 8. 56. Territory. (—8—)	
	57. Means. (—8.)

3. 25. THREE SEALS. (9—17, vii—xxii. 1—5.)

4. 58. Two seals. 5. 72. Fifth seal. (9—11.)	
	73. Sixth seal. (12—17, vii.)
59. Seventh seal. (viii—xxii. 1—5.)	

5. 72. FIFTH SEAL. (9—11.)

6. 113. Fifth seal. (9—)	
114. Contents. 7. 77. Souls under the altar. (—9.)	
	78. Their cry. (10.)
	79. White robes. (11—)
	80. Answer to their cry. (—11.)

7. 80. ANSWER TO THEIR CRY. (—11.)

8. 58. State. 8. 59. Interval.

5. 73. SIXTH SEAL. (12—17, vii.)

6. 115. Sixth seal. (12—)	
116. Contents. 7. 81. Retribution. (—12—17.)	
	82. Resurrection. (vii.)

7. 81. RETRIBUTIVE. (—12—17.)

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|--------|--|-------------------|----------------------------|
| 8. 60. | | Great earthquake. | (—12—) |
| 61. | | Consequences. | 9. 19. Heaven. (—12—14—) |
| | | | 20. Earth. (—14—17.) |

9. 19. HEAVEN. (12—14—)

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|---------|--|------------------|-------------------------------|
| 10, 11. | | Heavenly bodies. | 11. 1. Sun and moon. (—12.) |
| | | | 2. Stars. (13.) |
| 12. | | Heaven itself. | (14—) |

9. 20. EARTH. (—14—17—)

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|---------|--|------------------|-----------------------------------|
| 10. 13. | | Its parts. | (—14.) |
| 14. | | Its inhabitants. | 11. 3. Their actions. (15, 16—) |
| | | | 4. Their words. (—16, 17.) |

11. 4. THEIR WORDS. (—16, 17.)

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|--------|-------------|--------|--------|---------|-------|
| 12. 1. | Apostrophe. | (—16.) | 12. 2. | Reason. | (17.) |
|--------|-------------|--------|--------|---------|-------|

7. 82. REMUNERATIVE. (vii.)

- | | | | |
|--------|--|---------|-----------------------------------|
| 8. 62. | | Earth. | 9. 21. Preparation. (vii. 1—3.) |
| | | | 22. Performance. (4—8.) |
| 63. | | Heaven. | 23. Descriptive. (9—12.) |
| | | | 24. Instructive. (14—17.) |

9. 21. PREPARATION. (vii. 1—3.)

- | | | | |
|---------|--|-------------------------------------|-----------|
| 10. 15. | | Four angels. | (vii. 1—) |
| | | Place : four corners of the earth. | (—1—) |
| | | Agency : holding the four winds. | (—1—) |
| | | Intention. Neg. | (—1.) |
| 19. | | Another angel. | (2—) |
| | | Place : from the rising of the sun. | (—2—) |
| | | Agency : having the seal, &c. | (—2, 3—) |
| | | Command. Neg. | (—3.) |

9. 22. PERFORMANCE. (4—8.)

10. 23. General. (4.) 10. 24. Particular. (5—8.)

11. 5, 8, 10, &c. Numbers. 11. 6, 7, 9, &c. Tribes.

9. 23. DESCRIPTIVE. (9—12.)

10. 25. | Great multitude. (9, 10—)

26. | Praise. (—10.)

27. | All the angels. (11, 12—)

28. | Praise. (—12.)

9. 24. INSTRUCTIVE. (13—17.)

10. 29. | Past state : suffering. (13, 14.)

30. | Present state : reward. (15—17.)

13. 29. PAST STATE : SUFFERING. (13, 14.)

11. 31. | Elder. (13—)

32. | Question. | 12. 3. | Persons. (—13—)

4. | Place. (—13.)

33. | John. (14—)

34. | Elder. (—14—)

35. | Answer. | 12. 5. | State. (—14—)

6. | Persons. (—14.)

10. 30. PRESENT STATE : REWARD. (15—17.)

11. 36. | Multitude. (—15—)

37. | Good. (—15.)

38. | Multitude. Effect. (16.)

39. | God. Cause. (17.)

11. 38. MULTITUDE : EFFECT. (16.) 11. 39. GOD.
CAUSE. (17.)

11. 38. | 12. 7. | Hunger. Neg. (16—)

8. | Thirst. Neg. (—16—)

9. | Suffering. Neg. (—16.)

39. | 12. 10. | Food. Pos. (—17—)

11. | Drink. Pos. (—17—)

12. | Sorrow. Neg. (—17.)

4. 59. SEVENTH SEAL. (viii—xxii. 1—5.)

- | | | | | | | |
|--------|--|--------------------------|--|---------|--|-----------------|
| 5. 74. | | Seventh seal. (viii. 1—) | | | | |
| 75. | | Conse- | | 6. 117. | | Silence. (—1.) |
| | | quences. | | 118. | | Sound. 7. 83. |
| | | | | | | Preparation. |
| | | | | | | (2—6.) |
| | | | | | | 84. |
| | | | | | | Performance. |
| | | | | | | (7—13, ix— |
| | | | | | | xxii. 1—5.) |

7. 83. PREPARATION. (2—6.)

8. 64. | Seven angels with seven trumpets. (2.)
 65. | Another angel with censer, &c. (3.)
 66. | Effect: smoke ascended, &c. (4.)
 67. | Censer filled with fire, &c. (5—)
 68. | Effects: voices, &c. (—5.)
 69. | Seven angels with seven trumpets. (6.)

8. 65. ANOTHER ANGEL WITH CENSER, &c. (3.)

9. 25. | Altar. (3—)
 26. | Censer. (—3—)
 27. | Incense. (—3—)
 28. | Altar. (—3.)

8. 69. SEVEN ANGELS WITH SEVEN TRUMPETS. (6.)

9. 29. | Agents. (6—)
 30. | Instruments. (—6—)
 31. | Action. (—6—)
 32. | Use. (—6.)

7. 84. PERFORMANCE. (7—13, ix—xxii. 1—5.)

8. 70. | Four trumpets. (7—12.)
 71. | Three woe trumpets. (13, ix—xxii. 1—5.)

8. 70. FOUR TRUMPETS. (7—12.)

9. 33. | First trumpet. (7—)
- | | | | |
|-----|--------------------|---------|--|
| 34. | Conse-
quences. | 10. 31. | First : hail and fire, &c. (—7—) |
| | | 32. | Second : third part of the
trees, &c. (—7.) |
35. | Second trumpet. (8—)
- | | | | |
|-----|--------------------|---------|--|
| 36. | Conse-
quences. | 10. 33. | First : burning mountain.
(—8—) |
| | | 34. | Second : third part of
the sea, &c. (—8.) |
| | | 35. | Third : death of liv-
ing creatures, &c. (9.) |
37. | Third trumpet. (10—)
- | | | | |
|-----|--------------------|---------|---|
| 38. | Conse-
quences. | 10. 36. | First : great star, &c. (—
(—10.) |
| | | 37. | Second : third part of
the waters, &c. (11—) |
| | | 38. | Third : death of men.
(—11.) |
39. | Fourth trumpet. (12—)
- | | | | |
|-----|--------------------|---------|--|
| 40. | Conse-
quences. | 10. 39. | First : third part of the sun
smitten, &c. (—12—) |
| | | 40. | Second : third part of the sun
darkened. (—12.) |

8. 71. THREE WOE TRUMPETS. (13, ix—xxii. 1—5.)

9. 41. | Gen. Woe, woe, woe, &c. (13.)
- | | | | |
|-----|------|---------|--|
| 42. | Par. | 10. 41. | Fifth and sixth trumpets. (ix—xi.
1—14.) |
| | | 42. | Seventh trumpet. (15—19, xii—
xxii. 1—5.) |

10. 41. FIFTH AND SIXTH TRUMPETS. (ix—xi. 1—14.)

11. 40. | Fifth trumpet. (ix. 1—11)
- | | |
|-----|--------------------------------------|
| 41. | Its termination. (12.) |
| 42. | Sixth trumpet. (13—21, x, xi. 1—13.) |
| 43. | Its termination. (14.) |

11. 40. FIFTH TRUMPET. (ix. 1—11.)

12. 13. | Fifth trumpet. (ix. 1—)

- | | | | | |
|-----|----------|--|--------|----------------------------|
| 14. | Conse- | | 13. 1. | First : star fallen. (—1—) |
| | quences. | | 2. | Second : key given. (—1.) |
| | | | 3. | Third : pit opened. (2—) |
| | | | 4. | Fourth : smoke. (—2—) |
| | | | 5. | Fifth : observation. (—2.) |
| | | | 6. | Sixth : locusts. (3—11.) |

13. 4. FOURTH : SMOKE. (—2—)

14. 1. Subject. 14. 2. Simile.

13. 6. SIXTH : LOCUSTS. (3—11.)

- | | |
|--------|----------------------|
| 14. 3. | General. (3—) |
| 4. | Particular. (—3—11.) |

14. 4. PARTICULAR. (—3—11.)

- | | |
|--------|----------------------|
| 15. 1. | Themselves. (—3—10.) |
| 2. | Their king. (11.) |

15. 1. THEMSELVES. (—3—10.)

- | | |
|--------|---------------------------|
| 16. 1. | Their power. (—3.) |
| 2. | Their commission. (4, 5—) |
| 3 | Their continuance. (—5—) |
| 4. | Their torment. (—5, 6.) |
| 5. | Their appearance. (7—40—) |
| 6. | Their power. (—10—) |
| 7. | Their commission. (—10—) |
| 8. | Their continuance. (—10.) |

16. 1. THEIR POWER. (—3.)

17. 1. Subject. 17. 2. Simile.

16. 2. THEIR COMMISSION. (4, 5—)

- 17. 3. | Negative. (4—)
- 4. | Positive. (—4.)
- 5. | Negative. (5—)
- 6. | Positive. (—5—)

16. 4. THEIR TORMENT. (—5, 6.)

- | | | | |
|-------------------------|--|--------|--------------------|
| 17. 7. Their torment. | | 18. 1. | Subject. (—5—) |
| | | | 2. Simile. (—5.) |
| 8. Its effects. | | 18. 3. | Pos. (6—) |
| | | | 4. Neg. (—6—) |
| | | | 5. Pos. (—6—) |
| | | | 6. Neg. (—6.) |

16. 5. THEIR APPEARANCE. (7—10—)

- | | | | | | | |
|--------------------|--|--------------------------|-----------------|--------|----------------|-------------------|
| 17. 9. Gen. (7—) | | 10. Par. | 18. 7. Upper. | | 19. 1. | Heads. (—7—) |
| | | | | | | 2. Faces. (—7.) |
| | | | | | 3. | Hair. (8—) |
| | | | | | 4. | Teeth. (—8.) |
| | | 8. Middle. | | 19. 5. | Breast-plates. | |
| | | | | | | |
| | | | | 6. | Wings. (—9.) | |
| | | 9. Lower: tails. (10—) | | | | |

15. 2. THEIR KING. (11.)

16. 9. Himself. 16. 10. His name.

11. 42. SIXTH TRUMPET. (13—21, x, xi. 1—14.)

- | | | | | |
|--------------------------------|--|---------------------|--------|-----------------------------|
| 12. 15. Sixth trumpet. (13—) | | 16. Consequences. | 13. 7. | Voice. (—13—21.) |
| | | | | 8. Vision. (x, xi. 1—14.) |

13. 7. VOICE. (—13—21.)

- 14. 5. | Four angels. (—13—15.)
- 6. | Armies. (16—21.)

14. 5. FOUR ANGELS. (—13—15.)

15. 3. Com- mand.		16. 11. Four angels. (—13, 14—)	
		12. Bound. (—14—)	
		13. Place: Euphrates. (—14.)	
4. Execu- tion.		16. 14. Four angels. (15—)	
		15. Prepared. (—15—)	
		16. Time.	17. 11. An hour, &c. (—15—
			18. Intention. (—15.)

14. 6. ARMIES. (16—21.)

15. 5. Their number. (16.)			
6. Their ap- pearance.		16. 17. Gen. Horses and riders. (17—)	
		18. Par. Horses. (—17—21.)	

16. 18. PAR. HORSES. (—17—21.)

17. 13. Descrip- tion.		18. 10. Heads: as of lions. (—17—)	
		11. Mouths. (—17—)	
		12. Fire, &c. (—17.)	
14. Men killed. (18—)			
15. Descrip- tion.		18. 13. Fire, &c. (—18—)	
		14. Mouths and tails. (—18, 19—)	
		15. Tails: like serpents, having heads. (—19.)	
16. Men not kil- led.		18. 16. Impenitence. (20—)	
		17. Demons, &c. (—20.)	
		18. Impenitence. (21—)	
		19. Murders, &c. (—21.)	

13. 8. VISION. (x, xi. 1—14.)

14. 7. Little book.		15. 7. Exhibited. (x. 1—9—)	
		8. Received. (—9—11.)	
8. Contents.		9. Measurement, &c. (xi. 1—12.)	
		10. Earthquake, &c. (13.)	

15. 7. EXHIBITED. (x. 1—9—)

16. 19. Angel. (x. 1, 2.)			
20. His cry. (3, 4—)			
21. Voice from heaven. (—4—)			
22. Command. (—4.)			

- 23. | Angel. (5.)
- 24. | His oath. (6, 7.)
- 25. | Voice from heaven. (8—)
- 26. | Command. (—8, 9—)

16, 17. ANGEL. (x. 1, 2.)

- 17. 17. | Descent from Heaven, (x. 1—)
- 18. | Accessories: cloud, rainbow. (—1—)
- 19. | Face: as the sun. (—1—)
- 20. | Feet: as pillars of fire. (—1.)
- 21. | Accessory: little book. (2—)
- 22. | Station: sea and earth. (—2.)

16. 20. HIS CRY. (3, 4—)

- | | | | |
|-------------------------|--|------------------|--------------------|
| 17. 23. His cry. (3—) | | | |
| 24. Conse- | | 18. 20. First. | 19. 7. Occasion. |
| quences. | | | (3—) |
| | | | 8. Action. |
| | | 21. Second. | 9. Occasion. |
| | | | (4—) |
| | | | 10. Action. |
| | | | (—4—) |

16. 22. COMMAND. (—4.)

17. 25. Positive. 17. 26. Negative.

16. 24. HIS OATH. (6, 7—)

- | | | |
|-----------------------------|----------------------|--|
| 17. 27. Attestation. (6—) | | |
| 28. Matter. | 18. 22. Neg. (—6.) | |
| | 23. Pos. (7—) | |

16. 26. COMMAND. (—8, 9—)

17. 29. Command. (—8.) 17. 30. Obedience. (9—)

15. 8. RECEIVED. (—9—11.)

- | | | |
|--|--------------------------|-------------------|
| 16. 27. Angel's
first ad-
dress. | 17. 31. Command. (—9—) | |
| | 32. Effects. | 18. 24. Bitter. |
| | | 25. Sweet. |
| | 33. Obedience, (10—) | |
| | 34. Effects. | 18. 26. Sweet. |
| | | 27. Bitter. |
28. | Angel's second address : information. (11.)

15. 9. MEASUREMENT, &c. (xi. 1—12.)

- | | |
|--------------------------------|-----------------------------|
| 16. 29. Instrument. (xi. 1—) | |
| 30. Use. | 17. 35. Command. (—1, 2—) |
| | 36. Reason. (—2—12.) |

17. 35. COMMAND. (—1, 2—)

- | | |
|----------------|-------------------------|
| 18. 28. Pos. | 19. 11. Action. (—1.) |
| | 12. Objects. (—1.) |
| 29. Neg. | 19. 13. Object. (2—) |
| | 14. Action. (—2—) |

17. 36. REASON. (—2—12.)

- | | |
|--------------------|--|
| 18. 30. Nations. | 19. 15. Nations. (—2—) |
| | 16. Action : to trample. (—
2—) |
| | 17. Continuance : 42
months. (—2.) |
| 31. Witnesses. | 19. 18. Witnesses. (3—) |
| | 19. Action : to prophesy. (—
3—) |
| | 20. Continuance : 1260
days. (—3.) |
| | 21. Witnesses. (4.) |
| | 22. Actions : to inflict judg-
ments. (5, 6.) |
| | 23. Termination : when,
&c. (7—12.) |

19. 22. ACTIONS : TO INFLICT JUDGMENTS. (5, 6.)

20. 1. On their enemies.	21. 1. Injury. (5—) 2. Retribution.
	3. Injury. 4. Retribution. (—5.)
2. On the elements.	21. 5. Power. (6—) 6. Object: heaven.
	7. Effect: draught. Neg. 8. Time. Total.
	9. Power. 10. Object: water.
	11. Effect: transmutation to blood. Pos.
	12. Object: the earth.
	13. Effect: plagues. Pos
	14. Time. Occasional. (— 6.)

19. 23. TERMINATION : WHEN, &c. (7—12.)

- 20. 3. | Sufferings. (7—11.)
- 4. | Reward. (12.)

20. 3. SUFFERINGS. (7—11.)

21. 15. Commandment.	22. 1. Time: when, &c. (7—) 2. Death. (—7.)
	3. Exposure. (8, 9.) 4. Earthly joy. (10.)
16. Termination.	22. 5. Time: after three days and a half. (11—)
	6. Reanimation. (—11—)
	7. Resurrection. (—11—)
	8. Earthly fear. (—11.)

22. 3. EXPOSURE. (8, 9.)

- 23. 1. | Carcases. (8—)
- 2. | Place: Sodom. (—8.)
- 3. | Carcasses. (9—)
- 4. | Time: three days and a half. (—9—)
- 5. | Carcases. (—9—)
- 6. | Place: sepulchres. (—9.)

22. 4. EARTHLY JOY. (10.)

23. 7. Action.		24. 1. Inhabitants.
		2. Joy.
8. Reason.		24. 3. Torment.
		4. Inhabitants.

20. 4. REWARD. (12.)

21. 17. Heard.
18. Invitation.
19. Reception.
20. Seen.

15, 10. EARTHQUAKE, &c. (13.)

16. 31. Earthquake.			
32. Conse-		17. 37. City : fall of tenth part.	
quences.		38. Inhabi-	18, 32. Killed.
		tants.	33. Names,
			7,000.
			34. Remain
			der.
			35. Affrighted.

10. 42. SEVENTH TRUMPET. (15—19, xii—xxii. 1—5.)

11. 44. Seventh trumpet. (15—)			
45. Consequences.		12. 17. Gen. Great voices, &c.	
		(—15—19.)	
		18. Supplementary. (xii—	
		—xv.)	
		19. Par. Great voice, &c.	
		(xvi.)	
		20. Supplementary. (xvii—	
		xxii. 1—5.)	

12. 17. GEN. GREAT VOICES, &c. (—15—19.)

13. 9. Voices, &c.		14. 9. Great voices. (—15—)	
		10. Kingdom. (—15.)	
		11. Twenty-four elders. (16, 17—)	
		12. Kingdom. (—17, 18.)	
10. Vision : temple, &c.			(19.)

14. 10. KINGDOM. (—15.)

15. 11. Place. 15. 12. Time.

14. 12. KINGDOM. (—17, 18.)

15. 13. Thanks. 15. 14. Reasons : assumption of power, &c.

13. 10. VISION : TEMPLE, &c. (19.)

14. 13. | Concomitants. | 15. 15. | Temple.
16. | Ark.

14. | Consequences : lightnings, &c.

12. 18. SUPPLEMENTARY. (xii—xv.)

13. 11. | Signs in heaven : woman, &c. (xii.)

12. | Two beasts. (xiii.)

13. | Lamb and 144,000. (xiv. 1—5.)

14. | Judgments. (6—20.)

15. | Sign in heaven : seven last plagues. (xv.)

13. 11. SIGNS IN HEAVEN : WOMAN, &c. (xii.)

14. 15. | Woman and dragon. (xii. 1—5.)

16. | Woman's flight. (6.)

17. | War. (7—13.)

18. | Woman's flight. (14.)

19. | Serpent and woman. (15, 16.)

20. | War. (17.)

14. 15. WOMAN AND DRAGON. (xii. 1—5.)

15. 17. | Sign in heaven. (xii. 1—)

18. | Woman. (—1.)

19. | Her travail. (2.)

20. | Sign in heaven. (3—)

21. | Dragon. (—3, 4—)

22. | His voracity. (—4, 5.)

15. 18. WOMAN. (xii. 1—)

16. 33. Total. 16. 34. Partial.

15. 21. DRAGON. (—3, 4—)

16. 35. General. 16. 36. Particular.

15. 22. HIS VORACITY. (—4, 5.)

16. 37. | Action: standing, &c. (—4—)
 38. | Intention: to devour. (—4.)
 39. | Birth. (5—)
 40. | Rescue. (—5.)

14. 16. WOMAN'S FLIGHT. (6.)

15. 23. | Action.
 24. | Place: wilderness.
 25. | Intention.
 26. | Continuance: 1260 days.

14. 17. WAR. (7—13.)

15. 27. | War in heaven. (7. 8.)
 28. | Expulston. (9.)
 29. | Voice in heaven. (10—12.)
 30. | Resentment. (13.)

15. 27. WAR IN HEAVEN. (7, 8.)

16. 41. | Gen. (7—)
 42. | Par. | 17. 39. | Parties. (—7.)
 40. | Defeat. (8.)

15. 28. EXPULSION. (9.)

16. 43. | Dragon.
 44. | Place.
 45. | His angels.
 46. | Concomitance.

15. 29. VOICE IN HEAVEN. (10—12.)

16. 47. | Blessings. (—10—)
 48. | Reason. (—10, 11.)
 49. | Call to rejoice. (12—)
 50. | Woe. (—12—)
 51. | Reasons. (—12.)

16. 48. REASON. (—10, 11.)

17. 41. | The accuser. (—10.)
 42. | The brethren. | 18. 36. | Their victory and its means.
 (11—)
 37. | Their devotedness. (—11.)

16. 51. REASONS. (—12.)

17. 43. | Descent of the devil. (—12—)
 44. | His fury. | 18. 38. | Effect. (—12—)
 39. | Cause. (—12.)

15. 20. RESENTMENT. (13.)

16. 52. Cause. 16. 53. Effect.

14. 18. WOMAN'S FLIGHT. (14.)

15. 31. | Personal. | 16. 54. | Action.
 55. | Intention.
 32. | Circum- | 16. 56. | Place: the desert.
 stantial. | 57. | Benefit. Pos.
 58. | Continuance: a season, &c.
 59. | Benefit. Neg.

14. 19. SERPENT AND WOMAN. (15, 16.)

15. 33. | Dragon's flood. | 16. 60. | Action.
 61. | Intention.
 34. | Earth's help. | 16. 62. | Gen.
 63. | Par.

14. 20. WAR. (17.)

15. 35. | Cause.

36. | The woman.

37. | Effect.

38. | Her seed.

13. 12. TWO BEASTS. (xiii.)

14. 21. | Place. (xiii. 1—)

22. | Visions.

15. 39. | Vision. (—1—)

40. | Origin: the sea. (—1—)

41. | First beast. (—1—)

42. | Description. (—1, 2—)

43. | Power, &c. derived
from the dragon. (—2.)

44. | Deeds. (3—8.)

45. | Call to hear. (9.)

46. | Subject. (10.)

47. | Vision. (11—)

48. | Second beast. (—11—)

49. | Origin: the earth. (—11—)

50. | Description. (—11.)

51. | Authority derived from
the first beast. (12—)

52. | Deeds. (—12—17.)

53. | Exercise of wis-
dom. (19—)

54. | Subject. (—18.)

15. 42. DESCRIPTION. (—1, 2—)

16. 64. | Particular. (—1.)

65. | General. (2—)

66. | Particular. (—2—)

15. 44. DEEDS. (3—8.)

16. 67. | One of his heads. (3—)

68. | Worship. (—3, 4.)

69. | Mouth. (5—7.)

70. | Worship. (8.)

16. 67. ONE OF HIS HEADS. (3—)

17. 45. | Deadly wound.
46. | Wound healed.

16. 68. WORSHIP. (—3, 4.)

17. 47. | Wonder. (—3.)
48. | Worship. | 18. 40. | Of the dragon. (4—)
 | 41. | Implied reason.
 | 42. | Of the beast.
 | 43. | Implied reason. (—4.)

16. 69. MOUTH. (5—7.)

17. 49. | Mouth. (5—)
50. | Blasphemy. (—5—)
51. | Making war. (—5—)
52. | Continuance: forty-two months. (—5.)
53. | Mouth. (6—)
54. | Blasphemy. | 18. 44. | Gen. (—6—)
 | 45. | Par. (—6—)
55. | Making war. (7—)
56. | Dominion. (—7.)

15. 46. SUBJECT. (10.)

16. 71. | Persecution. | 17. 57. | Crime.
 | 58. | Retribution.
 | 59. | Crime.
 | 60. | Retribution.
72. | Endurance.

15. 52. DEEDS. (—12—17.)

16. 73. | Beast and image. (—12—14.)
74. | Image and mark. (15—17.)

16. 73. BEAST AND IMAGE. (—12—14.)

17. 61. | Dwellers on the earth. (—12—)
62. | Worship of beast. (—12.)
63. | Miracles. (13.)
64. | Miracles. (14—)
65. | Dwellers on the earth. (—14—)
66. | Image to beast. (—14.)

16. 74. IMAGE AND MARK. (15—17.)

17. 67. | Action. (15.)

68. | Intention and alternatives : worship or death. (—
15.)

69. | Action. (16—)

70. | Intention and alternatives : mark or interdiction.
(—16, 17.)

15. 54. SUBJECT. (—18.)

16. 75. | Calculation.

76. | Conditions. | 17. 71. | Number of a man.
72. | 666.

13. 13. LAMB AND 144,000. (xiv. 1—5.)

14. 23. | Description. (xiv. 1.)

24. | Occupation. (2, 3.)

25. | Commendation. (4, 5.)

14. 23. DESCRIPTION. (xiv. 1.)

15. 55. | Lamb.

56. | Place : Mount Sion.

57. | Company : 144,000.

58. | Name.

14. 24. OCCUPATION. (2, 3.)

15. 59. | Voices. | 16. 77. | Place : heaven. (2—)
78. | Persons : harpers. (—2.)60. | Employ- | 16. 79. | New song. Pos. (3—)
ment. | 80. | Place : before the throne,
&c. (—3—)
81. | New song. Neg. (—3—)
82. | Number : 144,000. (—3.)

14. 25. COMMENDATION. (4, 5.)

15. 61. | Character : undefiled. Neg. (4—)

62. | Reason. (—4—)

63. | Employment : followers, &c. Active. (—4—)

64. | State : redeemed, &c. Passive. (—4.)

65. | Character : faultless. Neg. (5—)

66. | Reason. (—5.)

13. 14. JUDGMENTS. (6—21.)

14. 26. | Warnings. Three angels. (6—13.)
 27. | Inflictions: harvest and vintage. Four angels. (14—21.)

14. 26. WARNINGS. THREE ANGELS. (6—13.)

15. 67. | Angel with gospel. (6, 7—)
 68. | Warning. (—7.)
 69. | Another angel. (8—)
 70. | Declaration. (—8.)
 71. | Third angel. (9—)
 72. | Declaration. (—9—13.)

15. 68. WARNING. (—7.)

16. 83. 85. Exhortations. 16. 84. Reason.

15. 70. DECLARATION. (—8.)

16. 86. Fall of Babylon. 16. 87. Reason.

15. 72. DECLARATION. (—9—13.)

16. 88. | Denunciation. (—9—11.)
 89. | Consolation. (12, 13.)

16. 88. DENUNCIATION. (—9—11.)

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|------------------------|--|
| 17. 73. Crime. | 18. 46. Worship. (—9—) |
| | 47. Mark. (—9.) |
| 74. Punish-
ment. | 18. 48. Unmitigated wrath. (10—) |
| | 49. Torment. (—10—) |
| | 50. Its instrument: fire,
&c. (—10.) |
| | 51. Torment. (11—) |
| | 52. Its duration: to ages
of ages. (—11—) |
| | 53. No rest. (—11—) |
| 75. Crime. | 18. 54. Worship. (—11—) |
| | 55. Mark. (—11.) |

16. 89. CONSOLATION. (12, 13.)

17. 76. The living.		18. 56. Patience. (12—)
		57. Obedience. (—12.)
77. The dead.		18. 58. Voice. (13—)
		59. Gen. Happiness. (—13—)
		60. The spirit. (—13—)
		61. Par. Rest, &c. (—13.)

14. 27. INFLICTIONS: HARVEST AND VINTAGE. FOUR ANGELS. (14—20.)

15. 73. Har-		16. 90. First		17. 78. On a cloud. (14—)
vest.		angel.		79. Crown and sickle. (—14.)
		91. Second angel. (15, 16.)		

16. 91. SECOND ANGEL. (15, 16.)

17. 80. From the temple. (15—)
81. His cry. (—15—)
82. Direction to reap. (—15.)
83. Reasons. (—15.)
84. Compliance. (16—)
85. Execution. (—16.)

74. Vin-		16. 92. Third		17. 86. From the temple
tage.		angel.		in heaven. (17—)
		93. Fourth angel. (18—20.)		87. Sickle. (—17.)

16. 93. FOURTH ANGEL. (18—20.)

17. 88. From the altar. (18—)
89. His cry. (—18—)
90. Direction to reap. (—18—)
91. Reason. (—18.)
92. Compliance. (19—)
93. Execution. (—19, 20.)

17. 93. EXECUTION. (—19. 20.)

18. 62. | Vine gathered. (—19—)
 63. | Receptacle. (—19.)
 64. | Place. (20—)
 65. | Bloodshed. | 19. 24. | Depth. (—20—)
 | | 25. | Distance. (—20.)

13, 15. SIGN IN HEAVEN: SEVEN LAST PLAGUES. (XV.)

- 14, 28. | Seven | 15, 75. | Sign in heaven. (xv. 1—)
 angels. | | 76. | Seven angels. (—1—)
 | | 77. | Seven last plagues. (—1—)
 | | 78. | Fulness of fury. (—1.)
 29. | Worship | 15, 79. | Glassy sea. (2—)
 paid. | | 80. | Conquerors. (—2.)
 | | 81. | Employment: song.
 | | (3, 4.)
 30. | Seven | 15, 82. | Temple, &c. opened. (5.)
 angels. | | 83. | Seven angels. (6.)
 | | 84. | Seven golden bowls. (7—)
 | | 85. | Fulness of fury. (—7.)
 31. | Worship | 15, 86. | Temple filled with smoke.
 obstructed. | | (8—)
 | | 87. | No one. (—8—)
 | | 88. | Employment: at-
 | | tempted entrance.
 | | (—8.)

15, 81. EMPLOYMENT. (3, 4.)

- 16, 94. | Acknow- | 17, 94. | Song of Moses. } Announced.
 ledgment. | | 95. | Song of the } (3—)
 | | Lamb. |
 | | 96. | Song of Moses. } Expressed.
 | | 97. | Song of the } (—3.)
 | | Lamb. |
 95. | Inference. | 17, 98. | Fear. (4—)
 | | 99. | Glory.
 | | 100. | Reasons.
 | | 101. | Reason. (—4.)

12, 19. PAR. GREAT VOICE, &c. (xvi.)

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| 13. 16. | Command. (xvi. 1—) | |
| 17. | Execution. 14, 32. | Partial: six bowls. (2—16.) |
| | | 33. Total and final: seventh bowl. (17—21.) |

14. 32. PARTIAL: SIX BOWLS. (2—16.)

- | | |
|---------|-----------------------|
| 15. 89. | First bowl. (2.) |
| 90. | Second bowl. (3.) |
| 91. | Third bowl. (4—7.) |
| 92. | Fourth bowl. (8, 9.) |
| 93. | Fifth bowl. (10, 11.) |
| 94. | Sixth bowl. (12—16.) |

15. 89, 90. FIRST AND SECOND BOWLS. (2, 3.)

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| 16, 96. | First angel. (2—) | |
| 97. | Place: the earth. (—2—) | |
| 98. | Effect: sore. (—2.) | |
| 99. | Second angel. (3—) | |
| 100. | Place: the sea. (—3—) | |
| 101. | Effects. 17, 102. | First: blood, &c. (—3—) |
| | | 103. Second: death. (—3.) |

15, 91. THIRD BOWL. (4—7.)

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|----------|--------------------------|--|
| 16, 102. | Third angel. (4—) | |
| 103. | Place: rivers, &c. (—4—) | |
| 104. | Effect. 17, 104. | Becoming blood. (—4.) |
| | | 105. Angelic declarations. Heard. (5—7.) |

17, 105. ANGELIC DECLARATIONS. HEARD. (5—7.)

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| 18, 66. | Angel of the waters. (5—) | |
| 67. | Reasons. 19, 26. | Justice. (—5.) |
| | | 27. Crime. (6—) |
| | | 28. Retribution. (—6—) |
| | | 29. Desert. (—6.) |
| 68. | Angel from the altar. (7—) | |
| 69. | Confirmation. (—7.) | |

15. 92, 93. FOURTH AND FIFTH BOWLS. (8—11.)

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|---|---|--|--|
| 16, 105. Fourth angel. (8—) | | | |
| 106. Place: the sun. (—8—) | | | |
| 107. Effects. | 17. 106. First: commission to scorch. (—8.) | | |
| | 107. Second: great heat (9--) | | |
| | 108. Third: blasphemy. (—9—) | | |
| | 109. Fourth: impentence. (—9.) | | |
| 108. Fifth angel. (10—) | | | |
| 109. Place: throne of the beast. (—10—) | | | |
| 110. Effects. | 17. 110. First: darkness. (—10—) | | |
| | 111. Second: pain. (—10.) | | |
| | 112. Third: blasphemy. (11—) | | |
| | 113. Fourth: impentence. (—11.) | | |

15. 94. SIXTH BOWL. (12—16.)

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|-------------------------------|-------------------------|--|------------------------|
| 16. 111. Sixth angel. (12—) | | | |
| 112. Place: the Euphrates. | | | |
| 113. Effects. | 17. 114. Exsiccation. | 18. 70. Event. | 71. Intention) (—12) |
| | | 115. Three unclean spirits, &c. Seen. (13—16.) | |

17. 115. THREE UNCLEAN SPIRITS, &c. SEEN. (13—16.)

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|--------------------------|-----------------------------|--------------------------|------------------------|
| 18. 72. Three spirits. | 19. 30. Origin. (13—) | | |
| | 31. Character. | 20. 5. Unclean. (—13.) | |
| | | 6. Demoniac. (14—) | |
| | 32. Progress. (—14—) | | |
| 73. Assemblage. (—14.) | | | |
| 74. Coming of Christ. | 19. 33. Suddenness. (15—) | | |
| | 34. Warning. | 20. 7. Actions. | 8. Intention. (—15.) |
| 75. Assemblage. (16.) | | | |

14. 33. TOTAL AND FINAL: SEVENTH BOWL. (17—21.)
15. 95. | Seventh angel. (17—)
96. | Place: the air. (—17—)
97. | Consequences. | 16. 114. | Gen. Great voice.
(—17.)
| Par. (18—21.)
16. 115. PAR. (18—21.)
17. 116. | Lightnings, &c. (18—)
117. | Great earthquake. (—18)
118. | Cities. (19.)
119. | Fleeing of islands, &c. (20.)
120. | Hail. (21.)
17. 117. GREAT EARTHQUAKE. (—18.)
18. 76. Absolute. 18. 77. Relative.
17. 118. CITIES. (19.)
18. 78. | Great city.
79. | Cities of the nations.
80. | Great Babylon. | 19. 35. | Action.
36. | Intention.
17. 119. FLEEING OF ISLANDS, &c. (20.)
18. 81. Islands. Pos. 18. 82. Mountains. Neg.
17. 120. HAIL. (21.)
18. 83. | Hail.
84. | Effect. | 19. 37. | Blasphemy.
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		122.	Great harlot.	(—1—)	
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			tion.		(—1.)
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					complices. (2.)
117.	Per-	17. 124.	Place and state.	(3—)	
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18. 86. ACCOMPLICES. (2.)

- 19. 39. | Fornication.
- 40. | Kings.
- 41. | Drunkenness.
- 42. | Inhabitants.

18. 87. SEAT. (—3.)

- 19. 43. | Gen. Names.
- 44. | Par. | 20. 9. | Seven heads.
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18. 88. HERSELF. (4—7—)

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19. 45. EXTERNAL. (4, 5.)

20. 11. Gen.		21. 21. Clothing.	(4—)
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19. 46. INTERNAL. (6, 7—)

20. 13. John.		21. 25. Cause: drunkenness.	(6—)
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119. Performance.		17. 129. Beast.	(8—17.)
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16. 118. PROMISE. (—7.)

17. 127. | Woman.

128. | Beast. | 18. 89. | Agency.

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19. 52. SEVEN HEADS. (9—11.)

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22. 15. WAR, &c. (14.)

22. 15.		War.				
16.		Event.		23. 9.		Conquest.
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122. | Actions. (19—)

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17. 151. | To rejoice. (20—)

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16. 127. ANGEL. (21—24.)

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79. | Cessation. (—23—)

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Many offerings. (27—)					
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ANTICHRIST. (18—29.)

Antichrist. (18, 19.)

Uction. (20.)

Cause of writing: truth. (21.)

Antichrist. (22, 23.)

Abiding. (24, 25.)

Matter of writing: seducers. (26.)

Uction. (27.)

Abiding. (28, 29.)

LOVE. (iii.)

Love of the Father. (iii. 1, 2.)

Effects in believers. (3—15.)

Love of the Son. (16—)

Effects in believers. (—16—24.)

EFFECTS IN BELIEVERS. (3—15.)

- Statements. | Purification. (3.)
 | Nature of sin : lawlessness. (4.)
 | Manifestation of Christ. Its purpose. (5.)
 | Test of abiding in him. (6.)
 Caution against deception. (7—)
- Statements. | Righteousness. (—7.)
 | Origin of sin : the devil. (8—)
 | Manifestation of the Son. Its purpose. (—8.)
 | Test of being born of God. (9.)
- Statements. | Manifestation of character. (10, 11.)
 | Example of Cain : a fratricide. (12.)
 Caution against wonder, &c. (13.)
- Statements. | Manifestation of state. (14.)
 | Character of brother-hater : a man-slayer. (15.)

EFFECTS IN BELIEVERS. (—16—24.)

- Duty to brethren. (—16—18.)
 Test of state. (19—22.)
 Commandment of God. (23, 24—)
 Test of state. (—24.)

ANTICHRIST. (iv. 1—6.)

- Trial of spirits. (iv. 1.)
 Test of spirits. | Introductory. (2—)
 | Confession, &c. | Pos. (—2.)
 | | Neg. (3.)
- Discrimination of believers. (4, 5.)
 Test of spirits. | Hearing, &c. | Pos. (6—)
 | | Neg. (—6—)
 | Confirmatory. (—6.)

LOVE. (7—21.)

- Origin of love : God. (7, 8.)
 Manifestation of love : mission of his Son. (9.)
 Priority of God's love. (10, 11.)
 Invisibility of God. Test. (12, 13.)
 Perception of love : mission of the Son. (14, 15.)
 Origin of love : God. (16—18.)
 Priority of God's love. (19.)
 Invisibility of God. (20, 21.)

BELIEF IN CHRIST. (v.)

Belief. (v. 1—5.)

Witnesses that Jesus Christ has come. (6—12.)

Belief. (13—19.)

Knowledge that the Son of God has come. (20, 21.)

WITNESSES THAT JESUS CHRIST HAS COME. (6—12.)

Event: coming of Jesus Christ. (6—)

Witnesses.	Themselves.	Distinct: the Spirit. (—6.)
		Their credibility. (9—12.)

CONCURRENT. (7, 8.)

Three heavenly.		Collectively. (7—)
		Severally. (—7—)
		Unity. (—7.)
Three earthly.		Collectively. (8—)
		Severally. (—8—)
		Agreement. (—8.)

THEIR CREDIBILITY. (9—12.)

External.		Human testimony: belief. (9—)
		Argument <i>a fortiori</i> . (—9—)
		Subject: the Son. (—9.)— <i>περι του Υιου αυτου</i>
Internal. (10—)		
External.		Divine testimony: unbelief. (—10—)
		Argument <i>ad conscientiam</i> . (—10—)
		Subject: the Son. (—10.)— <i>περι του Υιου αυτου</i>
Internal.		Declaration.
		Gift: eternal life. (11—)
		Source: the Son. (—11.)
Confirmation.		Pos. (12—)
		Neg. (—12.)

I I . J O H N .

Benediction. (1—3.)

Expressed.		Her children : joy. (4.)
		Herself. Exhortation : observance of good. love. (5, 6.) Reason : deceivers. (7.)
		Exhortation : discouragement of evil : apostacy. (8—10.) Reason : participation. (11.)

Omitted. (12.)

Salutation. (13.)

I I I . J O H N .

Address. (1.)

Expressed.		Himself. (2—8.)
		Diotrephes. Censure. (9, 10.)
		Himself. (11.)
		Demetrius. (12.)

Omitted. (13, 14—)

Salutation. (—14.)

DETACHED ARRANGEMENTS.

SEE PREFACE, p. ix, xi, xii.

GENESIS.

- Placing in the garden. (ii. 7—15.)
 Command. (16, 17—)
 Threatening. (—17.)
 Woman. | Intention. (18.)
 | Animals named. (19, 20.)
 | Execution. (21, 22.)
 | Woman named. (23, 24.)
 Nakedness. (25.)
 Disobedience. (iii. 1—12.)
 Judgment. (13—19.)
 Woman named. (20.)
 Clothing. (21.)
 Expulsion from the garden. (22—24.)
- Placing in the garden. (ii. 8—15.)
 Command given. (16, 17.)
 Woman formed and named. (18—24.)
 Nakedness. (25—)
 Innocence. (—25.)
 Command broken. (iii. 1—6.)
 Guilt. (8—19.)
 Woman named. (20.)
 Clothing. (21.)
 Expulsion from the garden. (22—24.)
- Shem. (x. 1—)
 Ham. (—1—)
 Japheth. (—1.)
 Sons of Japheth. (2—5.)
 Sons of Ham. (6—20.)
 Sons of Shem. (21—31.)

- Conception. | Connection with Hagar. (xvi. 1—4—)
 | Offence. (—4, 5.)
 | Flight. (6.)
 | Angel. Appearance. (7.)
 | Return. (8, 9—)
 | Submission. (—9.)
 | Posterity. (10—12.)
 | Angel. Name. (13, 14.)
 Birth of Ishmael. (15, 16.)

GENESIS—NEHEMIAH.

- Canaan. Gift. (Gen. xii—l. Exod. i. 1—6.)
 Egypt. Bondage. (7—22, ii. 1—10.)
 Deliverance. (11—25, iii—xv. 1—21.)
 Journeys in the desert. (22—27, xvi—xl. Lev.—Deut.)
 Canaan. Conquest, &c. (Joshua—2 Kings, i—xxiv.)
 Babylon. Captivity. (xxv. Esther.)
 Restoration. (Ezra, Nehemiah.)

JOSHUA.

- Signal. (viii. 18.)
 Capture. (19—)

-
- Slaughter, &c. (24, 25.)
 Signal. (26.)

I. SAMUEL, &c.

- Hostility to David. (xviii. 12—30, xix—xxxii.)
 Requital of Amalekite. (2 Sam. i.)
 Hostility to David. (ii, iii.)
 Requital of Baanah and Rechab. (iv.)

I. CHRONICLES.

Abraham to Noah.	(i. 1—4—)
Shem to Abraham.	Shem. (—4—)
	Ham. (—4—)
	Japheth. (—4.)
	Sons of Japheth. (5—7.)
	Sons of Ham. (8—16.)
	Sons of Shem. (17—27.)

EZRA.

Services.	(iii. 1—7.)
Commencement.	(8—13.)
Suspension.	(iv.)
Resumption.	(v, vi. 1—13.)
Completion.	(14, 15.)
Services.	(16—22.)

ISAIAH.

Mission.	(xlii. 1—4.)
Attributes of Jehovah.	(5.)
Mission.	(6, 7.)
Attributes of Jehovah.	(8.)

JEREMIAH.

Command.	(xviii. 1, 2—)
Words.	(—2.)
Obedience.	(3, 4.)
Word.	(5.)

EZEKIEL.

City menaced.	(xxiv. 1—14.)
Opening of mouth. Prediction.	(15—27.)
Nations.	(xxv—xxxii.)
Opening of mouth. Fulfilment.	(xxxiii. 1—20.)
City smitten.	(21, 22.)

MATTHEW.

- Messiaship. (xvi. 13—19.)
 Injunction to secrecy. (20.)
 Sufferings of Jesus and disciples. (21--28.)
 Transfiguration. (xvii. 1—8.)
 Injunction to secrecy. (9.)
 Sufferings of John and Jesus. (10—13.)

SEE "BALFOUR'S SECOND INQUIRY." p. 213, 214.

- Watchfulness. (xxiv. 42—44.)
 Faithfulness. (45.)
 Consequences. (46—51.)
 Watchfulness. (xxv. 1—13.)
 Faithfulness. (14—30.)
 Consequences. (31—46.)

MARK.

- Messiaship. (viii. 27—29.)
 Injunction to secrecy. (30.)
 Sufferings of Jesus and disciples. (31—38, ix. 1.)
 Transfiguration. (2—8.)
 Injunction to secrecy. (9, 10.)
 Sufferings of Jesus and John. (11—13.)

- Second crowing. (xiv. 72--)
 Remembrance. (—72—)
 Two crowings. (—72—)
 Reflection. (—72.)

ACTS.

- Time, &c. (xxiv. 27—)
 Narration. | Bonds. (—27.)
 | Judgment sought. (xxv. 1—3.)
 | Accusers. (4, 5.)
 | Session. (6.)
 | Trial. (7, 8.)
 | Question to Paul. (9.)
 | Appeal to Cæsar. (10—12.)

Time, &c. (13, 14—)

Recitation,	Bonds. (—14.)
	Judgment sought. (15.)
	Accusers. (16.)
	Session. (17.)
	Trial. (18, 19.)
	Question to Paul. (20.)
	Appeal to Cæsar. (21.)

Session. (xxv. 23—)
 Paul brought forth. (—23.)
 Statement. (24—27.)

REVELATION.

War. (xix. 11—21.)
 Satan bound. (xx. 1—3.)
 Thrones. (4.)
 The rest of the dead. (5—)
 First resurrection. (—5.)
 Its privileges. (6.)
 Satan loosed. (7, 8.)
 War. | Crime. (9.)
 | Punishment. (10.)
 Great white throne. (11.)
 The dead. (12—14—)
 Second death. (—14.)
 Its subjects. (15.)

I here add, with the exception of xxi. 1, the following detached arrangement of 13. 21. and 13. 22. taken together, which, though not so exact throughout as to entitle it to constitute an integral part, contains some remarkable coincidences:—

a | New Jerusalem. (xxi. 2.)
 b | Tent of God. (3.)
 c | Abolition of evil. (4, 5.)
 d | Water of life. (6.)
 e | Reward. (7.)
 f | Punishment. (8.)

- a* | New Jerusalem. (9—23.)
 e | Admission. (24—26.)
 f | Exclusion. (27.)
 d | Water of life. (xxii. 1, 2.)
 c | Abolition of evil. (3—)
 b | Throne of God. (—3—5.)

The want of exactness occurs in **xxi. 23**, which has a corresponding part, not in *a*, but in *b*.

I. CORINTHIANS.

Ques. (xv. 12.)

- Ans. | Argumentative. (13—19.)
 | Resurrection. (20.)
 | Contrast : Adam and Christ. (21, 22.)
 | Order. (23.)
 | The end. (24, 25.)
 | Death. (26.)
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Ques. (35.)

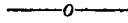
- Ans. | Illustrative. (37, 38.)
 | Resurrection. (39—44.)
 | Contrast : first and last Adam. (45.)
 | Order. (46—50.)
 | Last trumpet. (51—53.)
 | Death. (54—57.)

EPHESIANS.

- Gentiles. (iv. 17—19.)
 Christ. (20, 21.)
 Old man. (22.)
 New man. (23, 24.)

A P P E N D I X .

APPENDIX.



THE formation of our present translation was attended with two unfavourable circumstances. 1. The implicit submission of the translators to the directions of an individual, who was not more qualified by his royal station for giving them than one of themselves. 2. Its being put forward under any authority but the merit of the execution. I agree with Doctor Campbell on the subject of authorized translations; I agree with Mr. Holden, that we are not yet in possession of all the prerequisites for the best possible translation; and with Mr. Boys in reckoning among them the completion of his system of arrangement.

The best translation will probably grow out of the continued exertions of individuals, directed to the following particulars.

I. THE TEXT.

For the Old Testament, we have, in the various readings of Kennicott and De Rossi, as ample a collection as appears to be attainable, or perhaps of real value; and a judicious selection from them in Boothroyd's Hebrew Bible. For the New Testament, we have the amended texts of Griesbach and Scholz; against which the integrity of the Greek Vulgate has been, to my apprehension, successfully defended by Doctor Nolan and Doctor Hales. All these writers should, of course, be consulted.

II. TRANSLATION.

On this subject, I would recommend the following

PLAN OF A DOUBLE TRANSLATION OF THE BIBLE.

ON THE LEFT,

An interlineary version, exhibiting, as much as a general preservation of the sense will admit, the same invariable translation of the same words.

ON THE RIGHT,

A free version, in which the words on the left will be occasionally changed for others more suitable to the context, and to the idiom of the English language.

ADVANTAGES.

1. Owing to the absence or disparity of correspondence observable in the words of any two languages, the leading qualities of uniformity

and precision (more requisite in a translation of the Bible than any other book), are unattainable in a single translation. On the present plan of two translations, this defect is remedied; uniformity being obtained by the one, and precision by the other.

2. A comparison of the two translations will supply, as much as possible, a want of acquaintance with the originals; particularly in those cases, which, owing to the causes already mentioned, require the same translation of different words, and different translations of the same words.

3. This comparison might be made without the originals: but they are added for the purpose of promoting a more general knowledge of them: which, it is presumed, will be the result, not only of intentional study, but, in many instances, of cursory inspection. Many readers will probably be led, by the most natural and easy gradations, to notice and recognize the words and phrases of most importance, and of most frequent occurrence; and will thence feel encouraged to use more voluntary efforts towards a further progress, till the desired object is attained.

It is obvious, that every advantage is more attainable, and every disadvantage more avoidable, on this plan than on any other.

EXAMPLE IN HEBREW.

The plan of Benjoin's *Jonah* is the same in principle with that here recommended, but differs from it in form. His translation of chap. i. 9 would, according to the proposed form, appear thus.

האנשים להשיב	ויהתרו	And	Yet the men rowed
returning for men	they digged	And	to return to land, but
כי הים	יכלו ולא	אל היבשה	they could not, for
sea the for ;	they could not and	,dry the to	the sea was swelling
עליהם	ומער	הולך	and the tempest in-
.them upon storming	and going	was	creasing upon them.

EXAMPLE IN GREEK. JOHN xii. 1—2.)

Ὁ οὖν	Ἰησοῦς	πρὸ	ἑξ	ἡμερῶν	τοῦ	Six days then be-
The therefore	Jesus	before	six	of days	of the	fore the passover,
πασχα	ἤλθεν	εἰς	Βηθανίαν	ὅπου	ἦν	Jesus came to Beth-
passover	came	into	Bethany,	where	was	any, where Lazarus
ὁ	τεθνηκώς,	ὃν	ἤγειρεν	ἐκ		was, who had been
the having	died,	whom	he raised	out	of	dead, whom he had
νεκρῶν.	Ἐποίησαν	οὖν	αὐτῷ			raised from the dead.
of dead ones.	They made	therefore	to him			They made therefore
δειπνον	ἐκεῖ,	καὶ	ἡ	Μαρθα	διηκονεῖ	a supper for him
supper	there,	and	the	Martha	served	there, and Martha
the but						served; but Lazarus

<p>Λαζαρος εις την των ανακειμενων συν Lazarus one was of the of reclining ones with αυτω Ἡ ουν Μαρια, λαβουσα to him. The therefore Mary, having taken λιτραν μυρου ναρδου πιστικης πολυ- pound of ointment of nard of faithful of much- τιμου, ηλειψε τους ποδας του Ιησου, και price, anointed the feet of the of Jesus, and εξεμαξε ταις θριξιν αυτης τους ποδας wiped to the to hairs of herself the feet αυτου· η δε οικια επληρωθη εκ της of him : the but house was filled out of of the οσμης του μυρου. of scent of the of ointment.</p>	<p>was one of those who reclined with him. Then Mary took a pound of genuine very precious oint- ment of nard, and anointed the feet of Jesus, and wiped his feet with her hair ; and the house was filled with the odour of the ointment.</p>
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The idioms, or peculiarities, of languages include the forms, the arrangement, and the significations of the words. So far as the two former are concerned, the unlettered reader will here at once perceive that Greek, in consequence of its more numerous inflections for expressing gender, number, &c. admits a more diversified arrangement ; and so differs more, in this respect, from Hebrew and English than these languages do from each other. Something, indeed, of this description has been partially executed. “Where there is a will there is a way” ; and when the way is clearly indicated, it in turn excites the will. I shall therefore mention, for this purpose, that some help may be obtained from Benjoin’s *Jonah*, already cited ; and from Hamilton’s interlineary versions of *Matthew* and *John*, with directions in his preface for using them.

The formation of the interlineary version is simple, and easily conceived ; but that of the free version (which however should not be freer than necessary), because including all descriptions of idiom, and chiefly that of signification, requires much more consideration. The two most valuable works on this subject are the *Dissertations* of Doctor Campbell, prefixed to his *Translation of the Gospels*, and *Primate Newcome’s Historical View of English Biblical Translations* : works containing much information for the general reader, and especially subservient to the plan here recommended.

The Doctor arranges the significations of words under three general classes, according to their degree of correspondence in different languages ; and founds on this degree his directions for their use in translation.

The first class includes words of which the correspondence is perfect ; and which are exemplified in the obvious productions of nature, and in their chief distinctions of genera and species : as *sun*,

moon, bird, tree, eagle, vine, stone; in the names of natural and obvious relations, as *father, mother, son, daughter, brother, sister*; and in the most common and necessary productions of the mechanic arts, as *house, ship, bed, book*. The correspondence, however, in these last is, from circumstantial causes, not always equally clear; but all are, nevertheless, so far equivalent as not to throw any difficulty worth mentioning in the way of a translator.

The second class includes words of which the correspondence is imperfect; and in which are found "most of the terms relating to morals, to the passions and matters of sentiment, or to the objects of the reflex and internal senses, in regard to which it is often impossible to find words in our language that are exactly equivalent to those in another. This holds in all languages, less or more, according as there is more or less uniformity in the constitution, religion, and laws of the nations whose languages are compared; on which constitution, religion, and laws, the sentiments, manners, and customs of the people in a great measure depend. Herein consists one principal difficulty which translators, if persons of penetration, have to encounter. Finding it sometimes impossible to render fully the sense of their author, they are constrained to do the best they can by approximation." Such are the words *virtue, temperance, continence, prudence, mercy*, in which class are to be found some English words, which, though naturalized derivatives from Greek, as *blasphemy, heresy, &c.* are far from being accurate translations of their respective originals.

The third class includes words to which there are not any that fully correspond in modern languages. Its principal subdivisions are the names of weights, measures, and coins; of rites festivals, and sects; and of dress, judicatories, and offices. "Of this class, there are several words retained in the common English translation; some of which, by reason of their frequency, have been long since naturalized amongst us; as *synagogue, sabbath, jubilee, purim, ephod, homer, ephah, shekel, gerah, teraphim, urim and thummim, phylacteries, cherubim, seraphim*, and a few others. Beside which it often happens that the names of offices, judicatories, sects, parties, and the like, scarcely admit of being transferred into a version in any other manner." . . . "It is not always easy to say whether the resemblances or the peculiarities preponderate. If the former, the word ought to be translated: if the latter, it ought to be retained."—Vol. I. p. 44—55, *passim*.

On the whole, this analysis shows that whatever difficulties a translator may find in rendering the words of the first and third classes, they are few and unimportant compared with those which he has to encounter in the second.

So much may serve to give a general idea of the Doctor's work.

His views are independent and impartial; his criticisms are original, acute, and discriminating; and his decisions so judicious as to leave little room for exceptions.

Primate Newcome has given, in his last chapter, twenty-one rules for conducting an improved version of the Bible, most of which are indispensable, and the rest admissible with some modification. The whole chapter is too long for quotation; but I shall extract so much as will make both the rules and my remarks on them intelligible.

"RULE I.—A translation of the Bible should express every word of the original by a literal, verbal, and close rendering, where the English idiom admits of it."—p. 256. Adopted.

"*Exception 1.* Relating to *ancient customs.*"—p. 257. Rejected: that is, not treated as an exception. The translation should be faithful, and the explanation given in a note. Indeed, the attempt to accommodate such passages to our customs sometimes produces as much perplexity, and requires as much explanation as the true rendering; of which Luke vii. 37, 38, is an example. See Rule XVI.

"*Exception 2.* When the times of the verbs will not admit of a literal translation."—p. 262. Adopted.

"*Exception 3.* When Hebraisms and Grecisms are either redundant, or repugnant to the English idiom."—p. 263. To be adopted with much caution. Many idioms of the originals have been naturalized by being literally translated, and more might be added to them.

The same remark is applicable to figures, which are often paraphrased, to the great deterioration of the style; particularly in the poetical parts, the diction of which, by this process, is reduced to the level of prose. It is very surprising that Lowth, himself a poet, should introduce this change, by translating נורא "*the object of fear.*" Isai. viii. 12. It is a doubly useless change: its repetition would be wearisome, and he accordingly abandons it in the next verse; and it contributes nothing to perspicuity, figurative language being the most natural, and found most abundantly among the uneducated classes. Boothroyd does not follow him in this place; but, whether with him or without him, he is partial to it. He translates הרפצי, "*the object of my delight.*" Isai. lxii. 4—לשון, "*the tongue-like strait.*" xi. 15.—&c. &c.

"The rule excludes

"1. Unnecessary deviation from the grammatical form of the original. As, 'For the Lord Jehovah *is my helper.*' [helpeth me.] *Lowth.* Isai. i. 7."—p. 268, 269.

"2. Unnecessary paraphrase. As, 'I, Jehovah, *am the author of* [do] all these things.'—*Lowth.* Isai. xlv. 7."—p. 271.

"3. Sentential renderings. As, 'Who *reverseth the devices of the sages.*' [turneth wise men backward.] *Lowth.* Isai. xlv. 25."—p. 272.

“ 4. Detective renderings. The 36th chapter of Isaiah begins in Lowth’s version—‘In the fourteenth year of king Hezekiah,’ &c. וַיָּבֵי, ‘Now it came to pass,’ being omitted.”—p. 272.

“RULE II.—When the English idiom requires a paraphrase, the translator should endeavour so to form it as to comprehend the original word or phrase; and the supplemental part should stand in italics: except where harshness of language arises from pursuing this method.

“Bishop Lowth renders נָזְרוּ אַחֲרָי, Isai. i. 4, ‘They are estranged from him, they have turned their back upon him.’ According to this rule, we should render thus—‘They are estranged *from him, they are gone backward.*’ So Luke ix. 53, may be rendered, ‘Because his face was *as though he were going to Jerusalem.*’”—p. 275. Adopted.

Italics.—p. 276. Many of those in the received translation are superfluous, and ought to be expunged.

Proper names.—p. 278. “When the context alludes to their meaning, a translation should be inserted between brackets: as, ‘Call her name Lo-ruhamah [*No-mercy*]; for I will no more have mercy on the house of Israel.’ Hos. i. 6.”

“RULE III.—Where a verbal translation cannot be thus interwoven, one equivalent to it, and which implies the reading in the original, should be substituted; and the idiom in the original should be literally rendered in the margin.”—p. 281. Adopted.

It is to be here observed, that the concomitance of a literal interlineary version will supersede this use of the margin.

Gen. xiv. 22.—p. 282. The marginal translation is preferable. When the verbal translation, as in the present instance, reads well, it is better to retain it, and give an explanation in a note, than to give a paraphrase, and put the verbal translation in a note. Even a free version should represent the original as nearly as its nature will admit.

“RULE IV.—The language of a biblical translation should be pure, and conformable to the rules of grammar.”—p. 284. The principle, and most of the examples, adopted.

I would, however, discard *brake, spake, &c.* as obsolete; and dissent from the last paragraph respecting the use of *an, mine, and thine.* I would always use *to, till, and on,* instead of *unto, until, and upon;* the syllables *un* and *up* being now unmeaning and superfluous. *Annul* should be used instead of *disannul;* for though *dis* was formerly intensive, it has now the effect of a negative. “*Of* was frequently used before the cause or instrument, where we now invariably use *by;* *of* was also employed, in certain cases, where present use requires *off* or *from.*” . . . “One thing is certain, that the old usages in construction oftener occasioned ambiguity than the

present, which is an additional reason for preferring the latter."—*Campbell*. Vol. II. p. 325.

"RULE V.—Propriety should be a prevailing character in the words and phrases of a biblical translation: that is, they should have the sanction of use, and the signification given to them should be warranted by the best speakers and writers."—p. 291. Adopted.

I cannot, however, assent to his excepting the obsolescent compounds *herein*, *hereupon*, *thereby*, *whereby*, &c. or the ancient inflections of verbs. The old termination *eth*, or *th*, is harsh, and should be changed for the modern *es*, or *s*. As the originals were written in the dialects of their times, it does not appear why a translation of them should affect an antiquated air.

Propriety also excludes a confusion of idioms, which is often productive of obscurity to natives, and still more so to foreigners. Thus, the interrogative form should never be used for the declarative, as in "called he seas," instead of "he called seas"—"shalt thou eat," (Gen. iii. 17,) instead of "thou shalt eat," correctly written in the next verse—with other blemishes of style, which a translator of good taste will avoid.

"RULE VI.—The simplicity of the present version should be retained."—p. 293. Adopted.

"The rule excludes

"1. Such foreign words as *dilate*, *vindicator*, *fabricator*, *inanity*, *rectitude*, &c. *devolve*, *revoke*, *relinquish*, *convoke*, *deposit*, *libations*, *machinations*, &c. *conflux*, *inebriated*, *veracity*, *veracious*, &c."—p. 296.

This is perhaps too sweeping a decision. In a language which, like ours, abounds in naturalized derivatives, a word of this kind might occasionally be the most eligible.

"2. The pomp and elegance of modernized diction."—p. 297. Adopted.

"RULE VII.—A translation of the Bible should be perspicuous."—p. 300. Adopted.

"RULE VIII.—The same original word, and its derivatives, according to the different leading senses, and also the same phrase, should be respectively translated by the same corresponding English word or phrase; except where a distinct representation of a general idea, or the nature of the English language, or the avoiding of an ambiguity, or elegance of style, or harmony of sound, requires a different mode of expression."—p. 308. Adopted.

"The rule to translate uniformly, when it can be done in a consistency both with propriety and perspicuity, is a good rule; and one of the simplest and surest methods, I know, of making us enter into the conceptions of the sacred writers, and their very turn of thinking."—*Dr. Campbell*. i. 290."—p. 315.

King James's translators have shown great want of judgment both in adopting the opposite rule, and in the reasons they assign for it ; in one of which they seem more anxious to make their translation a store-house of English synonyms than to consult more valuable purposes.

When a word in the original (as in the case of חֲטָאָה) has more extension than in English, I would translate uniformly in the interlineary, and discriminate in the free version ; and thus enable the reader to judge for himself on the correctness of the latter.

"RULE IX.—The collocation of words should never be harsh and unsuited to the English ear. An inverted structure may often be used in imitation of the original, or merely for the sake of rhythm in the sentence, especially in the poetical parts of Scripture. However, the disposition should be determined by what is easy and harmonious in the English language ; and not be the order of words in the original, where this produces a forced arrangement, or one more adapted to the license of our boldest poetry, than to prosaic numbers."—p. 325. Adopted.

This rule is properly limited to "collocations of words ;" and gives no countenance to such bold transpositions of clausular parallelisms as that in Boothroyd's translation of Matt. vii. 6.

"RULE X.—A suitable degree of beauty and elegance should be communicated to a translation of the Bible."—p. 329. Adopted.

"RULE XI.—Dignity should characterize a version of the Bible."—p. 330. Adopted.

"RULE XII.—Energy should be another characteristic of the Bible."—p. 334. Adopted.

On these last three rules, I observe in general, that every quality of style should always be kept in due subordination to the sense.

"RULE XIII.—The old ecclesiastical terms should be continued, as, *repentance, mystery, elect, predestinated, &c.*"—p. 340. Adopted, with some exceptions.

Perspicuity should not be sacrificed to prepossession. Whenever, therefore, our language affords a plain intelligible word, it is generally preferable to one which cannot be understood without a definition. Thus, *secret* is preferable to *mystery*, *proclaim* to *preach*, *good news* to *gospel*, *belief* to *faith*, *favour* to *grace*, *teacher* (διδασκαλος) to *master*, *congregation* to *church*, *overseer* to *bishop*, *minister* to *deacon*, *division* to *schism*, *sect* and *sectary* to *heresy* and *heretic*, *defame* and *defamation* to *blaspheme* and *blasphemy*, and some others. But, as this is a question of material importance, I shall produce a few of Campbell's impartial and judicious remarks on it.

"I readily admit the title claimed in behalf of such words, when they convey exactly the idea denoted by the original terms, and are neither obscure nor ambiguous : nay, I do not object even to their

ambiguity, when the same ambiguity is in the original term. And this is, in my opinion, the utmost which ought to be either demanded on one side, or yielded on the other. If, on account of the usage of any former interpreter, I admit words which convey not the same idea with the original, or which convey it darkly, or which convey also other ideas that may be mistaken for the true, or confounded with it; I make a sacrifice of the truths of the Spirit, that I may pay a vain compliment to antiquity, in adopting its phraseology, even when it may mislead. That the words themselves be equally plain and pertinent with any words which might occur, appears to me so reasonable a limitation to the preference granted in favour of those used in any former version, that, if the bare stating of the matter, as is done above, be not sufficient, I do not know any topic by which I could convince persons who are of a different opinion.”—*Dissert.* Vol. II. p. 276.

“Ecclesiastical use is no security that the word, though it be understood, conveys to us the same idea which the original term did to those to whom the gospels were first promulged. In a former dissertation, (Diss. IX.) the fullest evidence has been given that, in regard to several words, the meaning which has been long established by ecclesiastical use, is very different from that which they have in the writings of the New Testament.”—*Ibid.* p. 289.

“They are, say these critics, consecrated words: that is, in plain language, they are, by the use of ecclesiastical writers, become a sort of technical terms in theology. This is really the fact. Accordingly, these words hardly enter into common use at all. They are appropriated as terms of art, which have no relation to the ordinary commerce of life. Now, nothing can be more repugnant to the character of the diction employed by the sacred writers; there being in their language nothing to which we can apply the words scholastic or technical. On the contrary, the inspired penmen always adopted such terms as were, on the most common occurrences, in familiar use with their readers.”—*Ibid.* p. 294, 295.

... “if the church has, in process of time, contracted somewhat of a Babylonish dialect, and thereby lost a great deal of her primitive simplicity, purity, and plainness of manner; her language cannot be too soon cleared of the unnatural mixture, and we cannot too soon restore her native idiom. To act thus is so far from being imputable to the love of novelty, that it results from that veneration of antiquity which leads men to ask for the old paths, and makes the votaries of true religion desirous to return to the undisguised sentiments, manner, and style of holy writ, which are evidently more ancient than the oldest of these canonized corruptions. This is not to relinquish, it is to return to the true idiom of Scripture. With as little propriety is such a truly primitive manner charged with the want of simplicity.

A technical or learned style is of all styles the least entitled to be called *simple*: for it is the least fitted for conveying instruction to the simple, to *babes* in knowledge, the character by which those to whom the gospel was first published was particularly distinguished. (Matt. xi. 25; Luke x. 21.) Whereas the tendency of a scholastic phraseology is, on the contrary, to hide divine things from babes and simple persons, and to reveal them only to sages and scholars. Never, therefore, was controvertist more unlucky in his choice of arguments than our opponents, on this article, are in urging the plea of simplicity, and that of Scripture idiom: topics manifestly subversive of their cause."—*Ibid.* p. 299, 300.

"RULE XIV.—Metaphors are in general to be retained; and the substitution, or unnecessary introduction of new ones, should be avoided.

"If the original metaphor cannot be transferred, it should be rendered in the margin." Or in the interlineary version. "The genius of a language, and the nature and customs of a country, will often appear by observing this rule."—p. 341. Adopted.

"RULE XV.—Proper names should remain as they are now written in those places where they are most correctly represented."—p. 343. Adopted, for the most part.

I would give the New Testament names according to the Greek in both versions, and insert corresponding Old Testament names in the margin.

"RULE XVI.—The best known geographical terms should be inserted in the text, and those of the original should stand in the margin. As, *Syria*, marg. *Aram*; *Ethiopia*, marg. *Cush*."—p. 346. To be reversed.

The translators of all other ancient writings retain the geography of their authors; and there is no reason why a translator of the Bible should follow a different course, which must excite false associations. All such accommodations are injurious, as not only misleading the ignorant, but as tending to perpetuate ignorance. Better seek, on all occasions, to raise the unlearned in the scale of intelligence by facilitating the means of self-instruction.

"RULE XVII.—The language, sense, and punctuation of our present version should be retained; unless when a sufficient reason can be assigned for departing from them."—p. 347. Adopted.

"RULE XVIII.—The critical sense of passages should be considered; and not the opinions of any denomination of Christians whatever.

"The translators should be philologists, and not controversialists."—p. 349. Adopted.

"RULE XIX.—Passages already admitted into the common version, but which are allowed to be marginal glosses, or about the

authenticity of which critics have reason to be doubtful, should be placed in the text between brackets."—p. 353. Adopted.

"RULE XX.—In the best editions of the Bible, the poetical parts should be divided into lines answering to the metre of the original; or some other method should be used to distinguish them from prose."—p. 354.

In addition to this Mr. Boys's system should be adopted.

"RULE XXI.—Of dark passages, which exhibit no meaning as they stand in our present version, an intelligible rendering should be made on the principles of sound criticism.

"Emendations founded on external authority will of course be preferred; and, when there is a choice of them, that particular one, which furnishes the best sense, and most resembles the present text. When outward helps fail, recourse can only be had to the exigence of the place."—p. 364. Adopted.

"The following canons are not limited to conjectural criticism; but extend to every other source of emendation.

I. Never suppose that the text is corrupted, without the most cogent and convincing reasons.

II. Never have recourse to conjectural criticism, until every other source has been tried and exhausted.

III. Let all corrections be consistent with the text, and with one another.

IV. Insert no correction, however plausible or even certain, in the text, without warning the reader, and distinguishing it by a proper note.

These canons strictly adhered to, and discreetly used, we see no danger in correcting the Hebrew text. Nay, until it be thus corrected, we shall never have a good translation of it."—p. 374.

I add the concluding paragraph of Campbell's Eleventh Dissertation.

"To conclude, the reasons which appear sufficient to justify a change of the words and expressions of even the most respectable predecessors in the business of translating, are, when there is ground to think, that the meaning of the author can be either more exactly, or more perspicuously, rendered; and when his manner, that is, when the essential qualities of his style, not the sound or the etymology of his words, can be more adequately represented. For, to one or other of these, all the above cases will be found reducible. Vol. II. p. 329.

Primate Newcome has translated Ezekiel, the Twelve Minor Prophets, and the New Testament; concerning which it is but justice to say, that, on the whole, and so far as his rules are unexceptionable, his versions afford the best exemplification of what Biblical translation ought to be.

I I. ARRANGEMENT, TOPICS, AND REFERENCE S.

According to Primate Newcome's twentieth rule, the poetical parts of the Bible should, in the best editions, be metrically distinguished; and now, to keep pace with critical discovery, the best editions should include Mr. Boys's whole system, exhibited in the original, the translation, and the topics. It would also be well to introduce a more commodious scheme of referential notation, which, when whole books, or other independent portions of Scripture, were fully arranged, might supersede the present defective and confused method. I would recommend a numeration of the sub-divisions, thus:—i. 1, 2, 3, &c. ii. 1, 2, 3, &c. or 1. 1, 2, 3, &c. 2. 1, 2, 3, &c. Mr. Boys uses the letters A, A; a, a; &c. but the alphabet is too limited for whole books, or large portions of books. Letters also give less information. A A, for instance, do not tell whether the correspondences are contiguous or separated, near or distant; but the numeration shows whether there are none, few, or many between. Thus, i. 1, 2, or i. 2, 3, denotes contiguity; i. 1, 3, or i. 2, 4, one between; i. 1, 4, or i. 2, 5, two between, &c.

I give, as specimens, the First Psalm, and the Epistle of Jude.

PSALM I.

(1.)	לא הלך בעצת רשעים וכדרך חטאים לא עמד ובמשב לצים לא ישב	iv. 1.	} אשרי האיש אשר	iii. 1	ii. 1	i. 1
(2.)	כי אם בתורת יהוה הפצו וכתורתו יהגה יומם ולילה	2.				
(3.)	והיה כעץ שתול על פלגי מים אשר פרוו יתן בעתו ועלהו לא יכול וכל אשר יעשה יצליח	2.				
(4.)	לא כן הרשעים כי אם כמץ אשר תרפנו רוח	3.		3.	2.	
(5.)	על כן לא יקמו רשעים במשפט וחטאים בערת צדיקים			3.		2.
(6.)	כי יודע יהוה דרך צדיקים ודרך רשעים תאבד			4.		

i. 1.	ii. 1.	iii. 1.	Happy the man, who	}	iv. 1.	walks not in the counsel of the wicked, (1.) and stands not in the way of sinners, and sits not in the seat of scoffers,
					2.	but in the law of Jehovah is his delight, (2.) and in his law he meditates day and night.
					2.	For he is like a tree planted by streams of water, (3.) which yields its fruit in its season ; and whose leaf withers not, and all which it produces matures.
	2.	3.		3.		Not so the wicked ; (4—)
				4.		but they are like chaff, which the wind drives away. (—4.)
	2.	3.		3.		Wherefore the wicked shall not stand in the judgment, (5.) nor sinners in the congregation of the righteous :
		4.		4.		for Jehovah knows the way of the righteous ; (6.) but the way of the wicked shall perish.

i. 1.	Conduct.	ii. 1.	The righteous.	iii. 1.		Cha- racter.	iv. 1.		N.(1.) P.(2.)
							2.		Simile. (3.)
		2.	The un- righteous.				3.		Character. (4—)
							4.		Simile. (—4.)
2.	Conse- quences.	3.		3.		Stability. (5.)			
		4.		4.		Instability. (6.)			

JUDE.

- i. 1. | Jude, a servant...(1, 2.)
- 2. | Beloved, while I...(3.)
- 3. | For some men....(4—16.)
- 4. | But ye, beloved,...(17—23.)
- 5. | Now to him...(24, 25.)

- i. 1. | Benediction. (1, 2.)
- 2. | Exhortation. (3.)
- 3. | The apostacy. (4—19.)
- 4. | Exhortation. (20—23.)
- 5. | Doxology. (24, 25.)

i. 1. BENEDICTION. (1, 2.)

- ii. 1. | iii. 1. | Ιουδας, {Ιησου Χριστου δουλός, (1—)
- | | {αδελφος δε Ιακωβου,
- | | 2. | τοις {εν Θεω πατρι ήγιασμενοις,
- | | | και Ιησου Χριστω τετηρημενοις κλητοις. (—1.)
- 2. | ελεος υμιν και ειρηνη και αγαπη πληθυνθει. (2.)

- ii. 1. | iii. 1. | Jude. {a servant of Jesus Christ, (1—)
- | | {and brother of James,
- | | 2. | to those {who are sanctified in God the Father,
- | | | {and preserved and called in Jesus Christ:
- 2. | mercy to you, and peace, and love, be multiplied. (2.)

- ii. 1. | Partics. | iii. 1. | Writer: Jude. (1—)
- | | | 2. | Recipients. (—1.)
- 2. | Benediction. (2.)

i. 2. EXHORTATION. (3.)

- ii. 3. | Αγαπητοι, πασαν σπουδην ποιουμενος γραφειν υμιν (3—)
- 4. | περι της κοινης σωτηριας,
- 5. | αναγκην εσχον γραψαι υμιν,
- 6. | παρακαλων επαγωνιζεσθαι τη άπαξ παραδοθειση τοις
- | άγιοις πιστει. (—3.)

- ii. 3. | Beloved, while I gave all diligence to write to you, (3—)
- 4. | concerning the common salvation,
- 5. | it was necessary for me to write to you,
- 6 | exhorting you to contend earnestly for the faith once delivered to the saints. (—3.)

- ii. 3. | Writing. Diligence. (3—)
- 4. | Subject: salvation.
- 5. | Writing. Necessity.
- 6. | Subject: the faith. (—3.)

i. 3. THE APOSTACY. (4—19.)

- ii. 7. | For some men...(4.)
- 8. | I desire therefore...(5—19.)

- ii. 7. | Gen. (4.)
- 8. | Par. (5—19.)

ii. 7. GEN. (4.)

- iii. 3. | Παρεισεδυσαν γαρ τινες ανθρωποι οι παλαι προγεγραμμενοι
εις τουτο το κριμα, (4—)
- 4. | iv. 1. | ασεβεις,
2. | v. 1. | την του Θεου ημων χαριν μετατιθεντες εις
ασελγειαν,
2. | και τον μονον δεσποτην Θεον και Κυριον ημων
Ιησουν Χριστον αρνουμενοι. (—4.)

- iii. 3. | For some men have privily crept in, who were long before described
for this condemnation: (4—)
- 4. | iv. 1. | ungodly;
2. | v. 1. | turning the favour of our God into lasciviousness,
2. | and denying our only sovereign God and Lord, Jesus
Christ. (—4.)

- iii. 3. | Fore-description. (4—)
- 4. | Character. | iv. 1. | Gen.
2. | Par. | v. 1. | Perversion of favour.
2. | Denial of Jesus. (—4.)

ii. 8. PAR. (5—19.)

- iii. 5. | I desire therefore...(5—)
 6. | How the Lord...(—5—16.)
 7. | But ye, beloved, remember...(17.)
 8. | how they told you...(18, 19.)
- iii. 5. | Remembrance. (5—)
 6. | Apostacy. (—5—16.)
 7. | Remembrance. (17.)
 8. | Apostacy. (18, 19.)

iii. 5. REMEMBRANCE. (5—)

iii. 5. Ὑπομνησαι δε υ̅μας βουλομαι, ειδοτας υ̅μας ἀπαξ τουτο, (5—)

iii. 5. | I desire therefore to remind you, though ye once knew this, (5—)

iii. 6. APOSTACY. (—5—16.)

- iv. 3. | how the Lord...(—5—7.)
 4. | Likewise also...(8.)
 5. | Yet Michael,...(9.)
 6. | But these speak evil...(10.)
 7. | Alas for them!...(11.)
 8. | These are spots...(12, 13.)
 9. | And Enoch also...(14, 15.)
 10. | These are murmurers...(16.)

iv. 3. | Threefold example. (—5—7.)

4. | Application to character. Lit. (8.)
 5. | Michael's rebuke of Satan. (9.)
 6. | Application to character. (10.)
 7. | Threefold imitation. (11.)
 8. | Character. Fig. (12, 13.)
 9. | Enoch's prophecy of judgment. (14, 15.)
 10. | Character. (16.)

iv. 3. THREEFOLD EXAMPLE. (—5—7.)

- | | | |
|----------------------|---|--|
| v. 3. ὅτι ὁ Κυριος | { | vi. 1. λαον εκ γης Αιγυπτου σωσας, (—5—) |
| | | 2. το δευτερον τους μη πιστευσαντας |
| | | 3. απωλεσεν* (—5.) |
| | | 4. αγγελους τε (6—) |
| | | 5. vii. 1. τους μη τηρησαντας την ε̅αυτων
αρχην, |
| | | 2. αλλα απολιποντας το ιδιον
οικητηριον, |
| | | 6. εις κρισιν μεγαλης η̅μερας, δεσμοις
α̅ιδις υπο ζιζ̅ον τετηρηκεν* (—6.) |

4. |
7. | *ὡς Σοδομα και Γομορρα, (7—)*
 και αι περι αυτας πολεις τον ὁμοιον τουτοις
τροπον
8. | *εκπορνευσασαι,*
 και απελθουσαι οπισω σαρκος ἑτερας,
9. | vii. 3. | *προκεινται δειγμα,*
 4. | *πυρος αιωνιου δικην*
υπεχουσαι (—7.)
- v. 3 | how the Lord. { vi. 1. | having saved the people out of the land of Egypt,
 (—5—)
 3. | afterward destroyed
 2. | the unbelievers ;
 4. | and the angels, (6—)
 5. | vii. 1. | who kept not their first state,
 2. | but left their own habitation,
 6. | he has reserved, in unknown chains, under
 darkness, to the judgment of the great day (—
 6.)
4. |
7. | *As Sodom and Gomorra, (7—)*
 and the cities about them, in like manner to these,
 8. | giving themselves up to fornication,
 and going after strange flesh,
 9. | vii. 3. | are set forth as an example,
 4. | suffering the vengeance of etaneous
 fire. (—7.)
- v. 3. | Israelites. | vi. 1. | People. (—5—)
 2. | Sin.
 3. | Punishment. (—5.)
 4. | Angels. (6—)
 5. | Sin. | vii. 1. | Neg.
 2. | Pos.
 6. | Punishment. (—6.)
4. | Gentiles. | 7. | Cities. (7—)
 8. | Sin.
 9. | Punishment.
 | vii. 3. | Gen.
 | 4. | Par. (—7.)

iv. 4. APPLICATION TO CHARACTER. LIT. (8.)

Ὀμοιωσ μεντοι και οὔτοι ενυπνιαζομενοι, { *σαρκα μεν μιναιουσι, (8—)*
κυριοτητα δε αθετουσι,
δοξας δε βλασφημουσιν. (—8)

Likewise also these dreamers { *defile the flesh, (8—)*
reject dominion,
and defame glories. (—8.)

iv. 5. MICHAEL'S REBUKE OF SATAN. (9.)

- v. 5. | Ὁ δὲ Μιχαὴλ ὁ ἀρχαγγέλος, (9—)
 6. | vi. 10. | ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ
 | Μωσέως σώματος,
 | 11. | vii. 5. | οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας,
 | 6. | ἀλλ' εἶπεν· Ἐπιτιμησαί σοι Κύριος. (—9.)

- v. 5. | Yet Michael, the archangel, (9—)
 6. | vi. 10. | when, contending with the devil, he disputed about
 | the body of Moses,
 | 11. | vii. 5. | dared not to bring a judgment of defamation ;
 | 6. | but said, The Lord rebuke thee. (—9.)

- v. 5. | Person. (9—)
 6. | Incident. | vi. 10. | Occasion.
 | 11. | Forbearance. | vii. 5. | Neg.
 | 6. | Pos. (—9.)

iv. 6. APPLICATION TO CHARACTER. (10.)

- Οὗτοι δὲ { v. 7. | ὅσα μὲν οὐκ οἶδασι, (10—)
 | βλασφημοῦσιν·
 | 8. | ὅσα δὲ φυσικῶς, ὡς τὰ ἀλογα ζῶα, ἐπιστάνται,
 | ἐν τοῦτοις φθειρόνται. (—10.)

- But these { v. 7. | what they know not,
 | they defame; (10—)
 | 8. | but what they understand naturally, as irrational ani-
 | mals,
 | in these things they corrupt themselves. (—10.)

- v. 7. | Presumption. (10—)
 8. | Perversion. (—10.)

iv. 7. THREEFOLD IMITATION. (11.)

- v. 9. | Οὗαι αὐτοῖς· (11—)
 10. | ὅτι { vi. 12. | τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν,
 | 13. | καὶ τῇ πλάνῃ τοῦ Βαλααμ μισθοῦ ἐξεχυθησαν,
 | 14. | καὶ τῇ ἀντιλογίᾳ τοῦ Κορε ἀπώλοντο. (—11.)

- v. 9. | Alas for them! (11—)
 10. | because { vi. 12. | they have gone in the way of Cain,
 | 13. | and have rushed after the error of Balaam for hire,
 | 14. | and destroyed themselves by the contradiction of
 | Kore. (—11.)

These are { v. 15. | murmurers, complainers, (16—)
 16. | walking after their own desires ;
 17. | and their mouth speaks great swelling words,
 18. | having respect to persons, for the sake of advantage.
 (—16.)

v. 15. | Words. (16—)
 16. | Actions.
 17. | Words.
 18. | Actions. (—16.)

iii. 7. REMEMBRANCE. (17.)

*Ἑμεῖς δὲ, ἀγαπητοὶ, μνησθήτε τῶν ῥημάτων τῶν προειρημένων
 ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.*

But ye, beloved, remember the words before spoken
 by the apostles of our Lord, Jesus Christ. (17.)

iii. 8. APOSTACY. (18, 19.)

iv. 11.		ὅτι ἐλέγον ὑμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ (18—)
12.	v. 19.	vi. 21. ἐσονται ἐμπαικταί,
		22. κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι
		των ἀσεβειῶν. (—18.)
	20.	23. Οὗτοι εἰσιν οἱ ἀποδιορίζοντες, (19—)
		24. ψυχικοὶ, πνεῦμα μὴ ἐχόντες. (—19.)

iv. 11.		how they told you, that, in the last time, (18—)
12.	v. 19.	vi. 21. there should be scoffers,
		22. walking after their own ungodly desires. (—18—)
	20.	23. These are they, who separate, (19—)
		24. soulical, not having spirit. (—19—)

iv. 11.		Time. (18—)		
12.		Persons.	v. 19.	Description.
			20.	Identification.
				vi. 21.
				Scoffers. 18—
				22.
				Self-willed. (—18.)
				23.
				Separatists. (19—)
				24.
				Soulical. (—19.)

i. 4. EXHORTATION. (20—23.)

Ἔμεις δε, αγαπήτοι,	}	ii. 9.	iii. 9.	τη ἁγιωτάτη ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, (20—)	
		10.	10.	ἐν πνεύματι ἁγίῳ προσευχομένοι, ἑαυτοὺς ἐν ἀγαπῇ Θεοῦ τηρῆσατε, (21—)	
				11.	προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ζωὴν αἰωνίαν. (21.)
				12.	Καὶ οὐς μὲν ἐλεεῖτε (22—) διακρίνομενοι· (22.)
13.	13.	οὐς δὲ ἐν φόβῳ σωζετε, (23—) ἐκ τοῦ πυρὸς ἀρπαζόντες, μισούντες καὶ τοῦ ἀπο τῆς σαρκὸς ἐπι- λωμένον χιτῶνα. (—23.)			

But ye, beloved,	}	ii. 9.	iii. 9.	building yourselves up in your most holy faith, (20—)	
		10.	10.	praying in a holy spirit, (—20.) keep yourselves in the love of God, (21—)	
				11.	looking for the mercy of our Lord Jesus Christ, to eternal life. (—21.)
				12.	And on some have compassion, (22—) making a difference ;
13.	13.	and others save with fear, (23—) snatching them out of the fire, hating even the vest spotted by the flesh. (— 23.)			

ii. 9. Themselves.	iii. 9. Edification. (20.)
10. Others.	10. Perseverance. (21—)
	11. Expectation. (—21.)
	12. Compassion. (22.)
	13. Rescue. (23.)

i. 5. DOXOLOGY. (24, 25.)

ii. 11. Τῷ δε δυναμένῳ	}	iii. 14.	φυλαξαι ὑμᾶς (24—) ἀπίαιστους,
		15.	καὶ στησαι καλὴν ὀπίον τῆς δόξης αὐτοῦ (—24.) ἀμῶμους ἵεν ἀγαλλίασει, (—25.)
12. μόνῳ σοφῷ Θεῷ Σωτῆρι ἡμῶν	}	16.	δόξα καὶ μεγαλῶσυνη,
		17.	κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. } Ἀμην. (25.)

ii. 11. Now to him who is able	}	iii. 14. to keep you (24—)	}	Amen. (25.)
		15. and to establish you in the presence of his glory blameless with exultation; (—24.)		
12. to the only wise God, our Saviour, be	}	16. glory and majesty,	}	Amen. (25.)
		17. both now and to all the ages.		

ii. 11. Power.	}	iii. 14. Preservation. (24—)	}
		15. Establishment. (—24.)	
12. Wisdom.	}	16. Ascriptions. (25—)	}
		17. Times. (—25.)	

Editions of the Bible, such as those now proposed, if well executed and extensively circulated, would surely be productive of the most beneficial results. From the self-tuition which they would facilitate, an indefinite advancement in Christian knowledge, and its consequence Christian unity, hitherto impeded by the discordant tenets of rival teachers and sects, might be expected; or, if disagreement still continued, it would rather be that of individuals, and attended with less animosity. The greater probability is, however, on the favourable side. A study of the original Scriptures, unconfined to schools and colleges, would so multiply the number of their intelligent readers as to merge the distinction of teachers and taught in the friendly equality of mutual discussion and edification. It is a study which might be successfully promoted among great numbers of all classes, men, women, and children, with far less expenditure of time, labour, and money, than are bestowed on languages and accomplishments, which often prove of no use to their possessors. The evils of religious monopoly have been suffered long enough, and it is now full time to leave the Holy Scriptures to their own unshackled operation.

NOTES.

Let no one lightly entertain suspicions of any serious proposal for the advancement of religious knowledge; nor, out of unreasonable prejudice, endeavour to obstruct any inquiry, that professes to aim at the further illustration of the great scheme of the Gospel in general, or the removal of error in any part, in faith, in doctrine, in practise, or in worship. An opinion is not therefore false because it contradicts received notions; but, whether true or false, let it be submitted to a fair examination: truth must in the end be a gainer by it, and appear with the greater evidence. Where freedom of inquiry is maintained and exercised under the direction of the sincere word of God, falsehood may perhaps triumph for a day; but to-morrow truth will certainly prevail, and every succeeding day will confirm her superiority. Sermons and Other Remains of Robert Lowth, D.D. &c. p. 84.

An obvious distinction leads us to distribute the study of Holy Scripture under three heads: namely—1st. The *devout* and practical; 2nd. The *critical*, or verbal; and 3rd. The *scientific*, or theological. If the first of these be wanting, there is no piety at all, and no virtue... if the second, no certitude; no good sense; no barrier against extravagance, heresy, or infidelity: if the third be at a low ebb, there is no intelligence, no advancement; and therefore, by necessity, a retrogression and decay in that kind of knowledge which should furnish guidance and motive, both to devout and critical studies; and which especially should gather in the fruit of the latter.

Of the first of these branches of Biblical study, it may be said, that, if it does not at present signally flourish, neither is it remarkably deficient. The second is the *specific praise* of our times, and waits only for the aid it should receive from the third, to reach perhaps its acme. Of the last, nothing can be affirmed that is very encouraging; unless it be the negative advantage, (and this is a real one,) that the room it should occupy stands vacant. Saturday Evening, p. 98, 99.

NOTES.

AN ANALYTICAL ARRANGEMENT, &c.—The books of Holy Scripture form a connected whole, in the order commonly exhibited, being that of the Septuagint in the Old Testament and of the Greek copies in the New. I have, however, departed from this order in the Prophets and Epistles, thinking that they would be read with more intelligence according to their chronological order; because thus connecting better with the history, portions of which and allusions to which often occur in them. The order of the Prophets is taken from Gray; and that of the Epistles, for the most part from Hales. The priority of Galatians is disputed; but it is placed first, because narrating the commencement of the apostle's ministry. 2 Timothy and Titus, 2 Peter and Jude, are, from their resemblances, advantageously read in succession; and I have assigned to the book of Revelation a place between the Historical and the Epistolary, so as to form an introversion, its symbolical character having less correspondence with either than they have with each other. Its date will be noticed hereafter.

As we live in material bodies, and in the midst of a material world, the only way in which we can form any conception of mental or spiritual things, is by using words, originally associated with ideas of material objects, in a representative or figurative sense, according to some real or supposed analogy between these objects and their unseen archetypes. Thus, the word *spirit*, which we apply to all immaterial living beings, including God himself, is from the Latin *spiro*, to blow or breathe. Revelation and creation appear to be adapted to each other, by the great author of both, for this purpose; and hence the former employs a multitude of figures, otherwise called types, shadows, similitudes, or symbols, the right knowledge of which is of essential importance. There are typical persons, things, times, places, and actions or events; and where one does not sufficiently describe all the properties of a spiritual object, many are employed for this purpose. Thus Christ is typified by a lamb, a lion, a tree of life, manna, &c. The state of immortality and happiness is symbolized by a paradise, a land of promise, an inheritance, a city, &c. According to this statement, all misinterpretation consists in not distinguishing between the literal and figurative sense; or, when they are distinguished, in

mistaking the true sense of each ; the chief instances of which I shall therefore endeavour to correct.

There is another branch of this subject which demands attention : that is, the diversity of expression employed to designate things considered as real, or according to strict metaphysical truth, or as only apparent, or according to common apprehension. Thus, when God says of himself "I change not," (Mal. iii. 6) the expression is literally true, and reveals to us an essential attribute of the divine nature ; but, when he is said "to repent," (Gen. vi. 6, 7) the language signifies, not any change in his mind, but only in his dealings with men. And so, in all cases, in which human passions, actions, or bodily members, are ascribed to God, the language is figurative. Thus also, when it is said, "that the way of man is not of himself, that it is not in man that walketh to direct his steps," (Jer. x. 23) we are truly informed of our natural impotence and dependence ; and hence, when called on to "avoid evil and do good," (1 Peter iii. 11) the language is necessarily human, or adapted to human infirmity. So we learn from Paul. "I speak (*ανθρωπινον*) after the manner of men, because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity ; even so now yield your members servants to righteousness unto holiness." (Rom. vi. 19.) Strictly speaking, however, the ability is not in man ; and hence the prayer of the prophet, "Turn thou us unto thee, O Jehovah, and we shall be turned." (Lam. v. 21.)

Lastly, even in physics, or the phenomena of nature, it has not been sufficiently noticed when the language is descriptive of facts or of sensible appearances—all which things, as far as necessary, will be explained in their proper places.

"The things which Scripture uses as figures of other things are taken—1. From the natural creation, or world of sensible objects. 2. From the institutions of the law. 3. From the persons of the prophets and holy men of old time. 4. From the history of the church. 5. From the actions of inspired men, which, in many instances, were not only miracles but *signs* of something beyond themselves, and conformable to the general plan of our salvation and redemption."—Jones's Works, Vol. IV. p. 31.

Besides this, a correction of mistranslations will be often necessary ; and when I meet with a good, but little known explanation, I shall not hesitate to insert it. A good selection of extracts from various authors, especially from such as are scarce, must always be valuable to readers, who may never have an opportunity of seeing the entire works ; and when annexed, as in the present instance, to a work as useful as a Lexicon or Concordance, must ensure for it the same general and permanent reception.

GENESIS.

Gen. i. 2. Many commentators suppose that the word *God* is often used to denote excellence of any kind: as “mountains of God,” said to mean *great mountains*, “trees of God,” *tall, flourishing trees*, and “wind of God,” a *strong, mighty wind*. I consider the following explanation as more satisfactory. “*Spirit*, from SPIRO, to blow, or breathe, is *air blowing*; and it is called *God’s spirit*, because he, by his immediate power, put it into motion. Compare Ps. civ. 4, Exod. xv. 8, 10.”—Bate. “By the *Spirit of God* is here meant, not the *immaterial*, but *material spirit*, or *air*, in motion. In the same sense as the word is to be understood, Isai. xl. 7. *The spirit of the Lord bloweth upon the grass of the field*; or rather, as the word is used, Gen. viii. 1, where the same act is attributed to it, and the earth described to be in the same fluid chaotic state as in the text under consideration, *And God made a wind [the spirit] to pass over the earth, and the waters were assuaged*—And I apprehend it is called *God’s spirit*, or *the spirit of God*, because he alone did, or could, produce such a *motion* in the (before) *dark, stagnant air*; and it is so called also, with a view to destroy the opinion of the idolatrous heathen, who worshipped the *air*, or *spirit*, as if it was *God himself*, and not a *creature of God*.” . . . “It is well known, that *mountains* were formerly places of *worship*, and those where JEHOVAH was worshipped, called *his*, on that very account; as those converted to the service of *Baal*, &c. were called *mountains*, or *high places of Baal*.—Trees were also *sacred*, the *cedar* in particular, as Ezek. xvii. 22. . . . See also Isai. xli. 19. And the single passage in Scripture where the expression *the cedars of God* occurs, is undeniably symbolical. The Psalmist is speaking of *the people of God*, the *church*, under the emblem of a *vine*, and compares its *branches* to *the cedars of God*, i. e. (Ps. xcii. 12, 13) *flourishing like those which were planted in the house of the Lord*; and so *dedicated* to him. . . . *Sons of God* throughout the Scripture, when applied to men, means *believers*, or the *adopted sons of God through faith*; as *sons of Adam*, *Belial*, &c. means *unbelievers*, *apostates*.” . . . “Nineveh is called a *city of God*, in the original, עיר גדולה לאלהים, a *great city for*, or *belonging to*, the *Aleim*, the true God; and accordingly the inhabitants of it *repented* upon the preaching of *Jonah*, and performed such services as showed that they *knew* what true religion was, though *in general*, they had not *practised* it.”—Catecott on the Creation, p. 37—40.

Gen. i. 3—5. It hence appears that the primeval light was central, producing, in a nascent state, those effects, which were afterwards, and have been ever since, produced by the sun, viz. the revolutions

of the earth, and the succession of day and night : or that it was, as I may say, an embryo sun in a less concentrated form.

Gen. i. —16. The meaning of the original is so much altered by inserting the words *he made*, and by the period after “also,” that, when detached from their context, (as the words of Scripture generally are much more than those of any other writings) they have been thought to admit the making of the stars at any time prior to that of the sun and moon. I therefore render and arrange the whole of ver. 14—18 as follows.

A		And God said, Let there be luminaries...
B		a And God made the two great luminaries :
		b the great luminary to regulate the day,
		and the less luminary to regulate the night ;
		a and the stars :
		b c and God set them in the expanse of the heavens,
		c d to give light on the earth ;
		d and to rule {over the day
		and over the night,
		and to divide between {the light
		and the darkness.

A | Gen.

B		Par.		a The two great luminaries.
				b Purposes.
				a The stars.
				b c Position.
				c Purposes. d Gen.
				d Par.

And we are expressly told in Exod. xx. 11, that the heavens, the earth, the sea, and *all things in them*, were made during the six days, or all at the same time.

We do not find, either here or in any subsequent passage, any thing said concerning the nature of the heavenly bodies, or whether they serve any other purpose beside that of giving light on the earth, and those connected with it. These, so far as concerns our earth, are all which it was necessary to mention ; but it does not follow that there are no other. The received opinion is, that the nocturnal heavens present to our view “a plurality of worlds,” that the planets are earths similar to our own, and every fixed star the centre of a planetary system. There are some, however, who deny this, and who consider our world as undervalued by such representation. “These world-mongers,” says Mr. Baker, “are always objecting the improbability of God framing so many vast and glorious bodies only for the

sake of this earth, so inconsiderable a portion of the whole. . . . But they that argue thus, seem to measure things by their own bulk, which is a false way of reasoning. There is *more beauty and contrivance* in the structure of a *human* body, than there is in the glorious body of the *sun*; and *more perfection* in *one rational immaterial soul* than in *the whole mass of matter*, be it ever so bulky. There cannot then be any absurdity in saying, that *all things were created for the sake of this inferior world and the inhabitants thereof*; and they that have such mean thoughts of it, seem not to have considered *who* it was that **DIED TO REDEEM IT**. Let them measure the world by **THAT STANDARD**, and they cannot undervalue it any longer without some reproach to **INFINITE WISDOM**.”—Reflections on Learning, p. 138.

This surely is taking a very limited view of the subject. Judging by analogy, it is hard to suppose that the planets of our system, corresponding in many particulars so clearly to the earth, should not be formed for similar purposes. To mention but one: the most distant from the sun are furnished with many moons, which give so much more light to them than to us as would seem to be superfluous, if not for the service of inhabitants; and, when we know the fixed stars to be at so great a distance as would render them invisible, if they did not shine by their own light, we are led to conclude that they are suns to their respective planetary systems. On the whole, therefore, it appears more probable that all are so adjusted as to be mutually serviceable, than that all are made for the use of one.

As to Mr. Baker's last argument, I am neither inclined to undervalue this inferior world, nor to suppose that the display of the divine wisdom and goodness is confined to it. “The eternal Word of God, who was with God, and who was God, whom we believe to have manifested the Deity in human nature, might be conducting such a dispensation as his mediatorial kingdom in this planet, and at the same time be conducting some dispensation equally minute in its details, marked by the same wisdom, goodness, and grace, accompanied with manifestations of the same power and the same love, in the most remote regions of the universe. And the attention which he is giving to one class of his creatures here, would not in the slightest degree impair the attention which he may be giving to another class of them in those far distant orbs. Each class, and every individual of each class, would necessarily be attended to with as much exactness as if there were no other creatures in the universe besides.”—Carlisle on the Deity of Christ, p. 91.

Gen. i. 20. “—and let fowl fly”—the marginal rendering is here the true one, as appears from ii. 19.

Gen. ii. 2, 3. “If God did not resume his creative labour on the

eighth natural morning, his sabbath or rest certainly extended *beyond* the limits of the seventh natural day; and if it extended *beyond* the limits of the seventh natural day, a single natural day most undoubtedly could not be the measure of the divine sabbath."—Faber on the Three Dispensations. Vol. I. p. 114.

"Hence," as he further observes, "it appears, that the divine sabbath, instead of being limited to a single natural day, is in truth a period commensurate with the duration of the universe. . . . But the analogy of language requires us to interpret homogeneously the seven days which constitute the great week of God. Hence, as the seventh day is a period of not less duration than six millenaries, each of the six days must similarly and proportionately have been equivalent to a period equalling or exceeding six thousand years."—Ibid. p. 116, 117.

"Among geologists there are many who, disregarding the Mosaic account, maintain that the world must have taken many ages beyond the Scripture date of creation, to acquire its present consolidation and structure. Even of those, who admit the Mosaic account, there are some, who suppose each of the six days may have been a period of many years. This idea does not tally with the seventh's being confessedly a day of twenty-four hours, devoted to sacred rest, nor with the declared exemplification of the season of human labour in the choice of six days for the process of creative arrangement. And why, we still ask, might not the earth be formed at first with strata of such quality and disposition as were afterwards to be produced or modified by the usual processes of nature, just as the human body had a perfect organization in the first man, though it was afterwards to depend on the laws of nature for evolution from an embryo to a state of maturity?" Encyclopædia Edinensis, Vol. VI. p. 731.

Gen. ii. 7. *Air* is the animating principle of all animal bodies. In this there is an analogy between the habitation and the inhabitants: the former consisting of the *heavens* and the *earth*; and the latter of *breath* derived from the heavens, and *dust* derived from the earth.

A	a	And Jehovah Elohim formed the man,
	b	dust of (or from) the ground;
A	b	and breathed into his nostrils the breath of life, (נשמת חיים)
	a	and man became a living soul. (לנפש חיה, εις ψυχην ζωσαν, LXX.) —person, or animated frame.

A	Formation.	a	Inanimate body.
		b	Material: dust.
A	Animation.	b	Material: breath.
		a	Animated body.

This *soulical* nature of Adam is contrasted by Paul with the *spiritual* nature of Christ. "The first man, Adam, was made a living soul, (*εις ψυχην ζωσαν*,) the last Adam was made a quickening (or life-giving) spirit." (*εις πνευμα ζωοποιου*) 1 Cor. xv. 45. The former is soulical, and possessor of mere natural life; the latter is spiritual, and sole possessor and giver of life and immortality. See Note on Ezek. xxxvii. 1—10, on Luke xx. 27—38, and on 1 Cor. ii. 14.

Gen. ii. 8. The garden of Eden, beside its natural and common uses, was, as appears from many subsequent allusions to it, the first temple, or place of worship; and also served, by means of suitable emblems, as a place of instruction adapted to the first mental wants of man.

"To make this method of instruction the more effectual, such trees were pitched upon as gave the nearest parallel ideas: and the names of what they, and the fruit they bore, were made emblems of, were fixed to them, so the *picture* and the *original* bore the same name." . . . "The most delicious fruits, the most fragrant smells, and the most agreeable drinks, naturally come from this quarter. Shade, shelter, and protection, equally a defence from the extremes of heat and cold, are their common gifts—Glory, beauty, grandeur, strength, durability, are ideas frequently borrowed from them—*High as the cedars, tall as the oaks*,—(Amos ii. 9)—*more beautiful than any tree in the garden of God—like in glory and greatness among the trees of Eden*. (Ezek. xxxi. 8, 18.)" Bate's Essay on the Third Chapter of Genesis. p. 8, 9. See also Isaiah, li. 3, lxi. 3, Ps. lii. 8, xcii. 12—14.

Gen. ii. 9. These two trees were emblematical of the nature of God and of man; and, by means of them, Adam was taught, as first principles, the knowledge of God and of himself.

"The tree of life" was emblematical of the nature of God, as "having life in himself," (John, v. 26.) and as the source of existence and life to all other beings; which was the first and leading truth to be impressed on the human mind. Eating, therefore of this tree was an act of worship, (for which perhaps stated seasons were appointed,) acknowledging life, and all its enjoyments, to be the gift of his bountiful Creator.

"The tree of the knowledge of good and evil" was, in the next place, emblematic of the nature of man, as subject to law. This law was sanctioned by the natural good and evil of life and death: that is, the retention of the life already given by obedience, or the forfeiture of it by disobedience; and, as "where there is no law there is no transgression," (Rom. iv. 15.) so, by the command, as obeyed or disobeyed, ideas of moral good and evil were first obtained,

and the conscience awakened to a sense of dependence on the law-giver. The command, therefore, not to eat of this tree taught, in type, that man was to keep all his propensities in subjection to the divine will.

Gen. iii. 6. The interdicted tree is considered as an emblem of the world; but the world is a multitude of individuals having the same propensities as our first parents. Hence the correspondence between Eve's panegyric on the tree, and John's description of the world, has been often remarked—It was "good for food:" "the lust of the flesh"—it was "pleasant to the eyes:" "the lust of the eye"—"and a tree to be desired to make one wise:" "the pride of life," or ambition—and whatever virtue, natural or supernatural, she ascribed to it for giving wisdom, (*שכל*, *skill*,) or superior discernment, it exemplified an error, both of the head and heart, embodied in every scheme of false philosophy, or false religion, by which the mind of man has been *lifted*, (*נשא*, ver. 13) out of its proper sphere ever since. "Affecting independency, she boldly steps up to the throne of the Creator, claims a sovereign dominion over her own actions, and all the creatures connected with her." . . . "Was not this the pride of wisdom,—a pride altogether unbecoming a creature? And was not this wisdom a contrast to that from above, which dwells only in the heart of the humble? Yet has our modern philosophy and natural theology taught man less lofty ideas of his own sufficiency and self-importance; or a more humble and respectful deference to the revealed will of his Creator? In both these respects, I suspect, on reading the most approved systems of that description, you will only find some few improvements on Eve's philosophy; and that our Voltaires, Humes, Gibbons, yea, even our Priestleys, are not one whit wiser than their great-grandmother." Pirie's Works, Vol. II. p. 103, 104.

Gen. iii. 8. "The centre of these gardens was like the holy of holies, the most sacred part of their sylvan temple, and flying to it was like flying to the altar for sanctuary, for refuge from a sentence which they expected, and acknowledged they deserved. The *oak* was afterwards the tree under which they built their altars, and offered their sacrifices at, and was held sacred as an emblem of shelter and protection; and hence, from one of its names, from *אשל*, *asylum* seems to have taken its etymology, as the sacred use of trees did, without doubt, from this original plan." Bate's Essay on the Third Chapter of Genesis, p. 24.

Gen. iii. 13. As much controversy exists on the temptations, or trials of Eve, of Job, and of our Lord, I shall here consider all three together.

ON THE TEMPTATION OF EVE.

The many difficulties and absurdities connected with the literal acceptance of certain terms in the Sacred Writings, which have been thus supposed to signify a most powerful and malignant being, the enemy of both God and man, have been well shown by many writers, particularly by Mr. Balfour, in an examination of all the passages in which they occur. As however Bishop Horsley has employed an argument in favour of the popular belief, which has not, to my knowledge, been answered, I shall proceed to give it a particular consideration.

It is urged by the Bishop, as an objection to the allegorical interpretation of "the serpent" in the third chapter of Genesis, that "the narrative must be either all plain matter of fact or all allegory." *Bib. Crit.* vol. i. p. 9. I controvert this rule for several reasons.

1. The Bible, as an eastern book, should not be judged by the colder practice of European writers; or, as an inspired book, by human rules. God, no doubt, adapts his communications to the faculties he has given us; but, still, as his thoughts are not as our thoughts, nor his ways as our ways, we may reasonably anticipate occasional indications of their infinite disparity. There is in this an analogy between creation and revelation. It is difficult to convince the multitude, that the heavenly bodies do not move as they appear to do; and there are many passages of Scripture, the true meaning of which does not lie on the surface, and is only to be found by searching for it as for hid treasure.—*Prov.* ii. 1—5.

2. However abrupt the transition from the literal to the figurative, the symbolical, or the allegorical, there is no foundation for the Bishop's rule, as no inconvenience arises from the violation of it, the difference between these two being so obvious, that the intermixture, far from producing confusion, is alone a contextual indication of it. There is, in general, not only no foundation for it, but, in the present instance, all the circumstances are against it. The narrative may not be all allegorical, because the supposition is absurd. It is absurd to suppose the parents of the whole human race were not real beings. On the other hand, and for the same reason, it may not be all literal. It is absurd to suppose, that Eve was tempted by a real serpent; and worse than absurd to suppose a real serpent possessed by a real evil spirit. On this last supposition, we must allow, that such evil spirit wrought the first miracle; and this followed by such stupendous consequences as all the subsequent miracles and work of the Saviour have failed to counteract.* "That," to borrow the words

* See Farmer's "Dissertation on Miracles, designed to show, that they are Arguments of a Divine Interposition, and Absolute Proofs of the Mission and Doctrine of a Prophet." Out of a mass of these arguments and proofs, I select

of an old writer. "from whence followeth a blasphemous absurdity, cannot be true." Downe on Justification. There is however a third supposition, which demands some notice. It has been said, though I believe by few, that God might, for the trial of Eve, have enabled a serpent to speak with human voice, as he did an ass to Balaam. I answer, that the two cases are directly opposite. The ass spoke *for* God, but the supposed serpent *against* God; and this not merely to try Eve, but to seduce her into sin, contrary to the declaration of an apostle. "Let no man say, when he is tempted, I am tempted by God; for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away and enticed by his own lust."—James i. 13, 14. God often leaves men *to themselves*, as he did Hezekiah, "to try him, that he might know all that was in his heart;" (2 Chron. xxxii. 31.) but to suppose that he would cause a speechless animal to contradict his own declarations, is the most inadmissible of all. The narrative thus appearing to be neither all allegorical nor all literal, I consider it as combining both.

These observations are confirmed by a comparison of the sin of Eve and of the Israelites. She had access to all the trees of the garden, including the tree of life; but her ungoverned appetite led her to prefer what was forbidden: and, though they were fed with manna, which, like the tree of life, typified the source and giver of all life, (John vi. 31—33) the same ungoverned appetite led them to despise this food, as "light bread," and to murmur for flesh. We accordingly see, both in the fiery serpents and in the brazen serpent, representing the evil and its cure, a recognition of the original symbol. We know the brazen serpent represented the sinless human nature of the Lord Jesus, in which he effected our redemption; but, according to the common view of the first temptation, it must have represented the nature of the devil. This is another blasphemous

the two following as alone unanswerable. 1. A principle is laid down—Isaiah xli. 21—24, according to which "the utter impotence of the heathen gods is the only reason of the Scriptures remonstrating against paying them homage." p. 161. Surely, if they were supported by the power commonly ascribed to Satan, they would have been able to do something, good or evil; and, in this case, God, by his prophet would, have allowed their claim. Here then is a principle, which demolishes the whole system of devilism and demonism; and which excludes all opposing explanations. 2. "If impostors are allowed to perform miracles, they are no authentic proofs of a divine mission, any more than the royal seal would be of an order from a prince, who permitted others, and even his enemies to have a duplicate or counterpart of the same." p. 259. Hence he most justly censures Christians, as too nearly resembling the Pagans, "who deified the supposed principle of evil. If," says he, "they refuse the devil the name of God, they go very far in allowing him the attributes and prerogatives of God-head. They conceive of him as a kind of omnipresent and omniscient spirit; and ascribe to him such a dominion over the human race as can belong to none but the Sovereign of the universe." p. 66, 67.

absurdity, showing that the supposition from which it follows cannot be true.

3. The uniformity of the Bishop's rule is opposed by many Scriptural examples. He seems indeed to be aware of this by his restriction of it to "narrative;" but, if the intermixture produced confusion in this species of composition, it must surely have the same effect in others, there being nothing in the nature of one more than of another to prevent it. The contrary however is obvious. For example, "Thou hast brought a vine out of Egypt, thou hast cast out the heathen and planted it.—Ps. lxxx. 8. Here is "a vine" in one clause, and "the heathen" in the other; whereas uniformity would require two trees or two nations in both. "These are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—Rev. vii. 14. Here the former part of the sentence is literal, and the latter figurative. "And there was war in heaven: Michael and his angels fought, and the dragon fought and his angels."—Rev. xii. 7. Here the dragon is symbolical, and all the other persons are literal. Thus also, in chap. xiii, the two beasts are symbolical, and the saints, men, buying, selling, captivity, and other things, are literal. A similar intermixture is observable in Ezekiel xvi, Rev. xvii, and many other places. We have also, in chap. xii. of the didactic book Ecclesiastes, (than which species of writing none appear to require greater plainness,) a passage, in which the transitions are to the full as sudden as they are in the third of Genesis; and yet, at the same time, perfectly intelligible. From ver. 1 to 7, is a portraiture of old age, consisting of three parts: the first literal, anticipating its approach; the second mostly symbolical, describing its effects; and the third again literal, describing the arrival of death. I say *mostly*; because, even in the second part, some of the expressions are literal.

4. There is an analogy between earth and heaven, and between matter and mind, in conformity to which external things are made to represent internal conceptions; and there is also such an analogy between the universe and man, that the one has been called the macrocosm and the other the microcosm. A figurative use of the various parts of creation is accordingly so frequent in Scripture, and the evidence of its occurrence in the case before us so much greater than that commonly adopted instead of it, as makes it surprising, that more interpreters have not insisted on it. That the tree of life and the tree of knowledge were symbolical is generally admitted; and, by an extension of the same principle, we may conclude, that the names which Adam gave to every living creature were equally significant. "The field," says our Lord, "is the world," a term equivalent to "human nature;" and hence the productions and

beasts of the field are the different faculties, propensities, and dispositions, which, according to their various development, constitute all the varieties of human character. The Mosaic distinction of animals into clean and unclean is manifestly founded on this principle, and is so applied in the apostle Peter's conference with Cornelius; both of which passages are beautifully expanded in Jones's *Zoologia Ethica*. The principle having been thus established from the beginning, and the same names applied both to the symbols and the things symbolized, we accordingly often find the former immediately substituted for the latter. Hence the origin of fable or parable; and of all those passages, which, though not announced or introduced as such, require a similar interpretation. Thus, in Ecclesiast. xii. 1—7. already noticed, "the sun, the light, the moon," &c. suggest a figurative import; and as, after reading verse 1, it would be absurd to understand them of the literal objects, so, when I read, that "the serpent was more subtle than any beast of the field, which the Lord God had made," it appears to me, from all the circumstances, to be equally absurd to suppose an indication of literal objects. I accordingly interpret as follows:—Now desire, the flesh, or carnal appetite, was more subtle than any propensity of human nature—it is still the most subtle, or insinuating; and, since its first indulgence, has, by the divine sentence, become the most grovelling.

5 The Bishop overlooks the fact, that, though Adam and Eve are real persons, the narrative of this chapter is nevertheless so framed as to be, *at the same time*, "all allegory;" thus exemplifying the all comprehensive wisdom, by which the thoughts of God surpass our thoughts. There is no contradiction in this view to that given under the second of these reasons, which is solely opposed to an *exclusive* sense of either kind. Among the several kinds of Scripture allegory, one is the allegory contained under some actions and events happening in the ordinary course of things. Adam is a contrasted type of Christ.—Rom. v. 14. "Adam was likewise a type of Christ in this respect, that Eve, who was the image of the church, was formed of a rib taken from Adam's side while he was in a deep sleep. For this transaction prefigured the formation of the church, the Lamb's wife, by the breaking of Christ's side on the cross, while he slept the sleep of death; as the apostle insinuateth, Ephes. v. 32." Macknight on the Epistles, Essay viii. sect. v. 5. Adam and Eve being thus typical persons, they had characteristic names; and hence it became both fitting and convenient, that the sinning nature, common to both, should have characteristic names. It has accordingly received various names, applied with more or less extension or restriction, according as it is variously manifested in all men, in collective bodies, in individuals, or in some one or other of its most injurious propensities. It is called "Satan," an adversary,

“the devil,” an accuser, “the old man,” as contrasted with the new, “the flesh,” as contrasted with the Spirit, and “the heart,” as the source of all evil. It is also called “the evil one,” “the enemy,” and “the tempter,” with equal propriety. Our Lord called Peter, Satan. Why? Because savouring of the things, not of a *superhuman* evil spirit, but of *men*. The Jews, as a body, are called “the devil,” or accuser; and are said, under this character, to have gone about, as a roaring lion, seeking whom they might devour. “*All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world:*” that is, wholly and solely of *itself*. “The dragon,” in Rev. xii. 9, and xx. 2, is explained by “that old serpent, called the devil and Satan.” The first application of this symbol is to Pharoah, a *human* being, in Ezek. xxix. 2—6, where it signifies the crocodile; and where, from its locality, as an inmate of the Nile, and from its voracity, it is fitly chosen to represent the first power that oppressed and persecuted the seed of Jacob, and thence other like persecuting powers. In Rev. xii, it is wholly symbolical, being described as having seven heads and ten horns, and so having no literal existence; and is commonly understood to signify the heathen Roman empire, an aggregate of *human* beings; which aggregate is not said to be inspired or influenced by the old serpent, which would express a distinct and extraneous influence, but all the terms are identified, as all meaning one and the same thing. It is further said, that this dragon, old serpent, devil, and Satan, signifying the empire, deceives the whole *οἰκουμένη*, or empire, that is, it deceives *itself*; and thus also the *heart of man* is said to be deceitful above *all* things, that is, *nothing* deceives men so much as they deceive *themselves*, and *one another*.

6. Among a number of proposed questions discussed by an assembly of divines met at Clifton in the summer of 1839, one was, “Can we discover the working of Satan distinct from the working of the flesh?” I do not know how this question was answered; but I am perfectly sure, that the required distinction cannot be shown. All the phenomena of mind can be explained without the intervention of diabolical agency: the doctrine therefore which inculcates it is useless, and may be safely dismissed as not true. Much instruction, on the contrary, is derivable from applying the term Satan and its synonymes to the known evil of our own nature; but none whatever from applying them to a totally unperceived and unperceivable object. We may be on our guard against a known enemy; but not against one, of whose presence or absence we are equally unconscious.

I do not find, that the Bishop adds any thing beyond mere assertion, an answer to which is not included in the foregoing reasons;

and, in concluding, he makes an admission, which not a little weakens his own cause. "It is indeed," says he, "very remarkable, that, in this history of the fall, the seducer is never mentioned by any other name than that of the serpent; nor is any intimation given, according to any of the versions, that a creature of another order lurked under the disguise of the serpent form." p. 17. But, though the versions give no such intimation, he contends that the original does; and accordingly translates, "Now a certain serpent."—It will, no doubt, bear this translation; but this decides nothing, as what this "certain serpent" is remains to be proved. The Bishop begs the question, and leaves his admission unremoved.

ON THE TEMPTATION OF JOB.

Mr. Balfour in examining Job i. 6—12, and ii. 1—10, makes it probable, by citations from Prideaux, that Magianism, or belief in the existence of two original and independent beings, a good and an evil, was the religion of Job's country; and gives it as his opinion, that it was introduced into these dialogues "for the very purpose of refuting it, and for establishing the unity and supremacy of the one living and true God." Second Inq. p. 54. This may be the fact; but I rather think, that the Satan of Job, like the serpent of Genesis, is allegorical, and shall therefore proceed to explain the passage according to this view of it. Indeed, it seems to have furnished the first model for that species of embellishment, called the *machinery*, subsequently employed by epic poets. Let it not be supposed, that the sacred writings disdain embellishment. They are full of it. But it is not mere embellishment, being at the same time most instructively significant; and thence verifying, beyond all other examples, the well-known maxim,

Omne tulit punctum, qui miscuit utile dulci.

All points successfully unite,
When profit mingles with delight.

The Satan, or adversary, of Scripture is a personification of the natural evil of the human heart; and, in the allegory here presented to us, is a particular manifestation of it in the envy and enmity excited by superior goodness,

Now there was a day when the sons of God came to present themselves before Jehovah, and Satan (margin, *the adversary*,) came also among them. i. 6.

Again, there was a day, when the sons of God came to present themselves before Jehovah, and Satan came also among them, to present himself before Jehovah. ii. 1.

Here we see, in allegorical imagery, the evil nature carried into the resorts of public worship.

And Jehovah said unto Satan, Whence comest thou? Then Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it. And Jehovah said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? i. 7, 8.

And Jehovah said unto Satan, From whence comest thou? And Satan answered Jehovah, and said, From going to and fro in the earth, and from walking up and down in it. And Jehovah said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. ii. 2, 3.

Here we see the reproofs suggested by devotional meditation and reflection.

Then Satan answered Jehovah, and said, Doth Job fear God for nought? Hast thou not made a hedge about him, and about his house, and about all he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land; but put forth thy hand now, and touch all that he hath: surely, he hath blessed thee to thy face. (i. e. hypocritically. Parkhurst.) i. 9—11.*

And Satan answered Jehovah, and said, Skin after skin, yea all that a man hath he will give for his life; but put forth thy hand now, and touch his bone and his flesh: surely, he hath blessed thee to thy face. ii. 4, 5.

Here, notwithstanding the specified reproofs, we see the pertinacity of detraction, in ascribing the best actions to unworthy motives.

This view of the passage, as an allegory, is confirmed by its subsequent development, literally and at large, in the accusation of Job by his three friends; and by the correspondence of the two places in which Jehovah is personally introduced: first, in his conference with Satan, and afterwards with the interlocutors, thus indicating their identity. (See the Arrangement, Vol I. p. 352). It is further

* In the present instance, Satan recurs, abruptly indeed, to the former thread of his discourse (9, 10); insinuating that, so long as God gave prosperity to Job, so long indeed he would remain religious enough: so long he would be loud in his public services of praise and thanksgiving:—for, from ver. 5, it appears that he publicly officiated as a priest. “*But*,” says he, “*put forth thine hand, &c.* He then suddenly changes his theme: אִם לֹא—*If not, &c.* i. e. if thou put not forth thy hand; if thou continue thy favours יִבְרַכְךָ *then, i. e. accordingly, he will surely bless thee*: or sure enough he will bless thee. On this sense of אִם לֹא, see Gen. iv. 7; xviii. 21; xxiv. 8; &c.—עַל פְּנֵיךָ, *before, or in thy presence.* Comp. Gen. xxviii. 18; Josh. xviii. 14, &c.” Lee’s Job. This is the correct rendering; but the charge is the same: that of interested or hypocritical service.

observable, that, though Job bore his first trial with becoming submission, the same cannot be said of his second. We do not however, find any re-introduction of the first tribunal, as might be expected, if a reality : but, instead of it, we find another undoubtedly real, in which "the Satan," not only in Job's friends, but in himself, is suitably reproved. We see no re-appearance of the first calumniator, boasting of his discernment and triumphing in his success ; but we behold the three censorious friends awed into silence, and the self-righteous sufferer repenting in dust and ashes. We find no trace of the former scenery ; for, alas ! the real Satan is the *nature* common to all.

As man's evil nature is every where, it may be truly said to go to and fro in the earth, and to walk up and down in it. It is said of the wicked, in nearly similar language, that "they set their mouth in the heavens, and their tongue walketh through the earth." Ps. lxxiii. 9. And, in the agency to which all the calamities of Job are ascribed, we see the well-known truth, that sin is the proximate cause of all suffering, thrown into a form adapted to the other parts of the allegory.

The book of Job thus exhibits his trial under a two-fold aspect : allegorical from ver. 6 of the first to ver. 9 of the second chapter, and literal in the remainder. We have a similar example in 1 Kings, xxii. The falsehood of Ahab's prophets is shown allegorically in ver. 19—22, and literally in ver. 23.

ON THE TEMPTATION OF OUR LORD AND SAVIOUR JESUS CHRIST.

Mr. Farmer has written a small work on the subject of our Lord's temptation, in which he has brought such a number of forcible arguments against its literal acceptance as have carried conviction to many minds ; and as, I am confident, can never be repelled. I cannot, however assent to his admission of the existence of a personal devil ; or to his mode of escaping from the difficulties involved in it by supposing the whole transaction to have occurred in a divine and prophetic vision.

The view I take of it is similar to that given in the two preceding cases : that is, I consider the tempter, whether called by this or any other name, as allegorical or figurative ; and the account of the temptation as thrown into a corresponding form.

The tempter to Eve was her own carnal desire, originating in her peccable nature, and causing her to yield to its sinful gratification.

The tempter to Adam was his wife. The desire did not originate with himself ; but, being excited by her in the same peccable nature, he also sinned after her example. In one or other of these two ways all their sons and daughters have been tempted ever since.

Whatever may be the species of temptation, they are tempters to themselves or one another.

Job was first a tempter to himself, when his afflictions led him to curse the day of his birth; and his friends were afterwards his tempters when their injurious reflections provoked him to "charge God foolishly."

Our great high-priest "was tempted in all points like as we are; yet without sin." Heb. iv. 15. Here was a similarity; but, at the same time, an infinite difference. Being the incarnate Word, he was impeccable. He had a tempter; but it could not be himself: he had a tempter; but he could not yield to temptation.

Who, then, was his tempter? His countrymen.

From the time that our Lord appeared in the temple disputing with the doctors, he had full opportunities of ascertaining all the views of his countrymen concerning the person and work of their expected Messiah. These views originated in the carnal mind; and, as they would be again frequently presented to him in the course of his ministry, it was so appointed by divine wisdom, that, at its commencement, and in the power of the Holy Spirit which had been communicated to him at his baptism, he should anticipate both the views themselves and the lawful manner of meeting and resisting them. This explanation is not only simple, easy, consistent, and unembarrassed with difficulties, but is occasionally verified in the subsequent history. First, instead of employing his miraculous power for the relief of his own hunger, he showed an indifference to the natural food offered to him saying, "My meat is to do the will of him that sent me, and to finish his work." John, iv. 34. Secondly, he was more than once required by the Jews to satisfy their erroneous expectations by giving them "a sign from heaven." Matt. xii. 38, 39; xvi. 1—4. And thirdly, he avoided their forcible attempts to make him a temporal king. John, vi. 15. We are also told, that, "when the devil had ended all the temptation, he departed from him for a season." Luke, iv. 13. After this mental anticipation of the spirit and principles of his countrymen, he was not always exposed to their attacks. They were, however, numerous, as may be seen in every passage where it is said that his opponents "came to him, tempting him;" and he characterised the last great manifestation of their enmity by saying, "this is your hour, and the power of darkness." Luke. xxii. 53.

I have thus endeavoured to prove, in opposition to Bishop Horsley's assertion, the mixed or semi-allegorical style of the sacred writings. It enters, indeed so largely into their composition, that ignorance of it has been the source of much misinterpretation, and of many pernicious errors. Of these, one of the principle is belief in diabolical agency, founded chiefly on the passages now considered.

The explanation of others is comparatively easy, and has been fully given by other writers.

Gen. iii. —17—19.

- a | Cursed is the ground for thy sake, (—17—)
- b | in sorrow thou shalt eat of it,
- c | all the days of thy life. (—17.)
- a | Thorns also and thistles it shall bring forth to thee,
- and thou shalt eat the herb of the field (18.)
- b | In the sweat of thy face thou shalt eat bread, (19—)
- c | till thou return to the ground ; (—19—)
- | for out of it thou wast taken :
- | for dust thou art,
- | and unto dust thou shalt return. (—19.)

- a | Curse. General. (—17—)
- b | Sorrow.
- c | Whole natural life. (—17.)
- a | Curse. Particular. (18.)
- b | Labour. (19—)
- c | Whole natural death. (—19.)

From this passage we learn, that the whole natural life is that which is sustained by natural food ; that the whole natural death consists in the dissolution of the body ; and hence, that death does not lead to suffering, but that suffering leads to and terminates in death.

From a comparison of the sentence passed on Adam with the antecedent promise, we learn, in sum, the whole plan of redemption. "It was not the natures of Adam and Christ, abstractly considered and apart from divine law, which led to the manifestation of evil and good. No. But God gave divine law to both, that he might manifest both : there being no way, in which the creature can know what God is, except by manifestation. John, xvii. 3 ; 1 John, i. 2. And he gave divine law to both, that, 1st, the creature, by transgression, might bring the creature-nature to an end, and pave the way for the manifestation of the Creator ; and 2d, that the Creator, by his obedience to divine law, and *exhaustion of it in his death*, might acquire the means of swallowing up *creature-principles* in those which are *divine*, and of thereby exchanging the *old creation* for the *new*. In one word, the whole is a progressive scheme of divine manifestation, in which, 1st, by divine law, the worthlessness of the creature is exposed ; and in which, 2nd, by divine law likewise, the worthiness of the Lamb having been shown, in the likeness of sinful flesh ; the whole, as a preliminary state of things, is brought to an end, and God displays himself as 'the all in all.' Man, I say, is not abstractly worthless : so far from it, man is exactly fitted for, and is exactly fulfilling, all the purposes for which

he has been called into existence. As, in this sense, he was *perfect* at first, so he is *perfect* still. All is, as all was, in this sense, *very good*. Upon none of God's works of nature is it possible to improve. (Eccles. iii. 14.) Each is perfect, absolutely perfect, in its kind. When, therefore, I speak of creature nature as *worthless*, I speak invariably with reference to the two following facts—1st, that man's nature has no love to, and no capacity for taking hold of divine truth; and 2nd, that the salvation of the creature necessarily implies the destruction of his creature-nature in Christ Jesus."—Letter from the Rev. David Thom, 1835.

According to this statement, death attaches to the sinning nature as the cause, and to sin as the effect. "We call the actions of human beings *sins*. Properly speaking, they are, the worst of them, not so much *sins*, as demonstrations, proofs, or evidences of *sin*. Sin, properly speaking, is *human nature*. Rom. vii, viii. particularly ver. 3 and 7.* Now, this nature all have: that is, the merest child has *the nature*, which, in adults, has led to the most atrocious transgressions. Hence the death of infants. Death attaches, not to actual transgressions, either in the infant, or in the adult, but to *the nature* which both have in common. The grossest sins, therefore, which men can commit, being merely *effects*, or *consequences*, of a nature, which *all human beings* have, can never be punished more severely than *human nature itself*, the *cause* of all these transgressions, can. But the punishment of *human nature*, as first exhibited in Adam's first transgression, is death. Death, therefore, is the severest punishment to which any of the effects flowing from *human nature* can be subjected."—From the same.

The fall, according to the popular theology, introduced three species of death: death natural, death spiritual, and death eternal. It could not be death eternal; no such phrase, nor any other equivalent to it, occurring in the whole Bible. See Note on Mark, ix. 43—48. It could not be death spiritual; because, as "that was not first which is spiritual" (1 Cor. xv. 46), an unpossessed life could not be lost. Death natural was therefore the whole penalty.

Such being the fact, this penalty could not be increased otherwise than by premature death, antecedent suffering, or both. We accordingly find it, in one or more of those forms, annexed to various crimes; and, if we examine the most exemplary subsequent punishments, either threatened or inflicted, we find them not to go beyond it. For example: the punishment of Cain, Gen. iv. 11—15;—of

* —το φρονημα της σαρκος "By *σαρξ* here, as often in St. Paul, is meant, not the animal propensities only, but the *carnal nature* generally, the seat of carnal appetites and affections, whether physical or moral, the corrupt nature derived from Adam."—Bloomfield.

Ham, ix. 25 ;—of Nadab and Abihu ; Lev. x. 1, 2 ;—of Korah and his company, Num. xvi. 28—35 ;—of Saul, 1 Chron. x. 13, 14 ;—of Ahab, 1 Kings, xxi. 17—24 ;—of Jezebel, 2 Kings, ix. 33—37 ;—of Jehoram, 2 Chron. xxi. 12—19 ;—of Belshazzar, Dan. v. ;—of Judas and the Jews, Ps. cix. 1—20 ;—of Herod, Acts xii. 21—23 ;—of Sodom and Gomorrah, Gen. xviii. 17—32, xix. 24—26, 2 Pet. ii. 6, Jude 7 ;—of Pharaoh and the Egyptians Exod. iv. 22, 23, xi. 4—6, xii. 29, 30, xiv. —21—30 ; — of the Amalekites, xvii. 14—16, 1 Sam. xv. 2, 3 ;—of the Israelites, throughout the whole of scripture history and prophecy ;—of Babylon, Isai. xiii, xiv, xxi. 1—9, xlvi, Jer. l, li. ;—of Edom, Isai. xxxiv. 5—17 ; — of Jerusalem, Ezek. xx. 45—49, xxi. 1—5 ; Matt. iii. 10, Luke xix. 41—44, Heb. x. 28, 29 ;—of the fourth beast or kingdom, Dan. vii. 11—26 ;—of the harlot, Rev. xvii. 16, xviii. 6—8 ; — of the man of sin, 2 Thess. ii. 8 ;—of the old world, Gen. vi. 7, 13, 17, vii. 4, 21—23. Many of these are described in the most appalling language,—those on *the Jews alone* are described as maddening, astonishing, wonderful, great, and of long continuance—(Deut. xxviii. 34, 37, 59)—but surely even the worst and longest of them are as nothing in comparison of endless torments.

“The doctrine of universal salvation is the top-stone and key-stone of the whole Christian system. Leave this out, and all the rest fall into a state of disintegration and confusion. And thus it hath happened to the Christian church ever since this ultimate fact of Christianity hath been lost sight of. Let this be restored, and all the several divisions and parties thereof will again become one.

“Its opposite, in having polluted the fountain, *i. e.* the divine character, has rendered turbid all the streams of theology. We can scarcely call to mind a single text of Scripture, doctrine or ordinance, church or individual, but which has suffered by its influence.”—Discourse on John x. 17, 18, entitled “The Death of Christ the only and sufficient Basis of the World’s Salvation, preached at Halifax, Nova Scotia, Nov. 13th, 1838, by W. F. Teulon.”

Gen. iii. 22. The expression “one of us” means any one of us ; that is, of the אלהים, or divine persons ; similar to “Ye shall die like men, and fall like one of the princes”—(Ps. lxxxii. 7)—meaning any one of the princes. But did man really obtain this knowledge by eating the forbidden fruit ? No. He had fallen from his original innocence, and so had become unlike God. When therefore God said, “Behold, the man is become like one of us, to know good and evil ; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever”—there is, in both cases, an ellipsis of the intention, equivalent to saying, He has vainly thought to obtain knowledge by forbidden means ; and now he may as vainly

think to retain a forfeited life by forfeited means ; which would amount to a denial of the forfeit, and be a second and more aggravated transgression. God therefore removed him from the symbol of life obtained *directly* from himself, and instituted new symbols, adapted to his fallen condition, which taught him that life was henceforward to be obtained,—not the first or natural life, which it was never the divine purpose to perpetuate,—but a new and spiritual life, through the death and resurrection of a *mediator*, the promised seed of the woman.

There is an ellipsis similar to the first in Rom. xiii. 3—“For rulers are not a terror to good works, but to the evil”—such, however they may act, is the *intention* of their office ; and to the second in one of the well known applications of *1, that, to the end that*, for which Parkhurst refers to this verse, and to Exod. vi. 11, vii. 16, xxx. 16, and Numb. xxiii. 19.

Gen. iii. 24. The cherubim was a compound figure consisting of the following parts :—Three faces ; those of an ox, a lion, and an eagle, each of them the chief of its kind ; whence the whole figure is called *cherubim*, a word which signifies the *likeness or representation of the great ones*. 2. The face of a man joined to that of the lion, as appears by Ezekiel’s description. “As for the likeness of their faces, they four had the face of a man and the face of a lion on the right side ; and they four had the face of an ox on the left side ; they four also had the face of an eagle.” (i. 10.) The same thing is shown by the united faces of the lion and man being inwrought between palm trees, the emblems of victory, on the walls of the temple, a symbol of the body of Christ ; on the door, another symbol of Christ ; and probably on the veil, which is the flesh of Christ. (Ezek. xli. 18, 19, 25 ; 2 Kings, iii. 14.) And, if the lion and man signify one person of the Trinity, the two distinct faces of the ox and the eagle must signify the two other persons. 3. The other parts are equally significant : the hands, a proper emblem of the divine operation (Ezek. i. 8) ; the upright calf’s foot, of the rectitude of the divine proceedings (Ezek. i. 7) ; the outspread wings, of the divine protection (Exod. xxv. 20 ; xxxvii. 9 ; 1 Kings vi. 27 ; viii. 7 ; 2 Chron. iii. 12, 13 ; v. 8 ; Ruth, ii. 12 ; Ps. xvii. 8, lxi. 4) ; the wing-enveloped body, of the inscrutability of the divine essence (Ezek. i. 11) ; the two sets of faces, by which contrivance all at once looked both inwards and outwards, of the divine omnipresence (Exod. xxv. 18 ; Rev. iv. 6) ; and the fulness of eyes, of the divine omniscience (Ezek. x. 12 ; Rev. iv. 6, 8) ; all, taken together, forming a most correct and comprehensive emblem of the Deity.

The correctness of this explanation receives additional proof from

the circumstance, that the entire hieroglyphic was confined to the holy of holies, representing heaven ; and that the two-faced cherub, or lion and man only, was exhibited in the holy place outside the veil, representing earth, the scene of Christ's personal ministry : that is, alternated with palm trees in bloom, on the walls, doors, and veil. (See 1 Kings, vi. 23—35, Exod. xxvi. 31, Ezek. xli. 17—20 ; and, for the signification, John ii. 21, x. 9, Heb. x. 20, Rev. vii. 9.)

“ Christ,” says Paul, “ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us.” (Heb. ix. 24). Here is an exact analogy, to the same purpose, throughout : the holy places made with hands corresponding to the true holy places, or heaven itself ; the Jewish high priest to Christ ; and (what is of chief import), the *faces* of the cherubim, before which the blood of the sacrifice was sprinkled, to the *presence* of God, in which Christ pleads the merits of his own blood.

This explanation, originally that of a class of writers called Hutchinsonians, though apparently so well-supported, has met with a very limited reception ; and some objections, thought insuperable, have been urged against it, which it becomes necessary to answer.

1. An objection is taken from the second commandment, and has been repeatedly urged without any notice of the answer given to it : namely, that “ it immediately vanishes on attentively reading the words of it, Exod. xx. 4—*Thou shalt not make to thyself לך any graven image, &c.* ver. 5—*Thou shalt not bow down to them, &c.* Now the cherubim, whatever they represented, were not made by the people to *themselves*, i.e. out of their own head and imagination, and for their own uninstituted use ; but were formed by express command, according to a divine pattern, by men divinely inspired for that purpose.” . . . And, as to the use made of them, the people were so far from *bowing down to* or *serving* the four-faced cherubs placed in the holy of holies, that they could not even see them, because they were always separated from the outer tabernacle by a thick veil.”—Parkhurst's Heb. Lex. where see more. In addition to this, I observe, that God often commands things to be done by particular persons and for particular purposes, which he forbids to be done by other persons either for the same or other purposes. He commanded the cherubim to be made, and put into the holy of holies, and yet he also said, “cursed be the man that maketh a graven or a molten image—and putteth it in a secret place.” (Deut. xxvii. 15). He ordered a particular compound of oil and spices to be made, and yet he also said “whosoever compoundeth any like it, or whosoever putteth any of it on a stranger, he shall even be cut off from his people.” (Exod. xxx. 33.) He appointed particular persons to particular offices, and forbids other persons to

intrude into these offices. Indeed, the argument militates as much against making the cherubim at all, as against this symbolical intention of them.

2. A second objection is taken from the acts of worship they are represented as paying, in Rev. iv. 8, and v. 9. Parkhurst answers this by considering the worship specified in these texts as *symbolical* rather than *real*. The objection, however, proves too much; because applicable to other cases, in which neither the import of the symbol nor the nature of the worship can be doubted. A king represents the King of kings, and the Levitical priesthood represented that of Christ; and yet no one ever denied the emblematic character of these offices on account of the worship paid by kings and priests, as men and creatures, to their Creator. The representative use of material objects requires an interpretation agreeable to its nature and limits. With respect to its nature, any property may serve as the foundation of it. Thus, beside the signification already assigned to the cherubic animals, the labouring ox is emblematic of the ministerial office (1 Cor. ix. 9); a lion, of persecutors (2 Tim. iv. 17, 1 Pet. v. 8); and an eagle, of an invading army, particularly that of the Romans (Deut. xxviii. 49). With respect to its limits, we find in every discourse an intermixture, perhaps an unavoidable intermixture, of the representative and the literal. Thus, if we compare the parable in Ezek. xx. 46—48 with its interpretation in xxi. 1—5, we find many literal terms common to both.

3. Doctor Whitley, who rails at Parkhurst evidently without understanding him, says—"It would be morally impossible that God should violate his own law in his own temple; and, moreover, physically impossible to represent the infinite, all-wise, all-powerful, and all-sufficient Spirit, by any material object or image whatever." The first part of this objection is answered already; and by the use of the word "Spirit" in the second, he refutes himself. In fact, the physical impossibility is on the opposite side. "Nihil est in intellectu, quod non prius erat in sensu"; and all language is necessarily formed on this principle, as he is himself obliged to acknowledge. "Matter is earlier and easier observed than spirit; the world which is seen must first instruct us in respect of that which is unseen; and we derive the ground-work and the first principle of our ideas and language concerning what is spiritual and invisible from the material and fleeting objects around us."—Scheme and Completion of Prophecy, sect. iii. p. 97, the whole of which is to the same purpose. It is indeed surprising that the Doctor should make this contradictory objection, when our Lord uses the word "spirit," the name of a *material* object, to convey some notion even of the divine *immaterial* essence (John iv. 24). See the first of these notes. The Doctor further objects, that "in 1 Chron. xxviii. 18, the cherubim are called

God's chariot ;" and that "the shekinah and the cherubim *combined together*, in their grand and ultimate intent and application, shadowed out the Messiah, the Theanthrope or God-man, the Christ of God, seated upon the throne of Israel and of the world, of grace and of glory ; ruling the church militant and triumphant, and head over all things to the church ; which is peculiarly his throne and kingdom, and even his body, the fulness of him that filleth all in all."—Ibid. p. 422, 433. This is opposing a correct explanation of the whole to an equally correct explanation of a part. The heavens, in their three conditions of fire, light, and spirit, are the primary emblems of the Trinity ; but this militates nothing against their physical subordination. For example : the material spirit, or air, is an undoubted emblem of the Holy Spirit (Acts ii. 2), and yet as we read in Psalm xviii, Jehovah "rode on a cherub and did fly ; yea, he did fly up on the wings of the wind."—(רוח, the spirit.) See Note on Gen. xviii.

No small collateral verification of the Hutchinsonian explanation of this hieroglyphic is afforded by the heathen corruptions of it set up in their temples as symbols of their false Gods ; of which Parkhurst has produced many examples. Various others have been given ; but I pass them over, as too vague and unsatisfactory, even where partially admissible, to require particular notice.

Gen. iv. 1. "אִם. *The very substance of a thing, the, the very.*"—Parkhurst's Heb. Lex. in a note on which he adds—"And thus, I think with many very learned men, it is to be understood, Gen. iv. 1, where Eve, on the birth of her first-born, says, *I have gotten אִישׁ אֶת יְהוָה, a man, the very, or, even, Jehovah ;* referring to the evangelical promise, Gen. iii. 15, *of the seed of the woman, who should bruise the serpent's head ;* which promise, however, it is plain, from her mistake, she did not perfectly comprehend. Our English translation here seems indefensible, 1st. Because, notwithstanding the passages alleged by Noldius and others, I cannot find any *one* text where אִם clearly signifies *from*. 2nd. Supposing there were several such texts, אִם cannot so signify here ; because it is as certain a rule as any in the Heb. language, that where *two* nouns with אִם between them immediately follow a verb, the latter noun is in apposition with, or relates to, the same subject as the former, especially if the latter noun be a proper name. See *inter al.* Gen. iv. 2, vi. 10, xxvi. 34, Josh. xxiv. 3, Ezek. iv. 1, and comp. Isai. viii. 2, Ezek. xxxiv. 23, Jer. xvii. 13, Ps. lxxxiv. 4.

"And I know not of any exception to the rule here given, unless in passages where it is impossible to mistake the sense : as, for example, Gen. xlii. 4, 2 Sam. xix. 16, Isai. xxviii. 15 ; and even of such instances there are, I believe, very few."

Mr. Faber is of the same opinion, and observes, in further proof of its correctness, that to express the sense given in the received translation, “אָ should have been written אָסָ, that is, *ab ipso*; as in Deut. xviii. 3, and in Zech. xiv. 7.”—On The Three Dispens. Vol. I. Note, p. 202.

Besides these critical proofs, the conclusion *a priori* is in favour of the corrected rendering. Considering the description of the conqueror, as being “the seed of the woman,” and the import of the name which Adam gave her, as being “the mother (כָּל־חַי) of all life;” no effect on her mind could be more probable than the expectation, that her immediate offspring should be that seed, and that he should be “God manifest in flesh.”

Gen. iv. 7. “—and if not well, a sin-offering [which was ready at hand] lying at the door.”—Lightfoot.

Gen. iv. 8.

And Cain said to Abel his brother,
Let us go into the field.

And it came to pass, when they were in the field,
that Cain rose up against his brother Abel, and slew him.

“When וַיִּאָמֶר occurs in other places, there is immediately subjoined what is said. In this place 27 MSS. and 40 printed editions have a small space to show that something is omitted. The Sam. Sept. Syr. Vulg. and both Targums retain the words גַּלְכָּה הַשֵּׂרָה, which are undoubtedly genuine.”—Boothroyd’s Bib. Heb.

This reading is confirmed by the parallelism. See Boys’s *Tactica Sacra*, p. 71.

Gen. iv. 13—15. Cain was sensible of his loss in being hidden from the face of God, or banished to a distance from the place of his visible manifestation; and having received from him an assurance of protection, evidently did not cease to be an object of his favour. It is also observable, that the names both in his and in the holy line seem to be given in conformity to some common principle; two of them, Enoch and Lamech, being the same, and Methusael very like Methuselah. From this I infer, that the true faith was not wholly or suddenly lost in the line of Cain.

Gen. iv. 15. “Not so.” The masoretic reading לֹכֵן has no connection with what precedes. By admitting that the אָ has been dropped, connection and sense are restored.—Boothroyd’s Bib. Heb.

Gen. iv. 26. “The devout and serious part of men were denominated ‘the sons of God,’ or the worshippers of Jehovah. Shuckford has proved that the words קָרָא בְּשֵׁם uniformly signify ‘to be called by the name,’ and not ‘to call on the name,’ as in the common

version. Compare Gen. iv. 17, Num. xxxii. 42, Ps. xlix. 11, and Is. xliii. 7. Purver has adopted the same version."—Boothroyd's Fam. Bible.

Gen. v, xi. 10—32. The dates in these chapters are given so differently in the Hebrew, Samaritan, and Septuagint copies; and so affect the chronological systems respectively founded on them as makes it necessary to ascertain which of the three is best entitled to adoption. This, as generally acknowledged, is done in Hales's Chronology; from which the following tables are extracted.

BEFORE THE DELUGE.

	GENERATIONS.			RESIDUES.			LIVES.		
	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.
1. Adam . . .	130	130	230	800	800	700	930	930	930
2. Seth . . .	105	105	205	807	807	707	912	912	912
3. Enos . . .	90	90	190	815	815	715	905	905	905
4. Cainan . .	70	70	170	840	840	740	910	910	910
5. Malaleel . .	65	65	165	830	830	730	895	895	895
6. Jared . . .	162	62	162	800	785	800	962	847	962
7. Enoch . . .	65	65	165	300	300	200	365	365	365
8. Methuselah	187	67	187	782	653	782	969	720	969
9. Lamech . .	182	53	188	595	600	565	777	653	753
10. Noah . . .	600	600	600						
Deluge	1656	1307	2262						

AFTER THE DELUGE.

	GENERATIONS.			RESIDUES.			LIVES.		
	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.	Heb.	Sam.	Sept.
1. Deluge. Shem .	2	2	2	500	500	500	600		
2. Arphaxad . . .	35	135	135	403	303	403	438		
[Cainan ii.			130			330]			
3. Salah	30	130	130	403	303	303	433		
4. Eber	34	134	134	430	270	270	404		
5. Peleg or Phaleg	30	130	130	209	109	209	239		
6. Reu or Ragau .	32	132	132	207	107	207	239		
7. Serug	30	130	130	200	100	200	230		
8. Nahor	29	79	79	119	69	129	148		
9. Terah	70	70	70	135	75	135	205	145	205
10. Abraham . . .	292	942	1072						
Totals	1948	2249	3334						

“Thus, *Adam's* generation, or his age at the birth of *Seth*, is reckoned by the *Masorete* and *Samaritan* Hebrew, 130 years; the residue of life, 800 years; and the total 930 years: whereas, in the

Septuagint and *Josephus*, the generation is enlarged to 230 years; the residue of life diminished to 700 years; so as to make the total 930 years the same.

“ Besides this general and uniform difference of the addition or subtraction of a century, in the respective lists of generations, there are considerable variations in the four lists of the *Masorete*, *Samaritan*, *Septuagint*, and *Josephus*, some of which must be accidental, others designed.” Vol. I. p. 272, 273, 8vo. edit.

“ The uniform charm, or omission of the total lives of the first eight postdiluvian patriarchs, was introduced early into the *Masorete*, Hebrew text; for it occurs also in the present copies of the *Septuagint*, and in all the other ancient versions: namely the *Latin Vulgate*, *Syriac*, *Arabic*, *Persic*, and the Targums of *Onkelos* and *Jonathan*. Still, however, the *Septuagint* furnishes evidence of the omission, by retaining the two last words, *και απεθανε*, “ and he died,” throughout the whole. There cannot, therefore, remain a doubt, that the total lives were originally inserted in the ancient *Jewish Hebrew* copies, as well as in the *Samaritan*; no less than the total lives of the *antediluvian* patriarchs, in both Hebrew texts, and in all the ancient versions. And the centenary addition to the generations of the first seven patriarchs after the flood, is now fully established, by the triple evidence of the *Samaritan* text, the *Septuagint* version, and *Josephus*.”—Ibid. p. 283, 284.

The chief matter of the Doctor's arguments, which extend through many pages, is thus summed up in the last note of Rhind's “ Age of the Earth.”

“ There is every reason to think, that the two texts,” the Hebrew and the *Septuagint*, “ agreed precisely at the time of, or shortly preceding, the birth of Christ. Prior to his advent, the Jews were deeply impressed with the notion, that the Messiah was to appear at the end of the sixth millennium of the world's age, and that his reign on earth would endure for another millennium, thus making the length of the world's existence to consist of seven millennial days, corresponding analogically with the *seven natural* days of creation. So far from any discrepancies being then observed in the *Septuagint* version it was held by the Jews themselves in the highest esteem, and was even believed to have been made by divine inspiration. St. Luke copies his genealogy from it; and *Josephus*, who lived in the same age, and who professes to have taken his materials from the *Hebrew* sacred books, agrees with it in giving the *long* generations of the patriarchs. It was only after their disappointment, with respect to the non-arrival of the Messiah, and in consequence of the appeals made by the Christians to the *Septuagint* version, as confirmatory of the new doctrine, that the Jews began to have an aversion for it. At length their hatred induced them to

prepare a new Greek version of their own, and to solemnly curse the Septuagint. Their new version corresponded with the Hebrew text; but it is alleged, and there are the strongest grounds for believing the charge, that they purposely altered the sacred text in order to disprove the Christian references, and particularly the patriarchal generation, in order to extend the millennial period to a more distant futurity, and thus defeat the proof of Christ's messiahship, based upon the *fact* of his having actually arrived at the very time he was expected by themselves, namely, near the end of the sixth millennium. This vitiation of the text must have taken place about A. D. 130. The Septuagint, however, still remained the standard *Christian* Bible till the era of the Reformation, when the Reformers, in order to depart as widely as possible from every thing Popish, discarded it, and began to prefer the Hebrew, without ever troubling themselves to inquire whether it was or was not more genuine than its rival. Some of them even were so absurd as to assume, that it had been divinely preserved immaculate, without a shadow of change or error."

Even a cursory inspection of the three chronologies is sufficient to show that of the Hebrew to be greatly short of the truth. It makes the abridgment of human life much too sudden. Indeed, the single comparison of the life of Shem, 600 years, with that of Abraham, 175 years, is sufficient; for if these two men were cotemporaries, as the Hebrew makes them, 175 years, instead of being, as it is called, "a good old age" (Gen. xv. 15), would be only the life of a boy.

From the creation to the nativity of Christ is, according to Hales, 5411 years; to which the present year 1851, and five years error in the date of the nativity being added, give, for the age of the world, 7267 years; so that, instead of being *at present* near the close of the sixth millenary, we are in the 267th year of the eighth. The millenarian theory, formed by a combination of Jewish tradition with a literal interpretation of Rev. xx. 4, is thus every way shown to be untenable. For the time and signification of the millenian reign, the reader is referred to Doctor (recently Professor) Lee's Dissertations, subjoined to Six Sermons, and to his "Inquiry into the Nature, Progress, and End of Prophecy."

The opinion of the last-mentioned writer on the subject before us is well entitled to consideration. "I doubt," he says, "whether the Septuagint can be relied on in any case; its corruptions being almost endless. Nor is the Hebrew Bible free from error in its numbers, as every one knows who has considered its chronology at all: nor is it, in any case, of any importance, as far as I can see, whether we are quite correct in our chronology or not. If Divine Providence had thought otherwise, no doubt we should have had abundant means of setting ourselves right on this question."—Lee's Job, p. 34.

This is undoubtedly true. But, though it may be unimportant whether we are "quite correct" or not, neither our limited means nor the labours of chronologists are to be wholly disregarded. Even an approximation is desirable; and, conceiving this at least, to have been effected by Hales, I make the following selection from his tables.

	B.C.		B.C.
Adam	5411	Terah	2283
Seth	5181	Tyre built	2267
Enos	4976	Kaiumarath first king of Per-	
Cainan	4786	sia, or Elam	2190
Malaleel	4616	Arabian shepherds subdued	
Jared	4451	Egypt	2159
Enoch	4289	Abraham born	2153
Methuselah	4124	Kiriah Arba, or Hebron,	
Lamech	3937	built about	2153
Noah	3755	Zoan or Tanis, in Egypt, abt.	2146
Deluge. Shem	3155	Abraham goes to Charran .	2093
Arphaxad	3153	————— to Canaan	2078
Salah	3018	————— to Egypt	2077
Heber	2888	————— rescues Lot	2070
Peleg or Phaleg	2754	Ishmael born	2067
Reu or Ragau	2624	Destruction of Sodon	2054
Separation of the families of		Isaac born	2053
Noah's Sons	2614	— his intended sacrifice	2028
Misraim's family settle in		Esau and Jacob born	1993
Egypt	2613	Jacob goes to Charran	1916
No Ammon, or Thebes, built		Levi	1911
about	2600	The shepherds expelled from	
Nimrod or Ninus reigns in		Egypt settle in Palestine	1899
Shinar	2554	Joseph Governor of Egypt	1872
Babylon built	2547	Jacob's family go to Egypt	1863
Nineveh about	2500	Amram	1803
Serug	2492	Joseph's death	1792
Nahor	2362	Moses born	1728
Job's trial	2337	Exode of the Israelities	1648

JUDGES.

	B.C.		B.C.
1. Joshua and the Elders	1608	II. Servit. Moab	1524
First division of lands	1602	3. Ehud and Shamgar	1506
Second division of		III. Servit. Canaan	1426
lands	1596	4. Deborah and Barak	1406
First general Sabbat-		IV. Servit. Midian	1366
tical year	1589	5. Gideon	1359
Anarchy or Interreg	1582	6. Abimelech	1319
I. Servitude Mesopotam	1572	7. Tola	1316
2. Othniel	1561	8. Jair	1293

JUDGES. (*continued.*)

	B.C.		B.C.
V. Servit. Ammon . . .	1271	VI. Servit. Philist. . .	1222
9. Jephthah	1253	13. Samson	1202
10. Ibzan	1247	14. Eli	1182
11. Elon	1240	Samuel called as a	
12. Abdon	1230	prophet	1152
Ninus II. restores the		VII. Servit. Philist. . .	1142
Assyrian empire . . .	1230	15. Samuel	1122

KINGS.

	B.C.		B.C.
1. Saul, first king of Israel .	1110	Philistine war	1061
Samuel Judge jointly, 38		Ark brought home . . .	1060
years.		Nathan's prophecy of the	
Saul defeats the Ammonites	1110	Messiah, the Son of	
Saul, his first offence . .	1108	David	1055
Jonathan defeats the Philistines	1106	David's first offence . ,	1052
Saul's second offence . .	1100	Solomon born	1050
David born	1100	Absalom's and Sheba's	
— kills Goliah	1080	rebellions	1036
— marries Michal	1075	David's second offence .	1032
— first flight to Gath	1074	Adonijah's rebellion . .	1030
— second flight to Gath	1071	3. Solomon, 40 years . . .	1030
Saul's third offence . .	1070	Temple begun	1027
2. David, 40 years	1070	— finished	1020
— takes Jebus	1063	Tadmor built	1006
		Temples on the Mount of	
		Corruption	996
		Revolt of the ten tribes .	990

KINGS OF JUDAH.

	YRS.	B.C.
1. Rehoboam	17	990
Sesac invades Rehoboam	—	985
2. Abijah	3	973
3. Asa	41	970
4. Jehoshaphat.	25	929
5. Jehoram or Joram	8	904
6. Ahaziah	1	896
7. Q. Athalia	6	895

KINGS OF ISRAEL.

	YRS.	B.C.
1. Jeroboam	22	990
2. Nadab	2	968
3. Baasha (24)	23	966
4. Ela (2)	1	943
5. Zimri and Omri (12)	11	942
6. Ahab	22	931
7. Ahaziah	2	909
8. Jehoram or Joram	12	907
9. Jehu	28	895

	B.C.
Nebuchadnezzar, his first dream	569
———— sets up the golden image	—
———— his second dream	568
2. Evil Merodach 3	561
—— releases Jehoiachin	—
3. Belshazzar 5	558
———— his feast and death	553
—————	
	B.C.
Darius the Mede. Daniel's second kingdom	553
Jews return under Zerubbabel	536
Second temple begun	535
Temple finished	516
Roman republic began	509
Artaxerxes Longimanus	464
———— stops the rebuilding of Jerusalem	463
———— marries Esther	460
———— sends Ezra to Judea	457
Nehemiah, governor of Judea, 12 years	444
———— rebuilds the walls and city	—
———— returns to Persia	432
———— returns to Jerusalem	424
———— his reform	420
Alexander of Macedon conquers Persia. Daniel's third kingdom	331
Final partition of Alexander's kingdom	301
Romans subdue Sicily. Daniel's fourth kingdom	240
Herod the Great	37
Augustus Cesar, emperor	30
John the Baptist born	5
Nativity of Christ about Autumn	—
Archelaus Ethnarch of Judea	4
	A..D.
Roman assessment finished, Archelaus banished, and Judea made a Roman province	7
Christ visits the temple	8
Pontius Pilate, procurator	25
John the Baptists's ministry, about Autumn	26
Christ baptized, about Autumn	27
I. Passover. Christ purges the Temple, and preaches in Judea. } John imprisoned by Herod Antippos. Christ preaches in Galilee. }	28
II. Passover. Twelve Apostles sent forth. John beheaded	29
III. Passover. 70 Disciples sent forth. Transfiguration	30
IV. Passover. Crucifixion. Pentecost	31
Church increased	32
———— multiplied	33
Martyrdom of Stephen, about Autumn	34
Paul's conversion	35
Herod Agrippa, king of Judea	41
Council at Jerusalem	49

	A.D.
Felix, Procurator	52
Paul imprisoned at Jerusalem	59
Portius Festus, Procurator	61
Paul's first visit to Rome	62
—— second visit to Rome	64
Jewish war	65
Jerusalem destroyed	70

Gen. vii. 11. "The universal rumour throughout the east, that the earth had, as auxiliary to the deluge, disgorged waters from her interior abyss, and that, after the submersion, they were re-engulfed into her bosom by means of these same chasms that had emitted them, is so remarkable, that it ought not to be rashly exploded as a fabulous tradition by the modern geologist."—Greek Traditions of the Flood, by Professor Tennant.

See the Hutchinsonian writers, particularly Catcott on the Deluge. "Doctor Young says, that steel would be compressed into one fourth and stone into one eighth of its bulk at the earth's centre, . . . But a density so extreme is not borne out by astronomical observation. It might seem to follow, therefore, that our planet must have a widely cavernous structure; and that we tread on a crust or shell, whose thickness bears a very small proportion to the diameter of its sphere."—On the Connection of the Physical Sciences. By Mary Somerville. p. 95. sec. edit.

Gen. viii. 21, 22. It is a question, whether the present heavens and earth will be perpetual or come to an end. The words "as I have done" seem to restrict the means of destruction to "the waters of a flood," as expressed in ix. 15; and the expression "while the earth remaineth" is undecisive. According to the common opinion, founded on a literal acceptation of 2 Pet. iii. 7, they are reserved to a fiery destruction; but, if "the covenant with every living creature" affords security against the less infliction, it must do so much more against the greater. This argument is legitimate, usual, and conclusive. The ten tribes of Israel derived no consolation from reflecting, that their chastisement with whips should be exchanged for that of scorpions. As, however, there are passages which lead more directly to this conclusion, I shall proceed to examine them.

Thus saith Jehovah, (Jer. xxxi.)
 Who giveth the sun for a light by day,
 The ordinances (חֻקֵּי) of the moon and stars for a light by night,
 Who stilleth the sea when the waves thereof roar,
 Jehovah of hosts is his name: (35.)
 If these ordinances (חֻקֵּי) depart from before me, saith Jehovah,
 Then the seed of Israel shall also cease from being a nation
 before me for ever. (36.)

That is (substituting the direct for the hypothetical form), These ordinances shall not depart from before me, or they shall continue; and so likewise the seed of Israel shall not cease from being a nation, or shall continue to be a nation.

Here the sense throughout is evidently literal. The luminaries, of which the perpetuity is here asserted, are the literal sun, moon, and stars; and this perpetuity is the token, or pledge, which guarantees that of the seed. Their purpose also, "to give light on the earth," necessarily requires the perpetuity of the earth to receive it; and the perpetuity of the inhabitants that also of the habitation.

See also Jer. xxxiii. 20, 21, Ps. lxxii. 7, 17, and lxxxix. 35—37, to the same purpose.

Praise him, ye sun and moon,
Praise him, all ye stars of light. (Ps. cxlviii. 3.)
He hath also established them for ever and ever,
He hath made a decree (פֶּקֶד) which shall not pass. (6.)

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given to him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 13, 14.

In Ps. cxlviii. the word translated *decree* is the same as that translated *ordinances* in Jer. xxxi. 35, 36; the reign over "all people, nations, and languages," is clearly a reign over *subjects on earth*; and of both these it is said, that they shall *not pass away*. The verbs in the Hebrew and Chaldee are not the same; but they express the same negation, and this negation ascribes the same perpetuity both to the heavenly ordinances and to the messianic reign.

"What profit hath a man of all his labour, which he taketh under the sun?" Eccles. i. 3.

"And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27.

Labour "under the sun" is labour *on earth*, and a kingdom "under the whole heaven" is a kingdom *on earth*; of which kingdom, or reign, the perpetuity is here asserted. I admit the word עֹלָם (everlasting) to be, in itself, indefinite; but, taken in connection with the negatives previously cited, it must here denote a proper eternity.

The literal sense of these passages being thus clear, it follows,

that all those, which seem to have a different import must be figurative ; or must denote changes, or revolutions, in the state, or condition, of governments and nations. But, not to rest in this general inference, let us come to the passages themselves. Indeed, the figurative sense is admitted in so many instance, as will limit the task of examination to the following, which appear to be considered as the only exceptions.

A | a | For this is as the waters of Noah unto me : (Isai. liv. 9—)
 | a | b | For as I have sworn, that the waters of Noah should no more go
 | | | over the earth ; (—9—)
 | | c | so I have sworn that I would not be wroth with thee, nor
 | | | rebuke thee. (—9.)

A | b | For the mountains shall depart,
 | | | And the hills be removed ; (10—)
 | | c | But my kindness shall not depart from thee,
 | | | Neither shall the covenant of my peace be removed,
 | | | Jehovah, who hath mercy on thee. (—10.) } saith

A | Comparison. | a | Gen. (Isai. liv. 9—)
 | | | a | Par. | b | Waters of Noah. Neg. (—9—)
 | | | | c | Displeasure. Neg. (—9.)

A | Contrasts. | b | Mountains. Pos. (10—)
 | | | c. | Kindness. Neg. (—10.)

This passage refers to the universal covenant with Noah and every living creature, which is here made a pledge of the special covenant with the church ; and as it has been proved, that the former secures the perpetuity of the literal heavens and earth, the mountains and hills in this place must be figurative, or denote great and powerful opponents.

Of old, thou hast laid the foundation of the earth, (Ps. cii.)
 And the heavens are the work of thy hands. (25.)
 They shall perish, but thou shalt endure :
 Yea, all of them shall wax old, like a garment,
 And as a vesture thou shalt change them, and they shall be changed ;
 (26.)
 But thou art the same,
 And thy years shall have no end. (27.)

The eternity of God is signified, in verses 12 and 24, by its continuance “throughout all generations,” parallel to “no end” in ver. 27 ; the contrast with which, in verses 25 and 26, leaves no alternative between a figurative sense or an absurdity : the continuance of the inhabitants and the discontinuance of the habitation. This sense is confirmed by its citation in the epistle to the Hebrews (i. 10—12) : an epistle, the chief purpose of which is to prove the aboli-

tion of the old covenant, symbolized by the old, or figurative, heavens and earth (Hag. ii. 6, Heb. xii. 26, 27); and by the verb "wax old," (*παλαιω* Sept.) viii. 13, expressly applied to it.

A | Hearken to me, my people, (Isai. li.)
 | And give ear to me, O my nation;
 | For a law shall proceed from me,
 | And I will make my judgment to rest for a light to the people. (4.)
 | My righteousness is near,
 | My salvation is gone forth,
 | And my arms shall judge the people;
 | The isles shall wait on me
 | And on my arm they shall trust. (5.)

B | a | c | Lift up your eyes to the heavens,
 | | | And look on the earth beneath;
 | | | d | For the heavens shall vanish away like smoke,
 | | | | And the earth shall wax old, like a garment,
 | | | | And they that dwell therein shall die in like manner:
 | b | But my salvation shall be for ever,
 | | And my righteousness shall not be abolished. (6.)

A | Hearken to me, ye that know righteousness,
 | The people, in whose heart is my law;

B | a | c | Fear not the reproach of men,
 | | | Neither be ye afraid of their revilings; (7.)
 | | | d | For the moth shall eat them up, like a garment,
 | | | | And the worm shall eat them, like wool;
 | b | But my righteousness shall be for ever,
 | | And my salvation from generation to generation. (8.)

A | Call to the people of God. (Isai. li. 4, 5.)

B | Contrast. | a | Fig. | c | Heavens and earth.
 | | | | d | To vanish.
 | b | Salvation and righteousness. (6.)

A | Call to the righteous.

B | Contrast. | a | Lit. | c | Men. (7.)
 | | | | d | To be devoured.
 | b | Righteousness and salvation. (8.)

This whole passage is addressed to the people of God, *the people in whose heart is his law*, or who had been brought under the new covenant (Jer. xxxi. 33), for the purpose of fortifying their minds against the fear of men; and this from a consideration of their contrasted awards: that of the destruction of their enemies, and of their own imperishable salvation. The part in question appears in the arrangement under *a*, and is shown to be figurative by its correspondence to *a*, the literal sense of which affords a very clear explanation of it. Beside this, we meet in *d* with terms and comparisons often used, in other places, to express the abolition of the old dispensation; and the same applied, in *d*, to its malevolent adherents.

I am aware of but three more disputed passages : Matt. v. 18, xxiv. 35, and 2 Pet. iii. 7. All, however, taken in connection with their contexts, and with the foregoing proofs, require the same figurative sense. In the context of the first, our Lord speaks of the fulfilment of the law and the prophets, which he makes cotemporaneous with the passing away of the heaven and the earth, or of the typical and evanescent dispensation ; and, in that of the second, he foretells its abolition. Indeed, the figurative style of ver. 35 is plainly a resumption of that which he had already employed in verses 29 and 30. As to the third, its context furnishes three reasons against the literal interpretation. 1st. The reference, in ver. 2, to the words of the apostles and prophets, in which we find no intimation of it. 2nd. The reference to a promise of a new heaven and a new earth, immediately to succeed those which should be dissolved, found only in the two last chapters of Isaiah, particularly in lxxv. 17, explained in the rest of the chapter to signify Jerusalem and her people. Comp. Heb. xii. 22, and Rev. xxi. 2. 3rd. The reference in ver. 16, to the epistles of Paul, as "speaking of these things," in which we read of no consumption but that which should destroy the wicked. See Doctor Lee's Letter to George Stanley Faber, B.D., containing an Interpretation of 2 Pet. iii. 1, seq. &c.

Gen. ix. 4—6. As there is, perhaps, no passage, the misunderstanding of which has so loosened the whole frame of society as this, it becomes the more necessary to develop its true meaning ; in order to which I shall first give its analysis and topics.

a | But the flesh, with the life thereof, which is the blood thereof, ye shall not eat. (4.)

a		b		c		c		And surely your blood of your lives I will require : (5—)		
								d		at the hand of every beast, I will require it, and at the hand of man.
								d		At the hand of every man's brother I will require the life of man. (—5.)
										Whoso sheddeth man's blood, by man his blood shall be shed. (6—)
		b						For in the image of God he made man, (—6.)		

a		Inferior life : eating blood. (4.)						
		b		c		c		Gen. (5—)
								d
		b						Reason. (—6.)

The Patriarchal and Mosaic dispensations were both characteristically typical, as is evident from the chief types common to both :

namely, the sabbath, the cherubim, sacrifice, primogeniture, the distinction of animals into clean and unclean, and circumcision; and hence their difference was not in kind, but in the particular purpose for which the latter was instituted: that is, the selection of an individual nation, to preserve, under God's direct guardianship and government, the true knowledge and worship of himself, in the midst of an apostate and idolatrous world, by means of a written and enlarged code, and of spiritual teachers and monitors, till the coming of the promised seed, in whom all the types should be fulfilled. This being premised, the prohibitions of "eating blood" and "shedding blood" appear to be equally typical, from the remarkable manner, in which they are coupled together; from the whole of the topic under d, which includes both accidental and wilful manslaughter; and from the required avenger, expressed under the general term "every man's brother," most probably signifying "the nearest kinsman," who was the authorized "avenger of blood." Boothroyd says, "God intended by this to guard human life; and he has authorized the *Goel*, the nearest kinsman of the person murdered, or the magistrate, to slay the murderer." But here he overlooks two things: first, that the passage includes accidental manslaughter, the avenging of which did not devolve on the magistrate; and secondly, that magistracy, distinct from paternal rule, had no authorized existence out of the chosen family, or in it, till it had become a nation. All this clearly proves the typical character of the command, and its cessation with that of the dispensations, to which it belonged.

Of what then was it typical? To answer this, it must be considered in itself and in its purposes. In itself, it was a retaliation, of which the purposes were to give satisfaction to God for the violation of his "image" in man, and to the kinsman for the injury to himself and his family; and in both cases, to procure remission and reconciliation. Now, we find the command, under all these relations, to be repealed under the New Covenant. The law says,— "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Exod. xxi. 23—25. But this law is superseded, both in principle and practice, by our Lord. "Ye have heard that it hath been said. An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." Matt. v. 38, 39. And by his apostle, "Beloved, avenge not yourselves, but give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for, in so doing, thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil with good." Rom. xii. 19—

21. If then the Christian is to "overcome evil with good," he is not to wield "the sword" of heathen magistracy, which is God's providential vengeance; and this even, when to human apprehension, most unjustly interposed, as it then was by the atrocious Nero. It is, however, in the satisfaction effected by the death of the manslayer that its typical character is chiefly manifested. "The Jewish system was purely typical. Its ceremonies all pointed significantly to an end, at the accomplishment of which, these observances were to cease. And its civil laws were as typical as its ceremonial. The sacrifice of the criminal was a part of the same system, which prescribed the sacrifice of beasts upon the altar. Both the one and the other were meant to preach and foreshadow the great doctrine, which was exemplified fully and finally in the death of our Saviour, viz., that "without shedding of blood there is no remission." But, when the types were fulfilled, and the "one sacrifice" for human sin was offered up, the whole sacrificial system passed away. The law died when the Gospel spoke. Justice was satisfied on Calvary, and Mercy was to reign thenceforth. The "letter that killeth" gave place to the "spirit that giveth life."—Rowton's Punishment of Death. p. 36.

Perhaps the passage is ultimately both typical and predictive of the great national crime of the Jews in violating the image of God in Christ,—in him who was "the effulgence of his glory, and impression (*χαρακτήρ*, a stronger term than *εικων*), of his substance" (Acts i. 3); for which he "who made of one blood all nations" (Acts xvii. 26), and who is the God both of the Jews and of the Gentiles (Rom. ix. 24), "sent forth his armies, and destroyed these murderers, and burned up their city" (Matt. xxii. 7). But the Saviour, in praying for his murderers,—“Father, forgive them, for they know not what they do”—shows that reconciliation was already obtained; and in his last words, "It is finished," that the type would find, in their punishment, its last example and fulfilment.

The dealings of God with mankind are progressive, like the training from infancy to manhood; and hence a recurrence to the principles of abolished systems is always evil. Hence, not only the inefficacy, but the perniciousness, of capital punishments, is becoming every day more evident. The spectacle of an execution is found by experience to harden more than to intimidate, to promote crime more than to suppress it; but, of all its effects, by far the most lamentable is the encouragement it gives to the spirit and practice of war—an effect by which

“————— the natural bond
Of brotherhood is sever'd as the flax
That falls asunder at the touch of fire.”—Cowper.

So long as men think it allowable to cut off a criminal, they will

think it more allowable to destroy each other in battle ; but if, on the other hand, they looked with abhorrence on the more excusable infliction, they must look with more abhorrence on the less.

Gen. ix. 8—17. The promises of God made to us in Christ are not a *covenant* between God and man, but *gifts*: man cannot bargain with God. And the bow is an emblem of mercy and the sign of it, Psal. lxxxix. 37, *the faithful witness in heaven*.—Bate's New and Lit. Translation.

As many errors prevail on this subject, which are ably corrected in an excellent little work, entitled "Thoughts on the Covenant of Works, by John Eagleton," I am induced to make the following extracts from it.

"Law and covenant are words which either designate one and the same thing, or things essentially different. If our first parents were without law till they were brought under the covenant, and the covenant was in fact their law, why speak of the law as distinct from the covenant? If they were under law before the covenant was established, then to what end was a covenant made, when the law already in being was sufficient to regulate their movements and determine their destiny? And, if both must be maintained, pray which are the boundaries of the province of law, and in what respects do they differ from each other. Nor let it be forgotten, that the popular style on this subject confounds the persons, and actions, and awards, of our original progenitors. And yet it is notorious, that they were male and female, that they acted their respective parts, and heard their appropriate denunciations. Was the covenant made with one or both of them? How would it have been with their children, if one only had sinned? If they were equally transgressors, why not both denounced in the same way, and together doomed to instant death?

"The most appalling features, however, are the implications of the hypothesis. It implies propositions subversive of truth of the highest order. Do you not see, that if the statement respecting the covenant of works be allowed to pass, we must adopt the idea, that man possessed a native ability to perpetuate the holiness and happiness of his creation state, without the special interposition of heaven? If he had no might nor power independent of his Maker to perform the conditions of the covenant, how could he enter into covenant with his Maker? But, what! shall we say that any creature, the most elevated in glory, has an ability to perpetuate his state without the agency of God? . . . Creature dependence, creature mutability, creature declension, are all essential to the creature. Jehovah alone is independent, immutable, and everlasting; and by his arm only can the creature be sustained in being, preserved from apostacy, or confirmed in holiness. And he is of one mind, and no one can turn

him. Our advocates for the covenant of works, indeed, inadvertently deny this truth. At least, while the hypothesis implies the independence of the creature, it implies also, what is infinitely worse, the mutability of the Creator. It is implied in the statement under consideration, that God proposed and resolved too, that Adam and his children should be holy and happy, or sinful and miserable, according to the obedience or disobedience of Adam our covenant head. And yet we are informed, by the same statement, that another method, a new covenant, a covenant of grace, diametrically opposite to the covenant of works, has proceeded from the throne of God, according to which, all who believe shall be saved, and all who believe not shall be damned. Can streams so different flow from the same fountain? Are the ways of Jehovah diverse, unequal, contradictory? Who then can tell whether there will not be a third covenant totally opposed to the second, as the second is to the first? Prove you, my brethren, by arguments invincible, that the covenant of grace, or salvation by Jesus Christ, or that the derivation of the holiness and happiness of the creature from the mediation of the Son of God, is a divine contrivance which will not, cannot, be succeeded by any other covenant, dispensation, or establishment; and by those arguments I will demonstrate, that it never was or could be preceded by any other revelation, call it covenant, or dispensation, or establishment, or purpose, or what you please. God is the Lord, who changeth not. Once more: the hypothesis implies, that in the covenant of works there was a law given which could have given life, and which would have given life, had Adam wrought out the righteousness which it required. But the Holy Ghost says, by the Apostle of the Gentiles, to the Galatians, If there had been a law given which could have given life, verily righteousness should have been by the law. I need not inform you, my brethren, that the design of these words was to prove the absurdity of seeking justification by works. You may not have noticed, however, that the Apostle does in this text evince that absurdity, not by saying that the law had lost its power to give life, but that it never had such power. It will suffice nothing to say, that Paul speaks only of the Mosaic law; because what he says of any law on this subject is true of every, and true of any law in particular only because it is true of every law. . . . Righteousness and life are connected in the eternal plan. A temporary, and dependent, and creature righteousness, could never entitle to more than a temporary, a dependent, and creature life. To give a title to everlasting and immutable life, an everlasting and immutable righteousness is indispensable. But in whom is this righteousness to be found? Prophets and apostles harmoniously tell. It is a righteousness revealed to faith. Grace reigns, through righteousness, unto eternal life by Jesus Christ our

Lord. He, therefore, who knew no sin, was made a sin-offering for us, that we might be made the righteousness of God in him."—p. 43—47.

If Christ died and obeyed in the room of Adam, the covenant head of all his posterity, he must have died alike for all mankind, as all were included in him, and represented by him. And though the advocates for particular redemption see not, or pretend not to see the consequence, our Arminian brethren consider it an unanswerable argument for general redemption. And who can deny it on the hypothesis of the covenant of works? If Christ indeed satisfied the Edenic law for Adam, more than the general redemption of Arminians must be the result: justice requires that neither Adam nor his sons should be expelled from the garden, and that all the blessings, which the obedience of Adam would have secured to his children, should be secured by the obedience of Jesus. The Arminian cannot evade this further conclusion, unless by supposing that Christ satisfied the covenant broken by Adam by halves only, or procured merely some mitigation of punishment. This, in fact, is their idea. They pretend not that the holiness and happiness of Paradise are conveyed to Adam's posterity by Christ; but that all men are introduced into a salvable condition. But if Christ satisfied by halves only in one respect, he might satisfy by halves only in another respect; and by the same rule that the Arminian would show, that all the curse procured by Adam's fall was not removed by Christ the substitute, seeing that men are actually under the curse—the Calvinist may show, that Jesus did not die for all, seeing that multitudes perish notwithstanding his substitution for Adam. Surely principles, from which such contradictory inferences are drawn, and drawn with equal fairness, may well be supposed to be destitute of all claim to our belief. Did, in fact, the Edenic law, call it a covenant or what you please, did it, I say, admit of any substitute? Did it say, In the day thou eatest thereof, thou, or another in thy stead, shall surely die? Though the law of Moses allowed, in several cases, a substitute, did it admit a substitute in those cases for which it provided none? And by what rule will you show that the law of works violated by Adam, admitted a substitute? Is it not demonstrable that it provided none?—p. 57, 58. According to the Scriptures, it was never the design of God either to convey eternal life, or to subject to eternal death through the medium of Adam. He never proposed to Adam, directly or indirectly, for any purpose whatever, to covenant with his Maker, either on his own account, or on account of his posterity.—p. 62.

The prodigious and diversified efforts of metaphysical divines, to prove the existence of the covenant of works with Adam, sufficiently indicates that no direct and unequivocal testimonies can be adduced

from Scripture to support the notion. And yet, when we consider how easy it is to quote and misapply the words of the prophets and apostles, with apparent success in the cause of error, one might have expected that a rich abundance of texts would at least have been referred to in confirmation of this most popular subject. If, however, you will look through the statements of this matter, in the works of Calvin, Luther, Gill, Owen, Edwards, Bellamy, Wilsius, Watts, Doddridge, Henry, Boston, Brown, Wesley, Fletcher, and many more, you will be struck with the paucity of the texts they quote. You will see, moreover, that they almost constantly quote the same texts, with little variation of arrangement and less of elucidation: and no wonder; for nearly all the texts quoted by them, to confirm the doctrine of the covenant of works, demonstrate the contrary, and qualify us to treat it as the phantom of a disordered intellect. The Scriptures are usually diffuse on subjects of great importance; but, on this subject, which is made of next importance to the covenant of redemption, and on which we might reasonably look for equal proof to that on redemption itself, little more than nothing is found by our doctors; and that little is neither direct nor explicit.

The term covenant, indeed, often occurs in holy writ, and we certainly read of more than one covenant, and even meet with the word covenants. We have also the phrases the new covenant, the old covenant, the first covenant, the second covenant, and the better covenant, established upon better promises. Jesus Christ too is said to be the Mediator of the new covenant. By a loose reference to such terms and phrases, it is certainly not difficult to talk of the covenant of works, as the first or the old covenant; and of the covenant of grace, as the second or new covenant. It is easy enough to declaim on Christ as being the Mediator of the new covenant established upon better promises. But my brethren, are you not aware, that, if all the texts in which these terms and phrases occur had any reference to Adam, they would not, by any means, serve the cause of the covenant of works? See you not, that neither ברית, nor Διαθηκη, rendered by the term covenant, ever signifies an agreement between two or more parties on certain terms, the obligation of which agreement arises from the self-binding act of the parties? The words with which ברית is generally associated, evince to a demonstration, that it signifies no such thing. It is said to be established, placed, given, raised up, slain, cut off; but never said to be made, except in the translations. The root, a verb, signifies to purify, and all the nominal derivations carry the idea of purification, while ברית itself is emphatically the purifier. Carry this idea to the many places, in which the word is used, and they will appear replete with sense and beauty, while the term covenant is most incongruous and devoid of meaning. The ark of the Purifier—the blood of the Purifier—I

will give thee for a Purifier of the people—are intelligible phrases ; but no clear conception, no determinate idea, is conveyed by these, —the ark of the covenant—the blood of the covenant—I will give thee for a covenant of the people. *Διαθηκη*, in the Septuagint, almost constantly answers to *ברית*, and if its ideal signification be not precisely the same, it cannot mean a thing so remote as covenant. Junius, according to Leigh Crit. Sac. affirms, “*Neque testamentum, neque fœdus, neque pactionem significat ; sed, prout simpliciter notatio vocis postulat dispositionem vel institutionem Dei.*”—It signifies neither a testament, nor a covenant, nor an agreement ; but, as the import of the word simply requires, a disposition or institution of God. To me it seems, that the English word dispensation would more happily translate the Greek term *Διαθηκη* ; and though it would not fully express, would perfectly harmonise with the Hebrew noun *ברית*. St. Paul certainly denominates the books of Moses, *Ἡ Παλαια Διαθηκη*, 2 Cor. iii. 14 ; and no less certainly it appears, that his idea was—the old dispensation. Hence Parkhurst presumes *Ἡ Καινη Διαθηκη*, the new dispensation became the title of the books containing the history of Christ, by whose appearance in flesh the new dispensation of grace was introduced, and also the writings of the Apostles, the messengers of the new dispensation. And what, in fact, have been the various ways of Providence from the beginning of the world, but so many dispensations of that purification which Christ the Purifier, from ages of eternity engaged to accomplish by his most precious blood ? Pursue this idea for yourselves, my brethren, (for the limits of this address will not allow me to pursue it farther,) and you will see the doctrine of a multiplicity of covenants between God and man scattered like a vapour with the winds. . . . p. 91—94.

It is however worthy of remark, that, if the Hebrew *ברית*, or the Greek *Διαθηκη* could be made to signify a covenant between the Creator and his creatures, none of the texts in which they occur can be shown to refer to any covenant between Adam and his Maker. One text indeed, Hos. vi. 7, is pressed into the service, which, according to the marginal reading, is, They, like Adam, have transgressed the covenant ; and this version, says Dr. Boothroyd, is now generally admitted ; and it shows, that the doctrine of Adam's fall was then admitted and understood. Be it so : yet the text says not that Adam fell by transgressing the covenant of works which promised eternal life to his obedience, and threatened his disobedience with eternal death. It was not possible, that the people addressed by Hosea, or any other people should imitate Adam thus, the advocates of the covenant of works being judges. They say, that Adam was under a covenant of works, not only for himself, but for all his posterity ; and will they say too, that any of Adam's sons have

sustained the same covenant relation to God for themselves and their children? But, if they never were, like Adam, under a covenant of works for themselves and their children, how, like Adam, could they transgress the covenant? If they, like Adam transgressed the covenant, must they not, like him, be under the covenant? Then what covenant could that be, which they and Adam were both under, and which both transgressed? Not the covenant of works, but the *ברית*. See for yourselves: *והמה נאדם עברו ברית*. Here there is no covenant at all. And, if the Hebrew *נאדם* will bear this version, like Adam, it will also bear the common version, like men. Adam, in fact, is not a version of *אדם*, though *like* is of *כ*; but a mere substitution of English for Hebrew letters, making *אדם* a proper name. This is correct enough, when the person of our first father is intended; but it does not follow, that he is referred to, because the term *אדם* occurs: for it is a common appellative of human nature, as well as a proper name of our great progenitor; and, in short, it is his proper name, because it is the common appellative of human nature. I need not prove, that *אדם* may be translated men, as in the common version; because it is so often used for men or mankind, as well as the first man. It may nevertheless be worth while to observe, that *אדם* (Adam) is used for other men in contradistinction to the people of God. The wrath of man (Adam) shall praise thee. Psal. lxxvi. 10. I have said, ye are gods, and all of you children of the Most High; but ye shall die like Adam, like other or common men. Psal. lxxxii. 7. When they went from one nation to another, from one kingdom to another people, he suffered not Adam to hurt them. Psal. cv. 14. The complaint in Hosea is against the seed of Abraham, the people of God, for transgressing the purification, after the manner of men, the wicked nations around them. They walked in the way of the nations, and did according to all their abominations, worshipping idols, committing thefts, and pursuing whoredom, adultery, and murders. These things did not Adam, the first man, that we know of; but these things did the men, with whom the seed of Abraham was surrounded; and Ephraim joined himself to them, and did as they. Is not the obvious meaning of the text then, I desire mercy of them and not sacrifice, and the knowledge of God more than burnt-sacrifice; but they have done like other men, whom I have not favoured as my people: they have transgressed the purification, broken through all the obligations to purity under which I have brought them, and dealt treacherously with me: they are workers of iniquity and polluted with blood?—p. 94—96.

Such a covenant transaction, between God and Adam, is every way incompatible with the procedure of Providence towards man,

from the period of Adam's formation, to the period in which it is supposed God entered into covenant with him. No one who contends for the covenant of works will affirm that it was proposed and entered into, published and ratified before the introduction of Adam to the garden of Eden. It was in the garden that the Lord God said to the man, Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die. These are the only words in which it is pretended the covenant is recorded, and it is hardly necessary to remark concerning them, that, let the matter they record be what it may, they relate to a period some time subsequent to the creation of Adam, and when he ceased to be an inhabitant of the common earth from which he was formed. How old Adam might be when he was conducted to Paradise we are not informed: he was, I think, much older than is generally supposed, as might be shown from the tenour and spirit of his history. Be this however as it may, it is certain, from the explicit testimony of Moses, that before Adam received the law in Eden, before he beheld the blissful scenery of Paradise, before the right hand of the Most High planted the garden, there was intercourse between Adam and his God. One special act of intercourse, illustrative of the goodness and munificence of heaven, is recorded in the first chapter of Genesis, the twenty-eighth and following verses. And God blessed them, &c.—p. 110, 111.

Behold, then, my brethren, the consummation of creation work. Mark especially, that, though the particulars of Eve's formation are not detailed till the next chapter, she was in being when God rested from all his work, and with Adam heard the benediction of heaven pronounced. The particulars of this benediction and the characteristics of the whole are worthy of your profound consideration; and the more so as they relate to a period of human history anterior to the plantation of the garden of Eden. The blessings of conjugal life; power to multiply their species; provision for their wants and the wants of their children; superiority over the inferior creatures of every kind; together with all the high privileges of the sabbath day, were conferred with the benediction of Almighty God, who saw every thing that he had made, and behold it was very good. . . . p. 112. Following this light as it gently beams from the sacred page, may we not see, that, when God gave a new revelation to Adam in Eden, it could not be inconsistent with that which he received before Eden was planted? If in Eden Adam was brought under law, as before under benediction, is it not plain that the benediction was not made void by the law? The law from Sinai, which was four hundred and thirty years after the promise made to Abraham, could not nullify that promise; nor could the Edenic law

delivered to Adam in Paradise nullify the promise, or what is the same thing, the benedictory grant previously conferred on Adam. But does not the popular doctrine of a covenant of works with Adam render all the preceding dispensations of Providence towards him nugatory? Teaches it not, that Adam, by transgressing in Paradise forfeited the whole, and exposed himself and his offspring to eternal misery? Does not the common-place notion imply, that Adam would have been instantly destroyed for his sin, and all his posterity after him, though by the broken covenant he could not survive his sin to be a father at all, if Jesus Christ had not interposed to prevent his destruction? And hence is it not manifest, that this wretched piece of scholastic divinity, palmed on the churches as a first truth of revelation, implies also, that Christ interposed to falsify the threatening of the covenant of works, that the original blessings of creation might be perpetuated? To this dilemma then the government of heaven was reduced by its own measures, either to falsify the first benediction, or the penalty annexed to the covenant, the moment man became a transgressor.—p. 112, 113.

. . . . But whether Adam retains Eden or not, the former gifts of heaven remain and must remain. The law of Eden had no respect to them, but to the superadded blessings of Paradise. In the former case, you see the relation subsisting between the Creator and his creature. In the latter case, you see the relation subsisting between a generous Sovereign and a dependent subject. And if Adam fails in the garden to obey his Sovereign, will he therefore cease to be the creature of God? Or, will the offended Sovereign cease to be the Creator of the man who has cast off his allegiance? If the Edenic relation ceases, the former relation remains, and all its duties, all its privileges, unalterable; and consequently there could be no covenant, by transgressing which Adam could forfeit his life that instant, still less procure eternal death, and least of all involve his unborn millions in the gulfs of hell.—p. 115.

But what say matters of fact? Do not facts, plain and incontrovertible facts, evince that the Lord intended the boon to be irreversible? Coeval with man's existence in his animal state of being, has it not been perpetuated through the succeeding ages of six thousand years? When, in the days of Noah, this original boon was enlarged, was it not also expressly stated, that it should continue in full force while the earth remains? I will not, said the Lord, curse the ground any more for man's sake, **5** though the imagination of man's heart is evil from his youth—while the earth remaineth, seed time, and harvest, and cold and heat, and summer and winter, and day and night, shall not cease. To this day, we behold the Sovereign of all worlds acting as the Father of the whole human family; as such, conveying the streams of his goodness to

the unthankful and the evil, as well as the righteous ; and making his sun to rise and his rain descend, not only on the just, but on the unjust.—p. 118, 119.

The doctrine of the covenant of works is subversive of the eternal purpose of grace. Only believe, that we are saved and called pursuant to a purpose of grace given us in Christ Jesus before the world began, and you will not, you cannot, strictly and consistently believe, that God entered into a covenant of life and death with Adam.—p. 122. We are saved therefore, and called with an holy calling, not according to our works, but according to God's own purpose and grace, which was given us in Christ Jesus before the world began ; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.

Here then I take my final stand. . . . The everlasting purpose of God in Christ forbids the supposition, that Jehovah intended or proposed, either conditionally or unconditionally, to convey eternal life or eternal death by the hands of Adam.—p. 123, 124. It was the purpose of God to convey human nature, and a participation of this world, through Adam ; and this purpose has been carried into effect by Him, whose counsel stands and who performs all his pleasure. It was the purpose of God to convey a holy nature and a participation of the world to come through Jesus Christ, . . . and this purpose has been carried into effect by Him, whose counsel stands and who performs all his pleasure. . . . p. 125.

. . . . God is of one mind, and his plan one, how numerous soever the dispensations of his government may be. The immutability of the divine character and purpose does in fact require a change in the dispensations of his government. The subjects of the divine government are essentially mutable, and the steady pursuit of one object by the Governor of the universe, will therefore require his dispensations to vary with the varying character and changing circumstances of his subjects. But the doctrine of the covenant of works supposes a change in the plan and design of the Governor ; unless it be thought, indeed, that he merely proposed, without intending to give life or death eternal by the covenant of works, which impeaches the veracity of God, and charges him who cannot lie with double-dealing towards his creatures.—p. 127.

See also the Lexicons of Parkhurst and Ewing under $\Delta\iota\theta\epsilon\omicron\varsigma$.

Faber admits that the peculiar phrase כרת ברית relates to the words in which covenants were formerly ratified by cutting off a victim in sacrifice, (see Psalm l. 5) just in the same manner and on the same principles as the Latin *fœdus ferire*, and *fœdere icto* ; whence our familiar English expression *to strike a bargain* : but, so far as peculiarity of phraseology is concerned, we might with equal

reasonableness maintain, that the true and proper signification of the Latin *Fœdus* and the English *Bargain* is, in each case, a *Purifier*."—Faber on the Three Disp. Vol. II. p. 335. But first, the phrase to *strike a bargain* is, to my apprehension, borrowed, not from *fœdus ferire*, but, by metonymy, from *striking hands*, as in Prov. vi. 1—"My son, if thou be surety for thy friend, if thou hast stricken thy hand with a stranger."—Secondly, the proper signification of *fœdus*, *polluted*, *defiled*, rather confirms, by an exchange of qualities, that of *purifier* assigned to *ברית*; according to 2 Cor. v. 21, Christ, "who knew no sin, being made sin for us, that we might be made the righteousness of God in him." Indeed, *purification*, both legal and moral, being the great leading object of the atonement, the title of this meaning to its being regarded as the true one appears to be much stronger than either that of a *covenant*, arising from the circumstance of its ceremonial use in ratifying covenants, or that of *eating* (on its supposed derivation from *בריה*) from the practice of covenanters in feasting together on the victim. I also think it probable, that *fœdus*, *fædus*, or *fedus*, *polluted*, is the root both of *fœdus*, a *covenant*, and of *hædus* or *hedus*, a *kid* or *young goat*.

Gen. xi. The word *tongue* occurring three times in Gen. x, and not once in Gen. xi, is sufficient proof, that the word *lip* in the latter means a different thing. A diversity of languages was indeed a consequence of the dispersion of mankind; but this, as Boothroyd observes, "arose by degrees, from different habits, customs, arts, &c. obtaining in different countries."

"Moses assuredly informs us of nothing more than that God, for purposes of obvious wisdom, inspired these arrogant builders, who had till then been of one mind and one consenting voice, with discord, and, as it is expressed, confusion of *lip*—that is, contention arising from opposition of sentiment; and thus compelled them to abandon the preposterous enterprize which had hitherto absorbed their united labours, and to scatter themselves in different directions over that desert earth, which it was intended they should people and cultivate."—Monthly Review, Oct. 1828, p. 150.

Gen. xi. 32. "And the days of Terah were one hundred and forty-five years; and he died in Haran." Samar.

"The truth of this reading is thus proved. Terah was seventy years old at Abraham's birth, Gen. xi. 26. Abraham was seventy-five when he left Haran, Gen. xii. 4. And he left Haran at his father's death, Acts vii. 4. Therefore his father could have been but 145, as the Samaritan reading makes him. Abraham could not have been born when his father was an hundred and thirty, as the Hebrew text makes him; for then there would have been

nothing remarkable in Abraham's faith respecting the birth of Isaac, nor any meaning in his questions, Gen. xvii. 17. Eusebius, in his Chronicle, maintains the Samaritan reading."—Hamilton's *Codex Criticus*, Appendix.

Doctor Hales defends the reading of the Hebrew and Septuagint, 205, and collects from Origen and Jerom, that it "was originally in the Samaritan copies;" but Mr. Hamilton's reasoning, being founded on Scriptural premises, is undoubtedly preferable.

Gen. xiv. 18, &c. "If Melchizedek was only some remarkable person residing there at the time, his genealogy, descent, &c. the time of his birth and death, his beginning and end, must have been known to Abraham and those around him; and consequently he could not have been a type of the eternal priesthood of Christ to him and to the church of that time, which Melchizedek was doubtless intended to be. The apostle indeed says, that there were 'many things hard to be uttered,' or to be explained concerning him, which implies that this person was greatly mysterious.

"It seems therefore highly probable, that he was the Lord Jesus Christ himself, assuming the human form under the characters of a king and priest; and, as it does not appear that Jerusalem was at that time called Salem, but Jebus (1 Chron. xi. 4), nor that it bore that name till the time of David (see Ps. lxxvi. 2), it is probable, that מֶלֶךְ שָׁלֵם, Melek Salem, is equally a name of office and character as Melchizedek, מַלְכֵי צֶדֶק. For it is not said that he resided there, but that he was king of *Salem* or *Peace*; so that it does not perhaps intend any particular *place*, where the person spoken of resided or reigned: and this is still more probable as the inhabitants thereabouts were at that time idolaters, among whom Abraham lived as a stranger and sojourner.

"The apostolic description of him, as 'without father, without mother,' &c. is surely rather suited to a divine person than to any mere man. That this is spoken of Melchizedek merely because no mention is made of these in Scripture seems a meaning greatly strained; besides (as is said before) he could not thus answer the typical design to Abraham, or the church of that day, and any other person also might have answered the same purpose if similarly introduced. In this respect indeed Job, Elijah, and many others have an equal right to this character, as their descent, &c. are not revealed to us; whereas Melchizedek is spoken of as distinguished by this from all others. The apostle also says 'it is witnessed of him,' of Melchizedek himself, 'that he *liveth*.' This could not be said of any man that was dead, but only of him 'who liveth for ever;' for it is not said he once lived, but *he liveth*, which seems to describe immortality.

"If also Christ and Melchizedek were not one and the same,

there was a succession in his priesthood, though herein it is distinguished from the Aaronic, that did not admit of succession.

“The apostle again argues, that he was superior to Abraham by his blessing him ; but, if this only signifies that he prayed for a blessing, or that, as God’s messenger, he wished for a blessing on him, no necessary superiority to Abraham could be inferred ; for the lowest, in this sense, may bless the greatest. Melchizedek therefore must have blessed Abraham by making him blessed, and conferring a blessing upon him, which could not have been done but by a divine person.

“Thus also he accepted by right the tenths of the spoils, to signify, as some say, that this was the way in which the priesthood should be supported in future ages ; but more probably as a type of that homage which his people must pay to him, and of his right to all their obedience.

“The only powerful objection to this view of his person seems to be, that our Lord is described as being “*after the order of Melchizedek,*”—that “*Melchizedek was made like unto the Son of God.*” But surely he might be said to be *after the order*, and after the similitude of Melchizedek, though he himself was the person of Melchizedek : for, as by his other appearances in the human form he typified his future incarnation, so here he typified in this peculiar appearance, and gave a specimen, as it were, of his royal and priestly offices ; and when he afterwards really appeared in his true character on earth, there was a similitude, or likeness, between what he at this time appeared to be and what he then was. As for Melchizedek’s being *made like unto the Son of God*, the word *αφωμοιωμενος* only signifies that he was *likened* unto him, and might be rendered he *was in the appearance*, i.e. appearing then in the likeness of what he should afterwards really become. So, by a similar expression, Christ is said to be in the *form of God*—in the *form of a man*—in the *form of a servant*—when his being God, and man, or a servant, is really intended. I cannot therefore see any absurdity or impropriety in his appearing in this remarkable manner, that he might afford a figure and type of, not only his future incarnation, as in his other appearances, but also of his royal and priestly glories, which could not have been represented so clearly in any other way.”—*Essays on all the Scriptural Names and Titles of Christ, &c.* By the late Rev. William Goode, M.A. Note. Vol. I. p. 194.

Mr. Faber takes the same view in his *Horæ Mosaicæ*, Vol. II. 58—82, from which I shall make the following extract.

After quoting Heb. v. 10—12, he remarks—“What are we to understand by this exordium ? If Melchizedek had been a mere sacerdotal emir among the Canaanites ; and if, like many other persons, he had simply been a type of the Messiah ; can we, in such a

case, discern anything so peculiarly hard to be uttered? The language of St. Paul plainly requires us to suppose, that, if he unreservedly stated those many hard things which he had to say, the Hebrews, whom he was addressing, would probably be not a little startled: and yet he declares, that these things were but the first principles of the oracles of God. How is such phraseology to be explained upon any of the received opinions respecting Melchizedek? I despair of finding any satisfactory method, by which we can account for it. But let us suppose that extraordinary character to have been a corporeal manifestation of the Divine Word, and every thing will *thus* be easy and consistent.”—p. 67.

Gen. xvi. 7.—“whenever mention is made of the appearance of Jehovah, or of the Angel of Jehovah, ‘in whom was his name,’—in other words, who possessed the sum-total of his attributes,—we are to understand not any manifestation of the Divine essence, but the hypostatic development of the Logos by the temporary assumption of a sensible human form, anticipative of his future real incarnation. In his character of Mediator, he acted from the beginning. By him was the universe created, and on him were devolved its continual conservation and government. (Col. i. 16, 17.)”—Henderson on Divine Inspiration, p. 82, Sec. Ed.

“The opinion that the Angel or Messenger of Jehovah, so frequently mentioned in the Hebrew Scriptures, was a corporeal manifestation of the predicted Messiah, has long, and with much reason, prevailed in the Christian church.”—Faber’s *Horæ Mos.* p. 46.

Gen. xvii—xxi. Horsley says, that these chapters, if “reduced to the order of time, would stand thus: xvi, xviii, xix, xx, xvii, xxi.” I believe they were placed as they are, for the preferable order exhibited in the arrangement.

Gen. xviii. The three persons of the Trinity, in the shape of three men, appear to Abraham, and dine with him; and eat the first flesh, that is mentioned eaten in all the Scripture.—Lightfoot. Vol. II. p. 342.

This view is rejected by Mr. Faber for the following reason—“The word of God has repeatedly become visible in human form; and the Divine Spirit has displayed himself, both in the figure of a dove, and under the semblance of cloven fiery tongues, so that there could be no obstacle to our believing, that he also might have been one of the three men who conversed with Abraham: but we are expressly taught, that *no man hath seen God the Father at any time*, and he is therefore specially celebrated as the *invisible* Deity; hence we are evidently precluded from supposing the third man to be an

appearance of the Paternal Godhead. Such being the case, we are compelled to discard the theory, which would make Abraham converse with a visible manifestation of the whole Trinity.”—Faber’s *Horæ Mos.* Vol. II. p. 83, 84.

This argument will not stand: for 1st, in the quotation from 1 John iv. 12, the words “the Father” are inserted; 2dly, the conversation in Exod. xxiii. 12—23, is, on his own showing, with God the Son, who says, in ver. 20, “no man can see me and live.” I therefore infer, that *invisibility* is predicated of the Divine Essence only, and that seeing a manifestation of any one or all of the Divine Persons is not seeing God. 3. We know the Father has manifested himself by a voice, (Matt. iii. 17, John xii. 27, 28), and it does not appear why a manifestation to one bodily organ should be more unsuitable than to another. 4. The objection infringes on the essential coequality of all the Divine Persons.

“It can be no just prejudice against the firmest belief of a trinity of distinct agents in the unity of the divine essence, subsisting and acting in and by one another, that we have nothing similar within the compass of our observation, that we can imagine it by: for it is no more singular than those other facts, which we have no doubt about, viz. the immensity of the Divine Being, and creating power; and is instructed precisely in the same manner by facts which fall easily under our observation, and the record we have concerning them; when we find Three very expressly distinguished from one another, dignified with all the divine names, titles, attributes, and honors, and all the works, not excepting creation itself, by which the only true God has chosen to distinguish himself, and make himself known to man. Or shall we believe, that a perfectly wise and good being would lay such a snare for misleading his creatures, and drawing them into a crime he has expressed such an abhorrence of, the setting up other gods before him?”

“But the main prejudice which has had the greatest share in biassing numbers against the belief of this mystery will, I apprehend, be found to arise from the imperfection of our language, and the terms in which it is expressed there. The word *God*, in our language, has no determinate signification; but like the proper names of men, is made use of to denote that being whom we profess to worship. *Person* again, in vulgar and even in philosophical language, denotes an individual agent. This makes it very hard to avoid apprehending three persons as three gods. The Hebrews had greatly the advantage of us in this respect. They had a name, **JEHOVAH**, which denominated the divine essence, and is always singular, and the **JEHOVAH** is always declared to be one. But they had another name, which denoted the relation which he condescended to stand in to his creatures of mankind, and expresseth the obliga-

tion he had taken upon himself to make good the promises which he had made them, and which we know were to be fulfilled by the Word and Spirit, as well as by the Father : and this has constantly a plural termination, *Elahim* ; not for want of a singular term, which the author of it could never have been at a loss for, and which it is not conceivable he would have chosen in his addresses to a people so prone to fall into idolatry and polytheism as the old Israelites were, had it not been to express an important truth, that, though *Jehovah* the essence is one, yet the *Elahim* are more than one.

“ But neither will it be found strictly true, that there is nothing in nature any way resembling this mystery ; though it should be enough to make it credible, that there is nothing found there that can warrant us to conclude it impossible. This material system, and the material powers and under-agents by which the order, the wise Creator has appointed, is supported and maintained, we have great reason to believe was designed for a representation of the spiritual unseen world, and of that (to us inconceivable) order, by which all things are carried on there ; upon this general principle, that what the sun is to the material, the same God is to the spiritual world. And upon this the whole of the descriptive language we have of spiritual and unseen things is, in a great measure formed. What Moses calls by a name which we render *expansion* or *firmament*, and which from him we learn is the matter of the material heavens, most perfect wisdom has formed into a most stupendous machine, by which all things throughout the system are managed and carried on in their proper order. We see it, and very sensibly feel it is so in this earth of ours. We cannot subsist a moment without air to breathe in ; and were the compression it makes taken off, we know, by easy experiments, how the earth itself must be dissipated, and every thing dissolved into that state of confusion in which the whole matter of the universe was originally created, when the earth was without form and void, and darkness was upon the face of the deep. Were it even possible that air could subsist without light, we certainly know it could answer none of those purposes, nor produce those vicissitudes and changes, which we find so necessary for adorning the earth, as it is every season, and for making it useful to its inhabitants. We know as well, that there can be no light but what issues from, and is sent forth by the force of, fire, and that that cannot be supported but by a flow of air continually streaming into it ; and which is so lost there, that no account can be made of it, but that it is refined there, and thrown out again in the form of light ; which again, by degrees coalesces into such grumes as constitute air. Thus this wonderful machine supports itself and everything else. The sun, or fire at its orb, is the great regulator, but operates only by the light it sends forth, and is supported and maintained by the air which is

formed out of it. The matter is the same : but their form and distinct offices sensibly distinguish them ; and thus subsist and act in perfect union, in and by one another.

“ When we compare this, and the effects produced by this wonderful combination, with the accounts we have made, in language formed upon it, of the nature and operations of the great Creator, it will not be easy for any one to avoid concluding, that in these material under-agents he designed to give us a sensible image of himself, and the way in which he exerts his almighty power. Our God dwells in light inaccessible, which no man can approach unto : and we are told expressly, that he is a consuming fire. His eternal Word, manifested in the person of Jesus Christ, is almost everywhere styled *the light of the world* ; and by him it is, that every thing is done which the Father does. The original languages have but one name for the material air and that eternal Spirit by whom the Father and the Word perform and finish all their operations on the creature.

“ There can hardly be a greater and more dangerous imposition upon ourselves and others than the attempting to reduce these analogical descriptions of spiritual and unseen things, by which only we can come at any conceptions of them at all, to so many metaphors, such as the masters of human eloquence use for embellishing their discourses. So far from it, that they are not only different in kind, but very nearly opposite to, and inconsistent with, one another. If both the terms of a metaphor are not perfectly known, the brilliancy and force of it are entirely lost. Here it is just the reverse. What is meant to be discovered in this way is altogether unknown ; neither can it be known any other way than by the image which represents it, and by which we may be helped to form such conceptions as the imperfection of our constitution can admit of ; and we have proper directions given us how to avoid the abuse of such images, and forming unworthy notions of what they were employed to represent.”
—Riccaltoun’s Works. Vol. II. p. 29—35.

“ That the three principles of motion, which govern the natural world, are *fire, light, and air*, is so evident in general, that we need little to prove what the senses will confirm to all mankind.

“ But perhaps it may not be so evident, that these three agents support the life of man, whom the wise have long considered as a lesser world ; yet every person, who applies his mind to consider the case, will soon see it to be true.

“ In the body of man, there is a threefold life to be supported : first, in the heart and blood-vessels ; secondly, in the organs of respiration ; and lastly, in the nerves, the instruments of sensation. Each of these, taken separately, forms a sort of tree, and has the appearance of it when represented in the tables of anatomists. There is one large tree (if not, rather two) of the arteries and veins ;

another of the nerves, equally extended with the former ; and a third formed by the *trachea* or wind-pipe, with its branches in the lobes of the lungs.

“ On these three capacities or departments of the animal economy, the three moving principles of nature are constantly acting for the support of life. The heat of fire preserves the fluidity of the blood in the veins and arteries, and is necessary to the circulation of it. The nerves, the channels of sensation, are acted upon by the light ; and, for this purpose, are found to be pellucid lengthwise ; which is most manifest in the optic nerve. The organs of respiration are acted upon by the air, which gives us breath ; and, without which, the system of life cannot long subsist.

“ Thus it appears, that life is preserved in the three several departments of the animal economy by the three elementary principles which govern the world. The heart is the proper residence of fire ; not of *burning*, but of *vivifying* fire. The head is the seat of light, which acts most sensibly in the organs of sight, but is diffused from the brain to all parts of the body. In the lungs is the proper residence of air ; the inspiration and respiration of which assist in the circulation of the blood : and, if the heart be considered as a cistern or reservoir, the lungs may be considered as a pump continually working upon it.

“ The three powers of nature are nowhere more conspicuous and wonderful than in their operations within the body of man : and what is still farther to our purpose, they act together in unity ; all conspiring to the same end, and keeping up one and the same life.

“ Neither of them can produce their effect without the other two. What can air do in the lungs, when the blood is no longer fluid with heat ? And what will these two avail, unless there be sensation in the nerves : that is, unless light gives sensation to the body, as information gives light to the mind.

“ As truth grows out of truth, much might be said on the three powers of man in the three seats of life : of his affections in the *heart* ; his understanding in the *head* ; and his speech in the *lungs* ; which three faculties constitute the man, considered as an intellectual being : and these act in unity in all that is rightly done by him. When his *understanding* speaks without his *affections*, his *head* without his *heart*, he is a deceiver, a false friend, and a dangerous enemy. When his *affection* speaks without his *understanding*, the *heart* without the *head*, man becomes an enthusiast or a fool. But when the *speech* and the *understanding*, and the *affections* all go together, as they should do, then is man that being which God intended him to be ; and, to assist him herein, the Divine *Spirit* gives him the grace of speech ; while the divine word is a *light* to his understanding, and a *fire* to his affections.”—The Trinitarian Analogy.—Jones’s Works. Vol. I. p. 312—315.

“There is avowedly something perfectly incomprehensible in the attributes of Deity, when contemplated in relation to *time*; there is also something utterly incomprehensible when we contemplate them in reference to *space*; there may then be something incomprehensible when we refer them to other metaphysical modes. Why, for example, may they not be as incomprehensible when contemplated in reference to *number*? And why should any matter of revelation be rejected on this latter ground, when mysteriousness on the two former accounts does not lead to any such rejection?”—Letter to a Friend on the Evidences of the Christian Revelation. By Olinthus Gregory, LL.D. of the Royal Military Academy, Woolwich. Vol. I. p. 64.

Gen. xxiii. 18. “Thus Jacob came safe to the city of Shechem.” “The common version renders *Shalem*, as if a proper name. Coverdale, Matthews, Ainsworth, and Purver, render as I have done. This is one instance where James’s translators perverted the version of their predecessors.”—Boothroyd’s Fam. Bible.

Gen. xxv. 19—34, &c. Horsley thinks, that xxxv. —22—26 should follow xxxvii. 2. Bib. Crit. I. 76. If so, the arrangement should stand thus.

History of Isaac, &c. (19—34, xxvi—xxxv. 1—22—, 27—29.)
 Posterity of Esau. (xxxvi.)
 History of Jacob, &c. (xxxvii. 1.)
 Posterity of Jacob. (2—, xxxv. —22—26.)
 History of Jacob, &c. (xxxvii. —2—36, xxxviii—xlvi. 1—7.)
 &c.

Gen. xxxvi. 2. “It is impossible to reconcile this account of Esau’s wives with Gen. xxvi. 34, unless from MSS. and the versions. Without recurring to conjecture, it is observable, that here we have only two wives of Esau, daughters of the Canaanites, as is stated ch. xxvi. Here also, we have one sprung from Ishmael, as ch. xxviii. Hence it may be inferred, that the error is only in the names. For new names might be imposed from some circumstances, not mentioned, as in other instances. Or we may conjecture, that *Judith* dying, or having no children, is not noticed; and that *Aholibamah*, the daughter of Anah, was an Horite, whom Esau married, which seems most probable from ver. 25.”—Boothroyd’s Fam. Bible.

Gen. xxvii. 28, 39. Though the phraseology in both these verses is the same, and though all the ancient interpreters render them alike, some moderns give the ν in the latter a privative sense, for reasons which appear to me insufficient. See Boothroyd’s Note. There was no necessity for contrasting the blessings any farther

vention of Laban's search having caused Jacob to resume the two topics, with which he began.

Gen. xxxiii. 17—20, xxxiv, xxxv. 1—22. Vol. I. p. 24. The arrangement is against the order of the Samaritan, which places ver. 21 after ver. 15. Horsley thinks the reading, in ver. 15 and 16, should not be Bethel, but Peniel.—Bib. Crit.

Gen. xxxv. 16.—“ a *good* way, or *some* distance ”—Parkhurst. “ *Some extent, some distance.* ”—Lee's Lex.

Gen. xxxvi. 6.—“ and he went from the land of Canaan (Sam. Sept.) into the land of Seir (Syr.) from the face of his brother Jacob.

“ The additions to this verse are necessary to the sense ; for what appropriate sense is there in Esau ‘ went into the country ’ ? Had he lived in some city ? The conduct of Esau, in this instance, was submissive ; and, according to the divine appointment, he left to Jacob Canaan, and departed to occupy his own inheritance.”—Boothroyd's Fam. Bible.

Gen. xxxvi. 24. Either *Emim*, the name of a people, after the Septuagint ; or *waters*.

Gen. xxxvi. 31. “ I have rejected the following verses, as being an early interpolation. They are evidently inserted from the 1 Chronicles ; and a comparison of the *two texts* proves, that one is a copy of the other. That Moses could not write these is certain, and it seems most probable that some scribe, to render the history of the Edomites complete, first inserted them in the margin of Genesis, and others admitted them into the text. See Kennicott's Diss. § 18, and Shuckford's Con. Vol. ii. p. 260.”—Boothroyd's Fam. Bible.

Gen. xxxviii. See Vol. I. p. 26. This chapter is supposed to be out of its place by some, who would refer it to xxxiii. 17. Whatever may be its chronology, it occupies a regular place in the arrangement where it stands ; and the arrangement of xxxiii. 17, &c. p. 24, is regular and complete without it.

Gen. xlii. 23.—כי המליץ כינתם, because the usher was between them.—See Parkhurst.

Gen. xliv. 5. “ Why have ye stolen my silver cup ? (Sept. Syr.) Is it not that in which my lord drinketh, and for which he indeed will make inquiry ?—15. Know ye not that I would certainly make inquiry ? ”—Boothroyd's Fam. Bible.

Gen. xlix. 10. "It is plainly an error, as shown in my Hebrew lexicon, under the word שִׁלָּה to take this as a proper name. . . An exact interpretation of this word, and of the sense of the place, is given in Ezekiel xxi. 27, in the terms, 'until he come whose right' (i.e. 'the crown,' ib. ver. 26, implying *the Rule*). In Gen. xlix. 10, שִׁלָּה, should be read שֶׁלָּה and is equivalent to the אֲרִישׁ לִי of Ezekiel here: i.e. *whose it is? viz. the sceptre.*"—Lee's Inq. p. 100.

Gen. xlix. 21. Naphtali is a deer roaming at liberty: he shooteth forth spreading branches, or magestic antlers.—See Harris.

Gen. xlix. 24.—through the name of the shepherd, the rock of Israel.

EXODUS.

Exod. iv. 1—5. "The occasion for miracles is simply this, that without them all our notions of another life must be no better than guesses. Neither the ideas of perfect wisdom and goodness, nor yet the idea of infinite power, make up, by themselves, our idea of God; but their union produces it instantly. Doctrines and principles of life, however perfect, therefore, may command our belief and obedience on account of their truth and excellence; but they do not bear upon them the mark of such an immediately divine original, as to satisfy us, that he who delivers them can really tell us anything of that, which eye has not seen nor ear heard: namely, what will befall us after death. But a miracle, which implies supernatural power, when wrought by one whose life and doctrines are good and pure, completes our notion of God being really with him. And, if God be with him, he may be believed when he speaks of those things of which we otherwise could not have obtained more than a conjecture. This use of miracles applies to the most enlightened man alive, as well as to the most ignorant;—to the purest lover of virtue for its own sake, no less than to him whose knowledge of duty is least clear, and his attachment to it most wavering. But take the bulk of mankind, and they need authority, not only for things which man's loftiest faculties cannot discover, but for those also which, without being really doubtful, have yet been constantly doubted of and disputed,—for those truths which, though discoverable, have not been in fact discovered. It might have pleased God, certainly, to leave us to ourselves on those points, nor could we have justly complained if he had done so. But that he should have graciously interposed to aid us, and that he should have vouchsafed

by manifestations of superhuman power to give that *authority* to the language of truth which, from our weakness, it needed, may be and is a great instance of his abundant love to us, but cannot surely be regarded as inconsistent with the perfections of his nature, or with the wants of ours."—Arnold's Sermons. Vol. II. p. 164, 165.

Exod. iv. 21. "*Yet I will permit his heart, &c.* It is well known, that verbs in the Hiphil conjugation signify, *to permit, or suffer* to be done, as well as *to cause* to be done." Of these, Boothroyd adopts the former, to avoid a sense apparently repugnant to God's moral character; but, as Paul in speaking of this procedure, directly says, "he will have mercy on whom he will have mercy, and whom he will he hardeneth," (Rom. ix. 18) no advantage is gained by this preference. The difficulty here supposed to affect God's moral character admits a much better solution, for which see the Note on Isai. xlv. 7.

Exod. iv. 24. "As Moses was raised up for an extraordinary service, and it was proper he should set an example of exact obedience in his own conduct, he therefore was thus sharply rebuked."—Scott.

Exod. iv. 25, 26.—"a father-in-law by blood."—See Bate and Parkhurst.

Exod. v. 10—18. Calvinistic partialism ascribes similar conduct to God.

Exod. vii. 14—25, viii—x. The arrangement favours the readings of the Samaritan; a message being sent in the cases of the first, second, fourth, fifth, seventh, and eighth plagues, and none in those of the third, sixth, and ninth. For a translation of those readings, see Boothroyd's Fam. Bible.

Exod. viii. 9. Appoint me a time when I shall intreat for thee. "I have followed the versions in rendering the first clause of this verse. The connection shows, that this is the true reading."—Boothroyd's Fam. Bible.

Exod. viii. 16. "*Gnats.* I have followed the Greek translators, who lived in Egypt, and who were most likely to understand the original term. It is allowed that Egypt is now, and ever was, infected annually with the *Mosquito-gnat*; and, if this was the insect, the miracle must consist in their being produced at an unusual season, at the command of Moses. Rosenmuller observes, that this miracle occurred in February, the coldest month of the year in Egypt."—Boothroyd's Fam. Bible.

Exod. viii. 21. Dog-fly. This also is the Greek translation. That it was one particular insect, and not a mixture, is clear from ver. 31, which implies the removal of a single kind. It is however disputed whether the dog-fly or the Egyptian beetle is intended, as the reader will find briefly stated in Harris's Natural History of the Bible, and in the Illustrated Commentary.

Exod. ix. 26. Vol. I. p. 45, 46. "The transposition of the 31 and 32 verses after this greatly improves the connexion."—Boothroyd's Fam. Bible.

Exod. xi. See p. 47. As, according to the place of x. 28, 29, in the common copies, Moses appears to converse with Pharaoh, after he had positively said, "I will see thy face again no more," I have, with others, adopted Houbigant's transposition, which places them after xi. 8—ending with "after that I will go out."

Exod. xii. 10—"Ye shall not cause any of it to remain"—that is, Ye shall not lay it by.

Exod. xii. 40. "Now the time of the sojourning of the children of Israel and of their fathers, which they had dwelt in the land of Canaan and in Egypt, was four hundred and thirty years."

"From the preceding accounts it is clear, that the present Hebrew text is defective; and, without the addition as preserved in the Sam. and Sept. inconsistent with itself. The Sam. and Sept. are supported by Josephus and the best Jewish expositors. Compare Gal. iii. 17."—Boothroyd's Fam. Bib.

"It can be proved to a demonstration, that the Israelites were but 215 years in Egypt, and that from the call of Abraham to Jacob's going into Egypt was 215. Thus was the law 430 years after the promise. Gal. iii. 17."—Hamilton's Codex Criticus. Appendix.

Exod. xvi. 1—31. See Horsley's Biblical Criticism. The transposition of ver. 11, 12, so as to follow ver. 4, mars the arrangement.

Exod. xvii. See p. 50, 51. I have adopted Horsley's transposition of ch. xviii.; as it mars the arrangement where it stands, and occupies a regular place in the progress to the Plains of Moab, after Numb. x. 10.

Exod. xx. 3—17. There is a further correspondence of time in the fourth and fifth commandments: principal, definite, and periodical in the former; and subordinate and indefinite in the latter.

Exod. xx. 19. See p. 55.

"Lo! our God hath showed us his great glory; and we have heard his voice from amidst the lightning. This day we have seen,

that God may speak with man, and yet he may live. But now, why should we die? For, if we hear the voice of Jehovah, our God, any longer, that awful lightning will consume us, and we shall die. For who, of all flesh, hath heard the voice of the living God speaking from amidst the lightning, as we have done, and hath lived? Approach then, and hear all that Jehovah, our God, shall say: all that Jehovah, our God, shall say, speak thou to us; and we will hear and do it; but let not God speak with us, lest we die." Sam.

"This addition to the text is absolutely necessary to justify what Moses asserts in rehearsing the law, Deut. v. 21—24. Moses there declares, that, when the people heard the voice of God speaking from the midst of fire, they said, 'Lo! we have seen Jehovah,' &c. We nowhere find in the printed text of Exodus any such speech. The Sam. only has here preserved it."—Boothroyd's Fam. Bib.

Exod. xx. 21. See p. 55.

"Then Jehovah spoke to Moses, saying, I have heard the voice of the words of this people, which they have spoken to thee. All which they have spoken is proper. O that such a heart may be in them, that they would fear me, and keep my commandments continually, that it may be well with them, and with their children for ever! For I will raise up to them a prophet, like thee, from among their own brethren; and I will put my words in his mouth, and he shall speak to them whatsoever I command him. And should there be one who will not hearken to his words, which he shall speak in my name, I will call him to account for it. But the prophet, who shall presume to speak a word in my name, which I have not commanded him to speak, or who shall speak in the name of other gods; that prophet shall die. And if ye say in your hearts, How shall we know the word which Jehovah hath not spoken? If what the prophet saith in the name of Jehovah, be a thing which cometh not to pass, this is a thing which Jehovah hath not spoken. The prophet hath spoken it presumptuously: be not afraid of him.

"Go now and say to them, Return to your tents; but do thou abide here with me, that I may tell thee all the commandments, the statutes, and the ordinances, which thou shalt teach them; and which they shall observe in the land which I give them for an inheritance. Sam."

"The same reasoning will support the Samaritan text here. Compare Deut. xviii. 15—22."—Boothroyd's Fam. Bib.

Exod. xxiii. 20. "1. Moses represents the Israelites, during the Theocracy, as under the providential guidance and protection of two guardian angels. The first called, by way of eminence, the *Angel of the Lord*, who appeared to him in the bush, Exod. iii. 2: and who led his people out of Egypt, through the Red Sea, Exod. xiv.

9, and promised Moses, that his presence should accompany him until his death. "*My presence shall be with thee, and I will give thee rest.*" Exod. xxxiii. This angel, therefore, is styled by Isaiah "the *angel of God's presence*, who *saved* them, and *bare*, and *carried* them, all the days of old," Isai. lxiii. 10, and is universally allowed to be CHRIST, the tutelary '*God of Israel.*' Comp. Exod. xix. 4, 5; Deut. xxxii. 9—12; to all which our Lord alludes in his mournful apostrophe to *Jerusalem*: '*How often would I have gathered thy children together, &c.*' Matt. xxiii. 37. But '*they tempted Christ*' in the wilderness, as St. Paul declares, 1 Cor. x. 9.

"2. Shortly after the covenant at Sinai, CHRIST promised to send *another* guardian angel, to conduct them into Palestine: '*Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not, for he will not pardon your transgressions: for my name is in him.*' Exod. xxiii. 20, 21.

"This other angel has been usually confounded with CHRIST, but they were evidently distinct; for Christ calls him '*his angel,*' whom he invested with '*his name,*' or his own authority, and to whom he required joint obedience.

"But if thou shalt indeed *obey his voice*, and *do all that I speak*, then *I* will be an enemy to thine enemies, and an adversary to thy adversaries: for *mine angel* shall go before thee, and bring thee in, unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites; and *I* will cut them off."—Exod. xxiii. 22, 23.

"Who then was this coadjutor of CHRIST? Surely no inferior, or created angel: he could only be the HOLY SPIRIT.

"This promise Christ was pleased to renew, after the transgression of the *golden calf*, which he pardoned on the intercession of Moses: adding, as a further motive for not conducting them himself, into Palestine, after the death of Moses;—"For *I will not go up in the midst of thee*, because thou art a *stiff-necked* people; lest *I consume thee in the way.*" Exod. xxxii. 30—34, xxxiii. 1—4.

"And the prophet Isaiah, in continuation, thus alludes to both:—*But they,* the Israelites, '*rebelled, and grieved the Holy Spirit*, so, that *he* became their enemy, and fought against them.' Isai. lxiii. 10. We learn whom the latter meant from the comment of Stephen, the first martyr, thus upbraiding his persecutors: '*Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: ye, as well as your fathers.*' Acts vii. 53. And, alluding thereto, St. Paul warns the *Christian* world: '*Grieve not THE HOLY SPIRIT OF GOD.*' Eph. iv. 30.

"3. But the clearest enunciation of these two guardian angels, invested with *divine* powers, is furnished by the highly-favoured

prophet Daniel, under the names of *Michael* and *Gabriel*; the former signifying, “*Who is like God?*” and the latter, *the might of God*, or his active power, or energy.

“They are first noticed in Nebuchadnezzar’s second dream, under the denomination of the *Holy Watchers*, by whose decrees the MOST HIGH ruleth in the kingdoms of men. Dan. iv. 13, 17, 23, 24.

“They next occur under the denomination of *saints*, in the grand prophecy of the 2300 days, delivered by a ‘*certain saint*,’ on the enquiry of ‘*another saint*.’ Dan. viii. 13, 14. That ‘*certain*,’ or *excellent saint*, who *spoke*, and told the prophecy, appears to have been ‘*the saint of saints*,’ or ‘*Messiah*, the *Prince*,’ Dan. ix. 23—25; or ‘*Michael*, the great prince, who was to stand up for the children of Israel,’ Dan. xii. 1, who is also recognized in the New Testament, as ‘*Michael*, the archangel, that contended with the *devil* about the body of *Moses*,’ Jude 9, and also ‘*Michael* and his *angels*, who, in the symbolical war in heaven, conquered and expelled the *Dragon* and his *angels*,’ Rev. xii. 7—9. But *Michael* is universally allowed to be CHRIST: and *who*, indeed, is so *like God*, as his beloved SON; who is ‘*the image*, or visible representation, of the *invisible God*,’ Col. i. 15, and ‘*is God*,’ John i. 1, ‘*God over all*, blessed for evermore,’ Rom. ix. 5.

“The other enquiring angel, who shortly after appeared, in *human form*, to the prophet, when they both had been invisible before, was called ‘*Gabriel*’ by the former; and was directed, ‘in a *man’s* voice, to make Daniel understand the vision.’ Dan. viii. 15, 16. And that he then appeared in *glory*, we may collect from the terror he inspired: ‘for, when he came near where I stood,’ says Daniel, ‘I was *afraid*, and *fell upon my face*, toward the ground in a *deep sleep*, (or *swoon*,) but he *touched* me, and set me *upright*.’ viii. 17, 18.

“Afterwards, in a subsequent vision, they both appeared in *glory* to the prophet. The former is represented as ‘*clothed in linen*,’ as the spiritual *high priest*, ‘his loins were girded with a golden girdle; his body like the *beryl*, his face as the appearance of lightning, his eyes as lamps of fire, his arms and legs like polished brass, and his voice as the voice of a multitude.’ And the effect of this stupendous apparition was similar to the foregoing: ‘Daniel fell into a *deep sleep*, with his face toward the ground, when a *hand* touched him, and set him upon his knees and the palms of his hands,’ &c. Dan. x. 1—10.

“The similar appearance of *Christ* in glory to John, the beloved disciple, who ‘*fell at his feet as dead*,’ Rev. i. 9—18, has justly led the generality of commentators to conclude, that this spiritual high priest was *Michael*, or *Christ*.

“But the *hand*, which touched Daniel, in this great vision, as remarked by Grotius, Louth, Wintle, &c. seems rather to have been

the hand of *Gabriel*, who touched him likewise in the foregoing visions, viii. 18, ix. 21, to give him strength; and now addressed him, in the same comforting or encouraging terms as before; comp. x. 11, 12, with ix. 22, 23; and then, fully assuming a *human form*, in *glory*, touched his lips, to give him utterance, when overpowered by the vision; and again touched and strengthened him. x. 15—19. And, in his discourse, clearly distinguished himself from ‘*Michael*, one of the chief princes,’ and ‘the prince of the *Jews*,’ whom he represented as his coadjutor against the prince of *Persia*. x. 13, 20. And who was this *Gabriel*, representing himself as on a par with *Michael*, and revealing to the prophet ‘what should befall his people in the latter days,’ and showing him what was noted in the *Scripture of truth*,’ x. 14, 24, but ‘the *Spirit of truth*,’ who afterwards ‘showed the disciples of Christ things to come; that other *Advocate*’ the HOLY GHOST, associated along with our prime ‘*Advocate with the Father*,’ JESUS CHRIST; under whose joint regency and protection, the *Church of God* is placed, from the beginning to the end of the world. Dan. xii. 5—13; Rev. xii. 1—6; Acts vii. 38; Matt. xxviii. 20; John xiv. 16—18, 26; xv. 13, 14.

“Accordingly, we find *Gabriel* actively employed in promoting the Gospel dispensation from its very commencement. He was that mighty ‘*Angel of the Lord*,’ who announced to *Zacharias* the birth of Christ’s harbinger, the Baptist; saying, ‘I am *Gabriel*, who stand in the presence of God.’ Luke i. 19. Who further announced to the *Virgin Mary* her *miraculous conception*, Luke i. 26; and, as the *Holy Ghost*, revealed to *Simeon*, that, before his death, he should see the *Lord’s Christ*. Luke ii. 26.

“From analogy, therefore, we are warranted to infer, that *Gabriel* was also the same ‘*angel of the Lord*,’ who appeared in vision to *Joseph*, the espoused husband of *Mary*, and announced the *miraculous conception*, Matt. i. 20; and again the *nativity* to the *shepherds*, Luke ii. 9; who, in a dream, oracularly warned (*χρηματισθεντες*) the pious *Parthian Magi* not to return from *Bethlehem* to *Herod*, Matt. ii. 12, and directed *Joseph* to fly with the *Holy Family* into *Egypt*; and recalled them from thence after *Herod’s* death; and appointed their residence in *Galilee* at *Nazareth*, Matt. ii. 19—23; the same mighty ‘*angel of the Lord*,’ that appeared to *Christ* in his *agony*, and strengthened him, Luke xxii. 43; and to the *Roman guard* at the sepulchre, in terrible majesty; so that ‘they quaked, and became as dead,’ Matt. xxviii. 2—4; and that addressed the disciples, after our *Lord’s ascension* into heaven, Acts i. 10; that founded the *Church of Christ* on the day of *Pentecost*, Acts ii. 1—41; struck *Ananias* and *Sapphira* dead, for lying to the *Holy Ghost*, Acts v. 3—11; and appointed *Peter* for the conversion of *Cornelius*, Acts x. 1—20; and *Paul* and *Barnabas* for the conversion of the *remoter Gentiles*, Acts xiii. 1—3; &c.

“The identity of *Gabriel* and the *Holy Ghost*, indeed, is no novel hypothesis. It was formerly suggested by the learned Cocceius;* and has been recently revived, and ably supported, by Heber, in his instructive Bampton Lectures, 1816, who, in his Fourth Lecture, and learned notes, has stated it, and shown, that it was the prevailing opinion, not only of the Jewish rabbins, but also of the early heretics, Simon Magus, † Manes, Mahomet, &c.”—Hales’s Faith in the Holy Trinity. Vol. II. p. 335—340.

Exod. xxiv. 10, 11. “The two appearances, Exod. xix. 16, &c. and xxiv. 10, 11, were a direct contrast to each other. The former was that of the holy Lawgiver and Judge, in terrible majesty, delivering to sinners “the manifestation of condemnation:” the latter that of a Saviour, through the sacrifice and sprinkling of blood, admitting believers into communion with himself.”—Scott.

Exod. xxv. &c. See p. 58, 59. Sanctuary. (xxv—xxx. 1—11.) Kennicott has proved the correctness of the Samaritan in placing xxx. 1—10 at the end of xxvi. See Gen. Diss. p. 53, 54, and Boothroyd’s Bib. Heb. and Family Bible.

Exod. xxviii. 30. “On examining the different passages in which the Urim and Thummim is referred to, there seems to be sufficient ground for the conclusion, that the mode in which these intimations of the Divine will were obtained, consisted in an audible voice, which gave to the high priest, in brief but explicit terms, direct answers to the questions proposed. Moses, as the mediator of the old covenant, had no successor. With him, as we had occasion formerly to observe, the peculiar privilege of direct and familiar converse with the Deity ceased. The only legitimate medium of approach for divine direction afterwards was the high priest, and it was unlawful even for him to apply on behalf of any person except he were arrayed in his full pontifical dress, and under circumstances of great solemnity and awe. . . . Those who availed themselves of it are said to have asked the Lord; to have gone up to the house of the Lord; to have asked counsel of the Lord before the ark of the covenant of God; and to have called for the ephod, and then inquired of the Lord. And, as the inquiry was made verbally, it seems undeniable that the answer consisted in an audible verbal communication on the part of Jehovah. Hence the children of Israel, in the matter of the Gibeonites, are blamed for not asking counsel at ‘the mouth of the Lord;’ and, in almost every instance,

* See *Witsii Miscellanea Sacra*, Vol. I. p. 37.

† Simon Magus boasted that he was “some great one,” or the *Holy Ghost*, according to Jerom; and the Samaritans called him “the great power of God,” which is the translation of *Gabriel*. Acts viii. 9, 10.

the response is introduced by the formula—‘the Lord *said*.’ To which we may add, that several of these responses are of some length, and comprise particulars which could only have been specified by a direct communication.”—Henderson on Divine Inspiration, p. 121, 122. Sec. Ed.

Exod. xxviii. 36.—“a plate of pure gold;” rather a flower-bud of gold. (See Parkhurst, פץ, III. and compare Josephus’s description of this ornament, Lib. III. cap. 7.”—Horsley’s Bib. Crit.

“פץ. It is rendered *a plate*, i.e. of metal, so lxx. πεταλον, and Vulg. Laminam; but by the preceding application, should rather have been translated *a flower*. It was fastened to the high priest’s turband, upon his forehead by a blue thread or twist; and as, by its *flower-like* shape and substance, which was pure gold, it was a very striking emblem of *eradiation*, so it very properly pointed him out as a type of the *divine light*.”—Parkhurst.

I know not why the bishop should say “flower-bud,” when all his references are against it: the original word, the description of Josephus, and the nature of the emblem. The root in all its applications requires us to translate “flower,” meaning an open or expanded flower, which moreover would present a better surface for the inscription.

Exod. xxix. 42. “אהל מועד—אשר אושר לכם שמה. These words seem plainly to show why the sacred tabernacle was called אהל מועד, namely, from *Jehovah’s there meeting with his people*. It may therefore be justly questioned whether *tabernacle of the congregation* be a just or proper translation of the Hebrew, אהל מועד: *tabernacle of meeting or converse* would be better. Comp. ch. xxv. 22, xxx. 36.’—Bates’ New and Literal Translation. Editor’s note.

Tent of meeting would be still better. “Michaelis observes, that ‘besides the general and well-known signification of אהל, it has another special one, peculiar to Moses, in describing the *tabernacle of meeting*, and to the Book of Job. Moses in the tabernacle just mentioned distinguishes 1st. משכן *the dwelling*, i.e. the ten inner and more elegant curtains, which were hung over the boards; and 2dly. אהל the ten other curtains made of goat’s hair, which were put over the former. Exod. xxvi. 1, 7, (לאהל על המשכן) 14, xx xvi. 8. 14 19, xl. 2, 18, 19. In the same manner the magnificent tent of the unjust is, in Job xxi. 28, called אהל משכנות, i.e. *the covering of the (richer) curtains of the inner tent*.’”—Parkhurst.

LEVITICUS.

Lev. xxiii. The types of first-fruits and ingathering, in this chapter, are applied to the resurrection in 1 Cor. xv. 22—26 ; on which see the Notes.

NUMBERS.

Numb. ii. 2. " We know nothing certain concerning the standards of the several tribes ; but it is highly improbable that they should have been the figures of any animals, as the Jewish writers assert ; for this might have proved an occasion of idolatry, and indeed it was deemed unlawful in after ages."—Scott. The divine institutions are not so guarded as to prevent all possibility of abuse. Thus it is an indubitable fact, that the cherubic animals, though carefully concealed from public view, became the occasion of idolatry ; but, if the standards had been figures of animals, the occasion would have been at all times open and operative. The Romans worshipped their standards.

Numb. x. after 6. See p. 84.

" When ye blow the third alarm, the camps which lie on the west side shall march : and when ye blow a fourth alarm, the camps which lie on the north side shall march." Sept.

Numb. xiii. 1. " I have often wondered at the obstinacy, with which the integrity of the Masoretic Hebrew text, and its superiority to the Samaritan Exemplar, have been defended. The words which are here wanting in the former, but expressed in the latter, are said, in Deut. i. 20, to have been actually spoken by Moses to the Israelites on this occasion ; and their omission in the Hebrew text is a manifest deficiency. The omission, however, must have been an early one, and prior to the Septuagint version ; if the Septuagint version has not been remodelled according to the Hebrew, which I greatly suspect."—Boothroyd's Fam. Bible.

The defenders and opponents of the integrity of the Masoretic Text often run into opposite extremes. Boothroyd's objection would combine two different accounts into one, as well observed by Bate on the similar occasion of 2 Sam. v. 8, and 1 Chron. xi. 6. The parallelisms both here and in Deut. are complete as they stand. See Bate's Integrity of the Hebrew Text. p. 110.

Numb. xiii. 33. See p. 87. The arrangement is complete without the addition from the Samaritan.

Numb. xxi. 11. After this, the Samaritan adds Deut. ii. 9; and after 12, Deut. ii. 19.

Numb. xxii. 5. Not עמו "of his people," but עמון "of Ammon."—Sam. Syr. Vulg. 12 mss.

Numb. xxii. 22. "The Arabic version reads, 'because he went with a covetous disposition;' and this reading is probable, as it coincides with the motive of conduct which the apostle (2 Pet. ii. 15) assigns to Balaam."—Illust. Comm.

Numb. xxiii. 21. The Lord looks on his people, not in their own, but in their redeemed character. "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. The Lord his God is with him, and the shout of a king is among them." Such was the language applied to them, notwithstanding their many previous and subsequent rebellions. The state also of the church depends on God's fulfilment of his promises, whether she perceives it or not. "Let God be true, and every man a liar." "If we believe not, he abideth faithful: he cannot deny himself." Rom. iii. 4; 2 Tim. ii. 13. All the Lord's people, however, are taught by him, and have great peace in him (Isai. liv. 13; John vi. 45); and, though but few of them know all their privileges, we trust that it will not be always so. Mankind is progressive, both individually and collectively. Such indeed is the force of habit, that the majority in all ages, have fallen more or less back on abolished practices and dispensations. Thus, after the temple had been built, we find repeated complaints, that the high places had not been removed, and that the people still burned incense on them. "The people worshipped Jehovah only at first in these places; but, being separated from the church of Jerusalem, high priest, oracle, and prophets there, soon degenerated, fell into error after error, and at last downright apostacy."—Bate's Crit. Heb. p. 73. Thus also, at the present day, we find so much imitation even of Judaism in temples and typical rites, ending likewise in heathenish idolatry, as to make it less a matter of wonder, that they should not see beyond the temporary observances of the apostolic churches. Still however there is a progress; and, as a right clue is furnished in the more distinct views lately taken of all the dispensations, there is reason to expect it will become more rapid and general.

Numb. xxiii. 27, see p. 94. "And Balak said unto Balaam."—We should be inclined to place, somewhere about this place, a conversation between Balak and Balaam, which is omitted here, but has been preserved by the prophet Micah, chap. vi. 5—8; in which the sixth and seventh verses are to be read as questions put by the

king of Moab, and the eighth as the response of Balaam."—*Illust. Comm.* The preservation of this conversation by Micah certainly proves its occurrence; but this neither proves that it ever made a part of the Mosaic narrative, nor authorizes us to insert it. The correspondences in xxii. 41, and xxiii. 13, 14—, are complete without it.

Numb. xxiv. 20. "Balaam, I think, must have meant, that as Amalek was the *first of the nations who opposed the Israelites in their journeying through the desert*, their doom was, therefore, they should perish for ever."—*Lee's Job.* p. 520.

Numb. xxiv. 22. Boothroyd here makes the rhinoceros one-horned, and in Deut. xxxiii. 17, two-horned. Some rhinoceroses have two horns; but see Parkhurst. There is, in Job xxxix. an implied contrast between the wild ass and the tame ass, the wild bull and the tame bull, which leads me to conclude that Parkhurst is right.

Numb. xxiv. 24. See note on Dan. xi. 30.

Numb. xxv. 4. The Samaritan preserves a reading in this place, which is essential to the sense:—"Take all the heads of the people, and let them slay those men who have worn the badges of Baal-peor, and hang them up before Jehovah until sun-setting."—See Boothroyd's *Bib. Heb.*

Numb. xxvi. 4. מִבְּנֵי עֲשָׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צֶבֶא יִשְׂרָאֵל. 1. De Rossi, *cod.* 15.

"This reading removes the difficulty which all interpreters, ancient and modern, have laboured under in explaining this verse. According to it the passage stands thus, 'Saying from twenty years old and upwards, *all that are able to go to war in Israel.* But the children of Israel which went forth of the land of Egypt, were Reuben the eldest son of Israel.'

"The manuscript which has this reading was written 1486. It contains the Pentateuch in the rabbinical character, and De Rossi remarks of it, *indiliger scriptus.*"—*Hamilton's Codex Crit.* Appendix, p. 4.

Numb. xxvii. 14. See p. 98. 103. The Samaritan has an addition after xx. 13, taken from Deut. iii. 24, 25, 27, 28, which is transposed by Geddes and Boothroyd to this place. The arrangement supports the Hebrew as it stands in all.

Numb. xxxi. After 20. "Now Moses had said to Eleazar the priest, 'Say to those men who have returned from the war, that this is the ordinance of the law which Jehovah commandeth. Only gold,

silver, brass, iron, tin, and lead, whatsoever can bear the fire, ye shall make to pass through the fire, and it shall be clean; yet it shall be purified with the purification water; and whatsoever cannot bear the fire, ye shall only pass through the water. And ye shall wash your clothes on the seventh day, and be clean; and afterward ye may come into the camp.'

"The order of Moses to Eleazar, as now contained in the Sam. I deem genuine. Eleazar seems to act from his own authority, unless we admit that he received from Moses the order noticed. The conclusion of the 21st verse, asserts that Moses had received such a command from the Lord; and it is natural to infer, that the command which he had received, he also delivered to Eleazar."—Boothroyd's Fam. Bible.

DEUTERONOMY.

Deut. i. 1. Moses wrote or revised his history on the *east* side of Jordan, and therefore in his five books *on this side* Jordan means *eastward*, and *beyond* Jordan *westward* of that river. In the other parts of Scripture they generally mean the reverse.

Deut. i. 2. See p. 103. Doctor Wall, and Boothroyd after him, places this verse after the 19th—"It would have fitted," says the Doctor, "at ver. 19, where the Israelites' travel between these two places is recited; to show, that, how long soever they were in making it, it was, in ordinary course of travelling, but eleven days journey."

Deut. ii. See p. 103. Critics agree in considering ver. 10—12, and 20—23, in this chapter, as interpolations, which break the connection in two several speeches of God to Moses.—See Boothroyd's Bib. Heb.

Deut. iii. 9—11. See p. 103. "That these verses are an early interpolation is generally admitted. They are not connected with the narrative, and could not be written by Moses."—Boothroyd's Fam. Bib. Not admitting, however, the validity of the objection against ver. 10, 11, I retain them.

Deut. iv. 41—49. See p. 104. Houbigant, after Calmet, suspects that these concluding verses have been added to the text by some later hand. Verses 41—43 are irrelevant; but I have retained the remainder, as connected with v, vi. 1—5, and as together corresponding to iv. 1—8.

Deut. v. 5. Regular as it stands.

Deut. ix. 7—29, &c. See p. 107, 108. Boothroyd's arrangement is certainly "more clear and consistent than the common one," and so most probably the true one.

Deut. x. 6—9. See p. 102. "These four verses are certainly out of their place here. Dr. Kennicott, after correcting the two first by the Samaritan copy, to make the description of the route of the Israelites given here consistent with Numbers xxxiii., would insert all four in the second chapter after the first verse. See his Posthumous Remarks."—Horsley's Bib. Crit.

Deut. xiii. 1—3, xviii. 22. A thing coming to pass was alone no proof in a prophet's favour; but its not coming to pass was alone proof against him.

Deut. xxi. 23. Pirie considers this law as a memorial of the curse which came by the eating of a tree.—Vol. II. 125, &c. If so, taking the criminal down before sun-set must represent its termination. The setting of the sun of righteousness, at the same time, takes away the curse.

Deut. xxix. 1. See p. 102, 130. "These,' *i. e.* the words contained in the two preceding chapters, the xxvii. from verse 11, and the xxviii. This verse is properly made the last of chapter xxviii. in the Bibles of Athias."—Horsley's Bib. Crit. Boothroyd, in agreement with this, makes it the last in his Hebrew and English Bibles. Here, however, we have an eminent example of the value of parallelism in enabling us to detect a Jewish deception, which has misled Christian expositors. These chapters do not contain any covenant *besides* that made in Horeb; but only an enlargement of the charge given in xi. 29, 30, respecting the blessings and curses annexed to obedience or disobedience, and evidently belonging to that law, as appears from Paul's citation of xxvii. 26, in Gal. iii. 10. But, in the corresponding portions, iv—xi. 1—25, and xxix, xxx. we really have two distinct covenants: in the former, the covenant in Horeb, iv. 10—13, v. 2—21, and ix. 9—15; and, in the latter, the new covenant, of which we are assured by Paul's application of it to "the righteousness of faith" (Rom. x. 6—8), by its extension to the Gentiles (12, 13), and by the gift of a circumcised heart. Deut. xxx. 6; Col. ii. 11.

Deut. xxx. 1—5. "It must be evident, both from the nature of the case, and from the usage of the prophets, that, whenever the promise of a restoration, or which is the same thing, of a return from captivity, is made, it is, in the first place made to them who truly believe, and hence really constituted the *true Zion*; not to unbelievers: this the nature of the case makes impossible, and the

declarations of the prophets plainly contradict. In the next place, should such promise fall within the periods of the Theocracy, then generally would a literal fulfilment take place, and a local restoration or return be necessarily meant, if the context implied locality; but, if such prediction extend into times beyond these, then must such promise be interpreted as the nature of the *New Covenant*, which will then be in force, shall require. The *typical* and *shadowy times* under which such promises were given, will now have passed away; and the *substantial* and *antitypical* ones have taken their place. The *shadows* and *types* can now, therefore, no longer be looked for; but the things so *shadowed out* and *typified*. *Jerusalem, Zion, Israel*, and the like, will not longer be confined to Canaan, or Jewry; but will, in strict accordance with the *everlasting Covenant* made with *Abraham* (i. e. as *the father of many nations*), comprehend every place, people, family, and individual, where the faith of *Abraham* is found to exist. Under this view, the words of Moses are appropriate and forcible: '*Rejoice, ye nations, with His people:*' i. e. in every part of the world; and so the Psalmist (Ps. cii. 15, seq.), '*The heathen shall fear the name of the LORD, and all the kings of the earth thy glory. When the Lord shall build up [His universal] Zion, he shall appear in his glory. He will regard the prayer of the destitute*' (i. e. of His now poor and afflicted people, *His remnant*). . . . '*To declare the name of the LORD in Zion, and his praise in Jerusalem: when the people are gathered together, and the kingdoms, to serve the Lord.*' All which can have no meaning under any supposition, except that alone which views God's people *in every land*, His *Zion* and *Jerusalem* in every *kingdom* of the earth. To such *Jerusalem*, then, must every return from captivity now be: it must necessarily be from the power of Satan to God: from heathen slavery to the glorious liberty of Christ's kingdom."—Lee's *Inq.* p. 84, 85. See also *Sermons and Dissert.* p. 239—243, &c. and 249, &c.

Deut. xxxi. 9, &c. See p. 131. Law and song. (9—30, xxxii. 1—47.) Both the "law" and the "song" are, in this alternation, directed to the same object, namely, to be witnesses for God and against the people: the song in xxxi. 19, 21, and the law in ver. 26. Boothroyd thinks, in a note on ver. 24, that the song itself is called a law. "It is probable," says he, "that this signifies the song which follows. Indeed it is this which he is charged to write, and to teach the children of Israel; it is also most probably this that Moses gave to the priests to be laid up beside the ark of the covenant."—*Bib. Heb. and Fam. Bible*.

I follow Horsley and Geddes in placing xxxi. 23 after ver. 15. See *Bib. Crit.* p. 213, and Boothroyd's note, *Bib. Heb.*

Deut. xxxii. 8. "When, according to the purpose of the Most High, the earth was divided in the days of Peleg among the descendants of Adam and Noah, Jehovah so overruled it, according to his secret designs of love to Israel, that the posterity of accursed Canaan should have that land which he had selected as the suitable and sufficient portion of the descendants of Abraham, Isaac, and Jacob; foreseeing that, by the time these would multiply into a nation, the Canaanites would fill up the measure of their iniquities, and merit utter extirpation. Thus Israel received their possession in a high state of cultivation, and replenished with cities, towns, and villages, prepared for their reception."—Scott.

"Deut. xxxii. 15—43. In ver. 29, אַרְרִיתֶם, their latter (end), I believe alludes to the end of their polity; and in consonance with this view, in ver. 43, the nations are called upon to rejoice with his people, *i.e.* with those of the Jews who should believe. This chapter appears, therefore, to be a prophecy of the defection of the Jews, and of their consequent rejection by God." Lee's Sermons and Dissert. p. 261; in which the inquiring reader will find the negative side of the much agitated question respecting the literal restoration of the Jews to Palestine, and the literal rebuilding of their city and temple, fully established. For myself, I consider the following is, by itself, amply sufficient. "It is," says the Doctor, "a very remarkable fact, either that this doctrine never occurred to the writers of the New Testament, or that they forgot to commit it to writing. For it is certain, their constant and obvious declarations were, that Jew and Gentile were now one, and that there was no difference whatever as to privileges, the same Lord being rich to all those who called upon him." To which he adds in a note, "Rom. iii. 22. *For there is no difference.*" So *ibid.* x. 12. *For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him.* Again, chap. iv. 12, we are told, that Abraham is the reputed father of all those who held his faith; and ver. 16, that the promise is sure to all the seed, both to those who had been under the law, and to those who had not, but had received the faith of Abraham. See also ver. 24, 25. Now, I ask, taking for granted, that St. Paul's reasoning may here be relied upon, if the promise is sure to all the seed, and all believers are reckoned as being the seed of Abraham, then, granting also that a part of this promise was the possession of Canaan, if any restoration to this land is ever to take place, must not the seed which is of the faith be that which is to be restored?—that is, must not all believing Christians, not unbelieving Jews, be the persons to whom this land ought to be given up; for, even during the very first times of the Theocracy, Moses distinctly told the Jews, that if they ceased

to be faithful, this land should be taken from them. (See Lev. xxvi. 1—39; Deut. xxviii. 15—37, 45—47, 63—68.) But no one thinks of arguing thus; because it would be absurd to talk of renewing the terms of the Theocratical covenant after the new one has been established. Much less can the question be urged for restoring a nation of infidel and manifestly rebellious Jews.”—Ibid. p. 242, 243. See Note on Jer. xxxi. 38—40.

Deut. xxxii. 22. “This is the first place, in which this destruction by fire is mentioned. We shall hereafter find it frequently repeated in similar terms, which some have imprudently imagined foretells a conflagration of the physical world. Hence, no doubt, the notions of the Stoics, that the world should be destroyed by fire.”—Lee’s Inq. p. 24.

Deut. xxxii. 36. “This place has been misunderstood from the circumstance that no distinction has been made between those who served God and those who served him not. Heb. **כִּי אִוֶּלֶת יָד וְיָמִים**. *That the hand (i.e. power) hath departed, and is not.* It is under these circumstances that ‘*the LORD shall judge his people, and repent Himself for his (true) servants.*’ (ver. 37.) *And one (not ‘He’) ‘shall say’ (i.e. their enemies generally) ‘where is their God, the rock in whom they trusted?’* (Comp. Ps. xlii. 3, 10; lxxix. 10; cxv. 2, &c., where, if necessary, the true Church is suffering oppression from its heathenish enemies). The translators, not understanding the place, have given, ‘*where are their gods?’* &c.”—Lee’s Inq. p. 25.

Deut. xxxiii. 2—5. Expositors have been much perplexed by the various readings and versions of this passage. I have selected such as I conceive to furnish the clearest sense and most orderly arrangement. See Horsley’s Bib. Crit. and Boothroyd’s Bib. Heb.

A		a		Jehovah came from Sinai, (2—)
				He dawned on them from Seir,
				He shone forth from Mount Paran,
				He came with myriads to Kadesh;*
		a		From his right hand rays issued to them.† (—2.)
				B Yea, he loved the peoples, (3.)
				All his saints he blessed;‡
				They sat down at his feet,
				They received of his words.
				C He prescribed a law to us, (4.)
				An inheritance for the congregation of Jacob.

* Sept. † **אֲשֶׁרֶת**, many mss. Hab. **קִרְיִים** iii. 4. The shekinah.

‡ Syriac.

- A* | And he shall be king in Jeshurun, (5—) *
B | When the chiefs of the peoples assemble themselves
 | Together with the tribes of Israel. (—5.)
- A* | Jehovah. Manifestation. | *a* | Places. (2—)
 | *a* | Manner. (—2.)
- B* | Assemblage. (3.)
C | Law. (4.)
- A* | Jehovah. Reign. (5—)
B | Assemblage. (—5.)

“Observe,” says Rosenmuller, “perpetuam metaphoram a sole desumptam, qui initio lucem præmittit, (בא) postea oritur ipse, (זרח) tandem terras illustrat, (הופיע) et totum cœlum percurrit (אתה). Sic gradatim Deus præsentiam suam in populo declaravit, quacunque iter fecit, inde a termino Ægypti usque ad fines Cananæos.” Observe a continued metaphor taken from the sun, which first emits the light, (בא) afterwards rises itself, (זרח) then illuminates the earth, (הופיע) and then pervades the whole heaven (אתה). Thus God gradually manifested his presence to the people, whithersoever he went, from the border of Egypt to the confines of Canaan.

Deut. xxxiii. 13. “The influence of the skies (the atmosphere) is universally understood and acknowledged. But that of the abyss is not so generally obvious. But the central abyss is certainly the great reservoir, which supplies the far greater part of the fresh water, which fertilizes the surface of the earth. What falls in rain is greatly insufficient for the continual supply, much more insufficient for the first formation of great rivers and fresh lakes.”—Horsley’s Bib. Crit.

JOSHUA.

Josh. iii. 6. See p. 137. “This verse is evidently a part of Joshua’s address to the priests, and is connected with the eighth verse, after which I have placed it.”—Boothroyd’s Fam. Bible.

Josh. iii. 12. See p. 137. “I have omitted this verse in the text, as wholly unconnected with what precedes and follows. It has been most probably inserted from the next chapter, 2 verse, where it seems proper. Most writers consider it as inserted here by a mistake.”—Boothroyd’s Fam. Bible.

Josh. iv. 9. “‘Set up other twelve stones.’ As the text stands, this is the most obvious and natural sense. Kennicott would ren-

* The reign of Messiah.

der. 'Thus Joshua took out of the midst of Jordan, from the place where the feet, &c.' The Syr. supports this correction; but the other versions the text. It is difficult to ascertain what purpose these stones could answer in the Jordan, unless they were so large as to form a heap which was visible. In the command given to Joshua, verse 2, 3, there is nothing said concerning twelve stones to be set up in the Jordan; and from this I suspect, that the whole verse has originated from a part of the preceding having been repeated. I have included it in brackets as of doubtful authority." —Boothroyd's Fam. Bible.

Josh. vi. 1—20. Considering the actions here commanded, and their result, as typical of the events symbolically predicted in Rev. viii, ix, and xvi, I shall here exhibit them in parallel columns.

Josh. vi. 1—20.		Rev. viii. ix.	
1st day)	7 trumpets once.	1st)	trumpet.
2nd —)		2nd)	
3rd —)		3rd)	
4th —)		4th)	
5th —)		5th)	
6th —)		6th)	
7th —)		7th ———— 1st bowl. xvi.	
	————— 2nd ———	xi. 15—19 2nd ———	
	————— 3rd ———	3rd ———	
	————— 4th ———	4th ———	
	————— 5th ———	5th ———	
	————— 6th ———	6th ———	
	————— 7th ———	7th ——— Great	
	Shout, and fall of Jericho.		voice, &c. saying "It is done."

Josh. viii. 30—35. See p. 145. "Geddes transposes these verses after the 1st verse of chap. xviii." . . . "The order of the conquest of Canaan, as related in this book, shows that these events here recorded, could not occur sooner than where Geddes has placed them. Compare Deut. xxii. 1, &c."—Boothroyd's Fam. Bible. This remark is confirmed both by the present and preceding arrangements.

Josh. x. 12. See Note on Ps. xix. 1—11.

Josh. x. 15. See p. 144. Omitted by Horsley and Boothroyd after the lxx.; but the parallelism requires it. Perhaps "Gilgal" ought to be Makkedah.

J U D G E S .

Judges x. 12. Maonites. LXX. Alexandrian Copy, Midianites. See chap. vi.

Judg. xv. 19. "And God clave the mortar which is in Lehi, and there came water out of it; and when he had drunk, his spirit came again; and he revived; wherefore he called the name thereof En-hakkore, which is in Lehi unto this day."

"The name of Ramath-lehi was given to the place where Samson cast away the jaw bone. To consider the word then as an appellative, in the next verse, and to say that, 'when Samson was thirsty, God clave a hollow place that was in the *jaw*, and there came water thereout' must be through want of common attention; because they immediately subjoin, 'wherefore he called the name En-hakkore, (that is, the well of him that called,) which is in Lehi unto this day.'—Boothroyd's Fam. Bible.

"If some *tank*, *pond*, *well*, or *bason*, was called "the mortar," from its resembling that vessel, and God caused water to flow from it on that occasion, all will be clear and easy; and this, I think, was the case. In Zeph. i. 11, we have a place so called, no doubt, from its resemblance to a mortar."—Lee's Heb. Lex.

Judg. xv. 20. See p. 170. "It is probable that this com. has been inserted here through mistake; as we find it in its proper place at the conclusion of the next chapter."—Boothroyd's Fam. Bible.

Judg. xvi. 13. "If thou interweave the seven locks of my head with that web, and fasten them to the pin, I shall become weak and be as another man. So, while he was asleep, she interwove with the web the seven locks of his head, and she fastened them to the pin, and said unto him," &c.—Boothroyd from LXX.

Judg. xvii—xxi. See p. 154. The proper place, in chronological order, of these five chapters is probably between chapters ii. and iii. See Illustrated Commentary. The regularity, however, of the arrangement evidently shows the substituted order to be intentional.

Judg. xviii. 5. This was illegal, but not false worship, as its object was Jehovah. He who worshipped a false god without an image, broke the first commandment only; he who worshipped the true God under an image broke the second commandment only; and he who worshipped a false god under an image broke both.

Judg. xviii. 30. Jonathan, the son of Gershom, the son of Moses. The name מִשֵׁה has been changed into מִנְשֵׁה, as the Jews themselves

confess, first by superscribing **ד**, and afterwards by inserting it; to remove the supposed disgrace of poverty from the family of their great legislator. See Boothroyd and the Illustrated Commentary. But, as well observed in the latter, “how touchingly does it speak for the magnanimous disinterestedness of that truly great man, that not only did he twice decline the offer of the aggrandizement of his own family, when the Lord proposed to make of him ‘a great nation,’ rejecting the Israelites for their rebellions:—but that, neglecting all opportunities of enriching his descendants, he left his sons undistinguished from common Levites by rank or patrimony; and so poor, that one of his grandsons was glad to accept a situation which afforded only his victuals, with a suit of clothes, and less than twenty-five shillings by the year.

Judg. xix. 1. Boothroyd says, that this history is “entirely out of its place:” thus assuming, that the chronological arrangement is the only true one. Its present place is supported by the arrangement. See Note on xvii—xxi.

Judg. xix. 2. “*Played the whore*—The whole narrative is adverse to this statement.”—Illust. Comm. The rendering of the LXX, Chaldee Paraphrase, and Josephus, is “she disliked” or “despised her husband.”—Ibid.

Judg. xx. 22, 23. See p. 173. “These two verses have been clearly transposed. Modern critics transpose after the next where they properly belong. The order of the narrative requires this change. Can it be supposed, that the men of Israel were encouraged to set the battle in order before they had consulted God, and received his command to go up again before Gibeah? By transposing the two verses all is natural and easy.”—Boothroyd’s Fam. Bible.

I. S A M U E L.

1 Sam. iv. 1. After the first sentence of this verse, Boothroyd adds as follows from the Septuagint, and partly from the Vulgate.

“Eli was now very old, and his sons still went on, and their way was evil before Jehovah, and the Philistines assembled and came forth to fight against Israel.”

“The passage,” he observes, “thus corrected, is, at least, more full and connected.” It is so: and effects this by filling up the last place of a complete alternation, and by showing that hostilities began with Philistine invasion; which accordingly requires a full

stop at "Jehovah," and a transfer of the remaining clause to another topic, as shown in the Arrangement, p. 177.

1 Sam. vi. 18. אבן not אבן—great stone. Sept. Chald. 4 mss.

1 Sam. vi. 19. Kennicott has produced strong proofs, that the clause *fifty thousand men* has been interpolated. It is contrary to the usual order of the Hebrew, in which the greater number always precedes the less; and Josephus says, that 70 men only were destroyed. See Boothroyd, and Illust. Comm.

1 Sam. ix. 9. See p. 183. "I have transposed this verse with Houbigant after the 11th which gives a reason for the name then given to a prophet."—Boothroyd's Fam. Bible.

1 Sam. xiii. 1. There is an evident omission in the original, which Origen, in his Hexapla, fills up by inserting *thirty*—"Saul was thirty years old, when he began to reign." Doctor Hales, however, thinks that he could not have been much less than *forty*; since, in the second year of his reign, Jonathan held a separate military command, and smote the Philistine garrison in Geba. See Boothroyd and Illust. Comm.

1 Sam. xiii. 15. "The Septuagint, supported by the Vulgate, preserves a clause, which has been dropped from the Hebrew text, but which the context indispensably requires. 'And Samuel arose and departed from Gilgal. And the remnant of the people went up after Saul to meet the enemy, going from Gilgal to Gibeah of Benjamin.'"—Illust. Comm.

1 Sam. xv. 22. "All mischief in religion has ever, and does to this day, proceed from that presumptuous, proud, and conceited thing of *being wise above what is commanded*; and yet what master would bear the impertinence of the servant that should pretend to know better than himself what ought to please him? See Jer. vii. 22, 23."—Bates' New and Lit. Trans.

1 Sam. xvii. 12—21. Seep. 190. "These twenty verses are omitted in the Vatican copy of the version of the LXX. From this circumstance, corroborated in some degree by others in themselves of less weight, Dr. Kennicott condemns this whole passage of the history as an interpolation, and makes himself so sure of the conclusion as to suggest, that, in the next revisal of our public translation, these twenty verses should be omitted. But I hope, whenever a revisal of our public translation shall be undertaken, the advice of this learned critic will not, in this instance, be followed. It appears indeed, from many circumstances of the story, that David's combat with Goliath was many years prior in order of time to Saul's madness, and to David's introduction to him as a musician. 1st, David

was quite a youth when he engaged Goliath, (verses 33, 42); when he was introduced to Saul, as a musician he was of full age, (chap. xvi. 18). 2ndly, His combat with Goliath was his first appearance in public life (verse 56), [זֶה הָעֵלֶם]; when he was introduced as a musician, he was a man of established character, (chap. xvi. 18.) 3dly, His combat with Goliath was his first military exploit, (verses 38, 39). He was a man of war when he was introduced as a musician (chap. xvi. 18). He was unknown both to Saul and Abner at the time when he fought Goliath. He had not, therefore, yet been in the office of Saul's armour-bearer, or resident in any capacity at court. Now the just conclusion from these circumstances is, not that those twenty verses are an interpolation, but that the ten last verses of the preceding chapter, which relate Saul's madness and David's introduction at court upon that occasion, are misplaced. The true place for these ten verses seems to be between the 9th and 10th of the eighteenth chapter. Let these ten verses be removed to that place, and this seventeenth chapter be connected immediately with the 13th verse of chapter xvi, and the whole disorder and inconsistency, that appears in the narrative in its present arrangement, will be removed."—Horsley's Bib. Crit.

These transpositions are confirmed by the correspondences.

1 Sam. xxii. 6. "Saul was sitting on a hill in Gibeah, under a tamarisk-tree."—Boothroyd's Fam. Bible.

1 Sam. xxiii. 6. See p. 198. Geddes, and after him Boothroyd, place this verse after the 9th. As it is, 9—13— forms an alternation of six members, which, by the transposition, would be reduced to five, with 6, 9—13— in the middle.

1 Sam. xxviii. "Much diversity of opinion has subsisted on the nature of the event here recorded, though it is admitted, that those who maintain that Samuel *himself* appeared on this occasion, have undoubtedly the *prima facie* evidence in their favour."—Boothroyd's Bib. Heb. This evidence is moreover confirmed by the most conclusive arguments. I make the following extracts from two writers who have fully considered the subject.

"The method of God's proceeding on this occasion seems very conformable to what he had been pleased to do before in other cases of a like nature. When the king of Moab had recourse to sorceries God himself interposed, and so overruled the mind of Balaam, that he was compelled to bless those whom Balak wanted him to curse. And when king Ahaziah sent to consult Baalzebub about his recovery, God by his prophet Elijah stopt his messengers, reprov'd their master, and denounced his death. And why might not God in like manner interpose in the case of Saul, to disappoint his hopes of divine protection, and to denounce his doom; the foreknowledge

of which had so great an effect on him, that he instantly fell down in a swoon, and could no longer bear up against the bitter agonies of his mind? What is there in this conduct inconsistent with the justice and sanctity of the great governor of the world? Could Saul complain of being sentenced to die for having recourse to those impious arts, the exercise of which he himself had heretofore punished with death? How proper was it that his death should *appear* to be the punishment of his guilt? His death, if it had not been foretold, would have been considered as a common event, rather than as the execution of the divine displeasure. He had certainly disregarded the threatenings of God to depose him, and to appoint David in his stead; and very probably he had taken occasion from his suspending their execution, to turn them into ridicule. Finding that he continued in the full possession of his kingdom many years after Samuel had foretold it should be taken from him, he might ascribe the prediction to the disaffection and enmity of the prophet, and his attachment to David. To clear the character of Samuel from all suspicion; to evidence the divine designation of David to the throne of Israel; and in the most affecting manner to display the righteous vengeance of God against the practice of necromantic divinations, by which Saul had now filled up the measure of his guilt, seems to have been the design of God in this miraculous appearance of his prophet.”—Farmer on Miracles, p. 347, 348.

“From the deceptive and superstitious character of the numerous accounts which are still widely circulated respecting apparitions of spirits, combined with the impressions produced by the illusions of necromancy recorded in ancient history, a strong degree of mental revulsion has arisen in reference to the literal interpretation of the only passage of Scripture, which contains an account of any such appearance. It is that which relates to the scene at Endor, to which place Saul had repaired in order to obtain, by the means of the nefarious and strictly interdicted art of witchcraft, that information respecting the future which Jehovah had refused any longer to communicate to him (1 Sam. xxviii). The enchantress to whom the monarch applied to call up Samuel from the dead, after some importunity, proceeded to comply with his request; but, ere she had time to apply her necromantic art, Samuel appeared; she shrieked with terror; detected Saul in the person of her applicant; and, after answering his question respecting the form of the apparition, left the king and the resuscitated prophet to continue the solemn interview. Having expostulated with him for disturbing the peaceful sleep of the grave, and heard his unsatisfactory reply, Samuel announced to Saul the confirmation of his rejection by Jehovah, and the certainty of his speedy death and that of his sons,

together with the victory of the Philistines over Israel. This is the substance of what is contained in the sacred narrative. The principal questions that have been started in reference to it are these: Did Samuel actually appear? Or was it merely a spectral illusion, a juggling trick on the part of the woman, or Satan himself personifying the prophet? If Samuel did appear, was it at the call of the woman? Was it by the exertion of diabolical influence; or by the intervention of Divine power? That a direct negative must be given to each of these queries, except the first and last, appear to be the only conclusion at which we can arrive consistently with the analogy of Scripture doctrine, and the integrity of Scripture interpretation." . . . "that Samuel actually appeared, and consequently that his appearance was the result of Divine interposition is as much a matter of simple historical fact as any recorded in the book of God. Not less than five times is it expressly stated in the narrative, that it was *Samuel*." . . . "The rejection of its obvious import can only be effected at the hazard of unsettling the entire basis of divinely inspired narrative.

"Viewing this transaction, then, as real and not imaginary, and as having been effected by the power of God, it is natural to inquire—What were the ends it was designed to answer? and what was the character of the communications which the prophet was sent to deliver? To these questions it may be replied, that one of its most obvious designs was to teach the futility of expecting any satisfactory information from the invisible world to compensate for the righteous withdrawal of the appointed means of supernatural instruction. Saul had not complied with the intimations of the Divine will which he had already received, on which account God answered him no more, 'neither by prophets nor by dreams.' His application to Samuel was now unsuccessful. He received nothing beyond a repetition of what the prophet had announced to him, on a former occasion, respecting the alienation of the crown; if we except the prediction of the defeat which was to take place on the following day, and the death of himself and his sons, which is rather however to be regarded as part of the punishment inflicted upon him, than as a boon resulting from prophetic revelation. A subordinate end to be answered by the event was a more complete exposure of gross superstition and imposture. While engaged in the wicked attempt to practice upon the credulity of the infatuated monarch, the female necromancer is suddenly arrested and confounded by the actual appearance of the venerable servant of Jehovah, the manifestation of whose omnipotent power she was compelled to acknowledge. The publication of the whole transaction had a powerful tendency to check the propensity which existed to apply to the dead for a disclosure of the secrets of the unseen world."—Henderson on Divine Insp. p. 141—145, Sec. Ed.

II. SAMUEL.

2 Sam. i. —18— See p. 204. "I agree in opinion with those, who suppose this lamentation originally to have the title of *Keshet*, a bow, either in memory of the slaughter made by the archers of the enemy, or from the *bow* of Jonathan, of which particular mention is made ver. 22. The LXX. seem to have favoured this opinion."—Lowth's Lectures, Lect. xxiii. p. 260.

2 Sam. iv. 4. See p. 206. Geddes and Boothroyd place this verse after the 1st. The whole chapter is an introversion of three members, having Mephibosheth in the middle; but, by the transposition, it is reduced to two.

2 Sam. vii. 14. "I will be his father, and he shall be my son: (whosoever [shall be concerned] in injuring him, even I will chasten him with the rod of men, and with the stripes of the sons of Adam,) but my mercy." . . .—Hales's Dissert. p. 68, 69.

2 Sam. vii. 19. "According to the sagacious explanation of Peters on Job, Preface, p. lxix. that mysterious expression, וְזֹאת תּוֹרַת הָאָדָם 'and this [is] the law of the Adam,' intimates, this surely can be no other than *the law*, or fixed decree, concerning *the second Adam*, or blessed Redeemer, so long promised to us: that *seed of the woman who is to crush the serpent's head*: that *seed of Abraham, in whom all the nations of the earth are to be blessed*: that *seed of Isaac, Jacob, Judah*, the SHILOH spoken of, to whom *the gathering of peoples is to be*, and now declared to be the son of David, whose kingdom shall be established for ever.

"And this is supported by the parallel passage, 1 Chron. xvii. 17.—וּרְאִיתָנִי כְּתוּר הָאָדָם הַמַּעֲלָה *And thou hast regarded me according to the law of the Adam from above.*—And accordingly our blessed Lord explains,—*No one hath ascended into heaven, except He that descended from heaven, THE SON OF MAN, who was in heaven.* John iii. 13. *Ye are from beneath, I am from above.* John viii. 23. And the Baptist: *He that cometh from above is above all.* John iii. 31. Aud Paul: *the first Adam was a type of the future, Rom v. 14, being both immediately sons of God: But the first man Adam, was made a living soul; the last Adam, a quickening spirit: the first man is of the earth, earthy; the second man is THE LORD from heaven.* 1 Cor. xv. 45—47."—Hales's Dissert. p. 259, 260. See also Horsley's Bib. Crit.

2 Sam. xiv. 14. "God had banished man from paradise, from heaven, from his presence; but had devised means that man should

not be lost, but brought home to him again. This is her argument to David, whose son was driven from him, from his court, from his presence:—‘The king doth not fetch home again his banished—but God doth fetch home his, therefore the king is faulty.’ . . . “It is the mercy of God to lost, banished man, his readiness to pardon our lives, our sin, which she urges; and it was the most artful thing possible for Joab to have put into her mouth.”—Bate’s *Essay on the Third Chapter of Genesis*, p. 108, 109.

2 Sam. xxiii. See p. 223. Second three. (18—24.) “I greatly suspect,” says Geddes, “that one worthy has been here dropped out of the text both of Sam. and Chron. as one, namely Shammah, has certainly been dropped out of the latter.—We evidently want one worthy of the second ternary; unless, with Kennicott, we make him out of Asahel; which the text, I think, does not authorize us to do.”

Even supposing Asahel to be the third of the second three, his achievement and rank, corresponding to the other two, are wanting.

2 Sam. xxiv. 9. There must be a mistranscription either here or in 1 Chron. xxi. 5. Josephus has nine hundred thousand.

I. KINGS.

1 Kings. Solomon. (12—46, iii—xi.) See p. 227. The history of each reign is, in most instances, divided into three parts: accession, termination, and intermediate events; between which the remote correspondence is the closer, that is, accession to accession, &c. The same remark is applicable to other cases, particularly to the seven epistles, in the Apocalypse, each of which is divided into an introduction, conclusion, and intervening matter. See *Preface*, p. xiv.

1 Kings vi. 2. “The resulting conclusion from the entire examination and comparison,” that is, with heathen temples, “will probably be, that the Temple of Solomon was an astonishing and magnificent work for the time in which it was built, particularly remarkable for its costly materials and workmanship.”—*Illustrated Commentary*. Vol. II. 283. Much as I value the information contained in this work; much as I appreciate the labour both of research and travel employed in collecting it; and much as I admire the talent, learning, and judgment, displayed in its execution; I cannot bear this confounding of things divine and human. What!—a structure, of which David said, “All this Jehovah made me understand, with his hand laid upon me; even all the work of this pattern” (2 Chron. xxviii.

19), to be represented as nothing more than “an astonishing and magnificent work for *the time* in which it was built; particularly remarkable for its costly materials and workmanship”! All the parts of the temple are evidently *significant*, like those of the tabernacle, which Paul declares to have been made after “the example and pattern of heavenly things” (Heb. viii. 5); so that the architecture, ornaments, and costly materials were of no consideration in any other view. The writer further depreciates the temple by saying, “that, as a whole, its architectural effect was not sufficiently concentrated in one pile of building, to enable it to bear comparison with the cathedrals and other structures of a much later age.” Truly the buildings, thus unworthily preferred, testify against the carnal wisdom of those, who think that God can now be honoured by erections of wood and stone. What spiritual mind can see without pity a St. Peter’s in Rome, a St. Paul’s in London, or the fopperies and mummeries of their perverted worship! What spiritual mind can regard without pity the labours of a Cambridge Society embodied for the purpose of restoring the decayed monuments of superstition; which, if they ever had any meaning, only served to lead the mind back to the externals of a dispensation, which was abolished for its weakness and unprofitableness! Heb. vii. 18. When will professing Christians learn, that “God is a spirit; and that they who worship him must worship him in spirit and in truth”? John iv. 24.

1 Kings xvi. 7. See p. 243. Houbigant’s transposition of this verse after the 4th is confirmed by the arrangement.

1 Kings xxii. 43—50. See p. 254. The transpositions in this place, which are those of Geddes and Boothroyd, are confirmed by the arrangement, and by their conformity to that of other reigns.

II. KINGS.

2 Kings iv. 1—7. “The two sons of the church, the Jews and the Gentiles, are redeemed from the bondage of sin and death by Jesus Christ, that great Prophet, to whom the *Spirit* was given *without measure*, as the oil was given to that inexhaustible vessel, and of whose fulness we have all received.”—Jones’s Works, Vol. IV. p. 289.

2 Kings, vi. 1—7. “How are we to justify the wisdom of God in recovering a thing of little value by the exercise of a power so extraordinary? The reason of this, being not in the thing itself, must be found in the use and sense of the thing; and we must ask

here, as the people did on the occasion, when Ezekiel acted in a manner they could not account for, *what are these things unto us?* When this miracle is examined according to the rule of faith, we see in it a pledge of our own recovery from the consequences of the Fall by the power of Christ's death and resurrection. For let us mark the circumstances, and they will speak for themselves. . . . As the head of the axe, the better part of it, was lost in the water, so did the soul or spirit of man, the better part of him, fall into death the very day on which he undertook to enlarge or improve his condition: and when man loses his soul, he loses what is not *his own*, but that for which he is accountable to God. . . . As surely as iron rests at the bottom of a deep river, so surely must man remain for ever under the dominion of death. But as the prophet, by casting in wood, which swims of its own nature, brought up the iron with it, so doth the Son of Man *draw all men unto himself*: the branch of the stem of Jesse was cut down and cast with us into the waters of death: but as wood, if thrown into the bottom of a river will rise up again, so death could have no power over him. And thus are we, when sunk and lost, raised up to life by the power of his resurrection upon us."—Jones's Works, Vol. IV. p. 287, 288.

2 Kings, viii. 16. "Jehoshaphat being the king of Judah." Boothroyd omits these words as inconsistent with the account given in 2 Chron. xxi. 1. Jehoram did begin his reign before his father died.

2 Kings, xiii. 4. See p. 279. Houbigant, Dathe, and others, transpose the 7th verse after this, which is evidently its proper place."—Boothroyd's Fam. Bible.

2 Kings, xvi. 2, See p. 275. The reading of the version, 2 Chron. xxviii. 2, "twenty-five years," is thought the more probable number; as Ahaz, who reigned only sixteen years, and died in his thirty-sixth, must otherwise have begotten Hezekiah at eleven.

2 Kings, xxii, xxiii. Boothroyd arranges the reign of Josiah according to the chronology given in 2 Chron. xxxiv, xxxv. The arrangement however is regular in both places.

I. CHRONICLES.

The order of time here assigned to the two books of Chronicles is not that of their compilation, but of the principal events recorded in them. "As the books of Samuel, Kings, and Chronicles relate the same histories, they should each be read and compared together, not only for the purpose of obtaining a more comprehensive view of Jewish history, but also in order to illustrate and amend from one book what is obscure or defective in either of the others."—Carpenter's Biblical Companion, p. 140.

1 Chron. xvii. 17. See Note on 2 Sam. vii. 19.

II. CHRONICLES.

2 Chron. xii. 13. "The text here and the parallel place have *forty-one*, which Capellus first notified as an error. He is said to be young at his accession; and besides, if he had been forty-one, Solomon must have been married before his father's death, and married to an Ammonitess before he took Pharaoh's daughter, which is contrary to the narrative. Comp. x. 8, and xiii. 7."—Boothroyd's Fam. Bible.

2 Chron. xx. 35—37. "These verses are evidently out of their place. The order in which they are now given, is according to what is usual in other places."—Boothroyd's Fam. Bible. This note is confirmed by the arrangement, p. 309.

2 Chron. xxii. 2. See p. 313. The reading of *forty-two* makes Ahaziah two years older than his father. For its correction, see 2 Kings viii. 17 and 26, and 2 Chron. xxi. 5 and 20.

2 Chron. xxviii. 1. See Note on 2 Kings xvi. 2.

2 Chron. xxxv. 21. "The conduct of Josiah has been thought rash, if not an act of disobedience to God. I cannot but think it highly becoming his character; as it is probable he was in league with the king of Babylon, and had, perhaps, received from him authority over the cities of Israel. As for what Pharaoh says, that God commanded him to make haste, he must mean his own god, or idol, to which Josiah was not to pay any respect. In opposing Pharaoh, he acted as a faithful ally to the king of Babylon, and though he fell, it was rather a punishment to his people than to himself, for death was his gain."—Boothroyd's Fam. Bible. See 2 Kings xxii. 18—20.

ESTHER.

Esther ii. 5, 6. From this passage it appears, that the history contained in the book of Esther occurred during the captivity. See "The Times of Daniel," by George Duke of Manchester. p. 58—66.

Esther iii. 7. The Sept. thus reads, "They cast Pur, that is, the lot, before Haman, from day to day, and from month to month, (that he might destroy in one day the race of Mordecai, and the lot fell for the fourteenth) of the twelfth month, that is, the month Adar." See Boothroyd's Fam. Bible.

JOB.

The Book of Job is allowed to be the oldest writing extant; and furnishes, according to Milton, "a brief model of epic," or narrative poetry. Being also "extremely obscure" (Lowth's Lectures), I have consulted the latest translators and expositors (Stock, 1805,—Miss Smith, 1810,—Good, 1812,—Boothroyd, 1824,—Fry, 1827,—Lee, 1837), and arranged the matter to the best of my judgment.

Job i. 6—22, ii. 1—10. See Note on Gen. iii. 13.

Job ix. 9. "The very loose and inaccurate Greek translation of the Book of Job, which we have under the title of the LXX, renders these three Hebrew words, עש or עיש, כסיל, and כימה, (the *blight*, the *cold*, and the *heat*), in Job ix. 9, by πλειαδα, έσπερον, and αρκτουρον, and in Job xxxviii. 31, 32, by έσπερον, πλειαδος, and ωριωνος; whence it is plain that these translators took them for the names of some stars or constellations, though they knew not which. If it be asked why they pitched upon those just mentioned rather than any other, I think the reason is, because they found them particularly mentioned in the old Greek Poets."—Parkhurst. And yet, notwithstanding this confusion and uncertainty, it is supposed, first, that כימה and כסיל correspond to Taurus and Scorpio; secondly, that these were, in Job's time, the spring and autumn constellations; and hence, according to the precession of the equinoxes, the date of his trial is B. C. 2338, or 2337. See Hales's Chronology, Vol. II. 55—57. Sec. Ed. Doctor Lee, with much greater probability, places it considerably later. According to Hales, it occurred 184 years before the birth of Abraham: according to Lee, Job was born about the same time as Levi, Jacob's third son; and lived, on

the whole, 210 years, during the sojourn of the Israelites in Egypt. Lee is further of opinion, that Job himself was the author of the middle portion of the book ; and that it was communicated by Jethro to Moses, who added the beginning and conclusion. Compare Hales, as already cited, with Lee's *Introd.* Sect. iii, iv ; particularly p. 34, and 36—39.

Job, xiii. 22. See p. 357. Boothroyd places this verse after the 25th, and thus changes an alternate into a direct correspondence ; for which I see no necessity.

Job, xiv. 12.—“ till the heavens ” (that is, the old heavens) “ be no more : ” the time of the resurrection of the saints. *Rev.* xxi. 1 ; *1 Cor.* xv. 23. *Ver.* 13—“ till thy wrath be past ”—the wrath predicted by Enoch, and applied by Jude (*ver.* 14, 15) to the impending judgment. *Ver.* 14.—“ till my change come ”—*1 Cor.* xv. 51. “ Job seems to say, that, warfare as this life is, still he would entertain the hope, that his renewal would eventually arrive ; and this, although he might be laid up, during the period of God's displeasure,—no matter how long that may be—even in the grave.”—Lee's *Job*.

Job, xix. 23—27. There is in some expressions of this passage so much obscurity as makes it difficult to ascertain whether it refers to the general resurrection, or to the speaker's expectation of his own personal restoration and vindication. Most interpreters maintain the former ; but some think the latter better supported by the context and by the final event. It is not clear how Job's belief in a future resurrection bears on the question of his innocence or guilt ; but, though silent as to time and manner, there is much in his language implying a hope of no distant interposition in his favour. He expects a personal manifestation of his S ; his redeemer, vindicator, and avenger ; he expects, notwithstanding present discouragements, to behold him in his own person ; and this so confidently as to address (*ver.* 29) a personal warning to his opponents.

It is not said, that the doctrine of a resurrection of the dead was unknown in these early times—the contrary appears from xiv. 12—16, all the particulars of which correspond to the latest revelations ; but that the present confession, though similar, is neither the same, nor produced for the same purpose.

Job, xxvi. 5. “ Can the Rephaim or their neighbours wound from beneath the waters ? ” Doctor Lee, after citing many passages relating to this people and their localities, thinks it “ probable, that the inhabitants of Sodom, Gomorrah, and of the other *neighbouring* cities of the plain, as they are termed, were all in reality *Rephaim* ; whose land, after the destruction of these cities, became a sea ; and

this prior to the time of Job. To these then, who might now be truly said to be *laid under the water*, is allusion probably made in this place. They had been known as a terrific warlike race, and to have been as famous for their tyranny and cruelty as they had been for their power." . . . "והוללו, *They wound*: i.e. Can they,—once as courageous, unjust, and unfeeling, as thou (Bildad) art, but now laid beneath the waters,—inflict wounds on others? The whole *iverse* seems to be used proverbially; and the next to show, that even the powers of the grave—destruction—are under God's superintendence and control."—Lee's Job, p. 155, 384—386.

Job, xxxviii—xlii. 1—6. Boothroyd arranges the dialogue between Jehovah and Job as follows.

Jehovah. (xxxviii, xxxix, xl. 15—24, xli.)
 Job. (xlii. 1—6.)
 Jehovah. (xl, 1, 2.)
 Job. (3—5.)
 Jehovah. (6—14.)

"According to the common order," as he adds in a note, "Job speaks one thing and does another. He asserts, chapter xl. 5, that he would speak no more; but, in chapter xlii. 2—6, he speaks again. From the 7th verse, chapter xlii, it seems most natural to infer, that Jehovah was the last speaker in the poem; but, according to the common order, Job is the last. Besides, it seems most suitable, to make the speech of the Almighty, containing his decision, the close, that the conclusion may comport with the grandeur and sublimity of the poem. We know, from existing manuscripts, that transpositions greater than this have been made by the skins of parchment, on which they were written, being misplaced. See Kennicott's 1st. and 2nd. Dissertations. The Samaritan copy of the Pentateuch proves such a transposition in Exodus; and, in a similar manner, all the latter chapters of Jeremiah have been misplaced."

To this I answer as follows.

1. Job's assertion, in xl. 5, is not, to my apprehension, to be understood in the rigid sense here assigned to it. Speaking "once and twice" occurs in two other places, namely, in xxxiii. 14 of this book, and in Ps. lx. 11, in both of which it is an impressive form of introduction to the ensuing matter; but here, by the negations contrasted with it, I conceive Job to mean, that he would not persist in his former self-justification.

2. The language of xlii. 7 does not require immediate subsequence. The connection is not suspended so much as in Isai. xxii. in which ver. 25 refers, not to Eliakim, but to Shebna.

3. After Job's humble confession in xlii. 2—6, which is still more humble than that in xl. 5, a discontinuance of reproof is most suitable to the divine clemency, and so the most proper in this place. See Isai. xlii. 3, 4, which Boothroyd well explains by saying "He shall not add affliction to the afflicted, but support and comfort them;" and this Jehovah accordingly did, as we read in the remainder of the book.

4. Some transpositions appear to have been caused by the misplacing of skins; but the reasons assigned for them in this place and in the latter chapters of Jeremiah are, in my opinion, far from sufficient. See the observations in the preface to Newcome's Ezekiel, p. lxy, with which I fully concur.

Boothroyd, in his Hebrew Bible, adopts another objection to xlii. 4—6, which is, that Job, in 5, 6, "expresses nothing but *sorrow for sin*; which sets the poem at variance with itself," and "also loses sight of the question for which the poem had been prepared, and which Job himself declares he would now put." But, in his New Family Bible, he abandons this objection, and gives the true sense. "4. *Hear, I pray, &c.* Bouillier and others suppose Job refers to chap. xxxviii. 3. but, instead of requesting God to reply to his interrogations, he requests that he would hear and instruct him."

Job xl. 15. Doctor Lee shows at large, both from grammatical usage, and from the subsequent descriptions, that the word *בהמות*, *beasts*, does not here exclusively signify any particular animal; but that it is put generically for the more powerful domesticated quadrupeds, leaving it "to the intelligence of the reader to discover which of them, and so to apply the context as he proceeds, which is no difficult thing."—Lee's Job, p. 518—529.

Job xli. 1—10—, and 12—34. "If sea-monster is here had in view,—which I think no one can doubt,—then the crocodile must be altogether excluded, as he is found only in large rivers. And the opposition so kept up between the *בהמות* and *ליותן*, will consist in the most powerful and courageous of land and sea animals: *i.e.* of the quadrupeds in the one case, and of sea-monsters in the other."—Lee's Job, p. 547.

Job xlii. 7. Mr. Fry's observations on this verse, in his Preface, from p. xx to the end, are worthy of particular attention. "The effect," says this writer, "of his trial, and the issue of the disputation and decision on his case, upon the mind of Job, even of Job, to whom there was none like, for practical piety, in all the earth, was, that he saw himself vile, and abhorred himself, and repented in dust and ashes. But the effect likely to be produced upon the mind of the reader, by some expositions of the Book of Job, hardly reaches to

this. The learned Mr. Peters considers that the great question in debate betwixt Job and his friends was, whether this miserably afflicted man were innocent or guilty. In the conclusion God himself pronounces him innocent. 'The sufferer is crowned with all the praise and the reward due to the conqueror.' He almost concludes, 'that God restores Job to all his temporal prosperity and happiness, and gives him a long enjoyment and increase of it, as a recompense for his having so well defended the doctrine of a future state.' Mr. Scott speaks of the controversy as decided in favour of Job. 'Though Job had irreverently and impatiently vindicated himself, yet, on the whole, his sentiments were true, and his arguments conclusive.' He describes him as receiving a testimony of 'his superior piety.'

"Now I believe it may be asserted, without hesitation, that this key for opening the meaning of the Book of Job, which is supposed to be found in the seventh verse of the last chapter, and which, in truth, has much obscured it, is entirely grounded upon an unquestionably wrong translation; that the expression rendered, 'ye have not spoken of me,' is never used as speaking *of*, or *concerning*, or *before*, but uniformly of speaking *to*, or addressing a person, and consequently, in this passage, can only refer to Job's humble address to the Almighty after his trial, which Eliphaz, Bildad, and Zophar had omitted; though, in the eyes of the Omniscient, it behoved them to make the same confession. This verse, therefore, in the usual translation, cannot be a proper clue to the interpretation of the language of Job, nor will afford any warrant to determine its meaning.

"The true clue will be found in the addresses of Elihu, which these expositors have been bold enough to condemn. Elihu, if we are careful to mark his language, professes to speak by the inspiration of the Holy Spirit. He corrects both parties, and stands up as the moderator in the disputation; and the Almighty, when he condescends to speak from the stormy cloud, corroborates the words of his messenger-interpreter. This, I have no doubt, is the true clue to guide us in our apprehension of the argument contained in this Book of Holy Writ." Somewhat of the wonted panegyric on the chastened sufferer will, by this course, perhaps, be destroyed, but the glory will be transferred to whom it is alone due: and the spiritually humbled will hear thereof and be glad, and will magnify the Lord together—confessing that all *should* be to the praise of the glory of his grace." xxii—xxv.

Mr. Fry admits, in a note, that the preposition לְ also signifies "of," or "towards," or "concerning," any thing or person. . . . "But the question," he maintains, "is not what the preposition, constructed with other words, may sometimes signify, as exceptions even then to its usual meaning, but what it signifies after the word

דבר. Now the construction of the phrase דבר אל, is, perhaps, one of the most frequently occurring in every part of the Hebrew Scriptures. And it is invariably to 'speak to,' or 'address,' so that not the least doubt can remain of this being its *exclusive* meaning. See the beginning of this very verse, and chap. ii. 13, iv. 2, and wherever it is used in the Book of Job. Compare Gen. viii. 16, xviii. 27 and 33, xix. 14, xxvii. 6, xxxii. 20. Compare also the phrase perpetually occurring in the law of Moses, ודבר יהוה אל משה, and the Lord spake unto Moses."

P S A L M S.

As the Book of Psalms is the first book of Scripture, which, as a whole, is considered as belonging to the head of prophecy; and, as the term is used under a twofold acceptance, overlooked or indistinctly apprehended, I shall here give Doctor Lee's accurate explanation of it.

"Prophecy, as found in the Scriptures, is of two kinds—*general* and *particular*. *General* prophecy is that which proceeds, on certain given principles or data, to instruct, encourage, deter, or to threaten, those for whom it has been given. In one case, it informs us, that *God is the author and maker of all things*; in another, that *those who fear the Lord shall want no manner of good thing*; and, in another, that *evil men live not out half their days*; and so on. Those who make these declarations, in the first instance, must of necessity be inspired teachers; in the second, they may be either inspired or uninspired; and, in either case, they are termed prophets, particularly in the New Testament. *Particular* prophecy is that which fortells such particular events as could not be foreknown by the exertion of any human faculties or powers whatever; and it is afforded for the purpose of giving effect to some religious or moral truth. Those who lay claim to the office of a prophet, in this sense, must necessarily be vested with supernatural power, or be favoured with superhuman assistance. And, when there is good reason for believing that this has taken place, such declarations are binding upon all, to whose knowledge they have come."—Sermons and Dissert. p. 216.

On this latter head,—particular prophecy,—I shall have but little occasion to look beyond the works of this writer. Many correct interpretations of detached passages have undoubtedly been given by others, some of which I shall occasionally select; but, taking the subject in the whole extent of its events, times, and results, I consider his system as the only one, which exhibits a complete and satisfactory view of it, and as therefore entitled to supercede all others.

The work indeed, to use his own words, "exhibits the great question of Prophecy in its own remarkable simplicity, integrity, and unity; and presenting a whole as closely connected, inseparable, and harmonious, as it is simple, obvious and satisfying."—Inq. p. iv.

This universal failure, with this single exception, is chiefly attributable to three gratuitous assumptions: that of resemblance for identity, that of double fulfilments, and that of assigning a chronological sense to mystical periods. On each of these, I cite from Doctor Lee as follows.

1. "And first, as to the *Principles* adopted:—for from these will appear the sort of grounds usually taken in discussing this question. These then are, as far as I have been able to ascertain them, those only of ingenious conjecture, supported in detail by what may be termed the doctrine of *resemblances*. For example, the meaning of a prediction of Scripture is, in the first place, guessed at; in the second, the event so supposed to be had in view, is made to quadrate with it, to a certain extent, just in proportion to the amount of ingenuity exerted: the *resemblance* so obtained is, as it is then thought, too near to have been undesigned. And the conclusion is, that the needful has been satisfactorily ascertained."—Inq. p. vii, viii.

2. The question of double fulfilments has been much embarrassed by inaccurate statements of it. There is a twofold sense, according to which they may be either admitted or denied, which is thus clearly distinguished.

"When we say that predictions, whether given by symbols, as in the sacrifices and the like of the Theocracy, or in parables,—may be taken as foretelling certain events, adumbrating under these *mystically* certain *moral spiritual* truths; we do not inculcate a *double, triple, &c., interpretation of prophecy*, in the true sense of these terms: and by which is usually meant, that any prediction may at one time receive a partial fulfilment; at another, another; and, at last, its complete literal one. For if events, as such, are thus to be dealt with, it will be impossible for any one to say, before the final day of judgment, at what time any event whatsoever has received its last and complete fulfilment: which, to my apprehension, is to make *prophecy—the more sure word* in the days of St. Peter,—the most unsure one that can be imagined; and virtually to commit all prophecy to the *fancy* of every individual interpreter; and hence again,—as the fact has proved,—to render prophecy a thing rather to be dreaded than loved; to be avoided than had recourse to in any case."—Inq. p. 17. See also p. 446, 447.

3. The periods are thus elucidated.

"If we may consider this period,"—viz. "the extreme period termed *the End*,"—as constituting a *week*, we may each of these its

portions as its *one half*; and we may then speak of either of them under the terms, “*time, times, and a half* :” “*time, times, and the dividing of a time* :” or “*three days and a half* ;” or, if we view the whole as “*a week of years*,” (i.e. seven years) then, three years and a half, or, in other words, “*Forty-two months, or Twelve hundred and sixty days*,” or any other number of days amounting nearly to the same sum. But, if we consider the whole as constituting “*a Day*,” then these portions may be designated by the terms “*the Evening and the Morning* :” if by a year, then “*Summer and Winter*” will mark its portions : or, if we take *a thousand years* to designate any one of these portions, then, that which falls within the Apostolic times will be the first of these ; the other, that in which both the Temple and City shall be destroyed, and extending itself through the whole of the persecutions ; and the same may be said, if the period of *an hour* be taken to represent either of these : which, in the aggregate, will point out the whole period of this *last of the seventy weeks* given above. It is not pretended, that these portions are to be considered mathematically or chronologically equal to one another : all that is meant is, that they should be considered generally as periods of time, to be determined as before by the events mentioned, and announced evidently for that purpose.”—Theophania of Eusebius. Prelim. Dissert. p. cxiv—cxvi.

In opposition to assumptions thus invalidated, Doctor Lee remarks as follows : “*We now know therefore,—and let us bear it carefully in mind,—that during these seventy weeks four great events should take place. I. The rebuilding of Jerusalem and its temple, i. e. after the Babylonian Captivity, within the first seven of these mystical weeks (ver. 25). II. Within the next succeeding sixty-two Messiah should come, and be cut off. III. Within the last, or seventieth week, both the City and its Sanctuary should fall ; and IV. That the power of this Desolator should now terminate with it. But we also know, when all these things actually took place. We are now therefore, fully in possession of the mind of the angel, as developed in the instruction here given to Daniel, as far as it can be necessary to our purpose.*”—Inq. p. 143.

“*We have here, therefore, an outline as to the close of the whole scheme of vision and prophecy, with certain marks given, by which its various periods may be known. Some of these we have already pointed out, others we shall determine hereafter. It will be enough now to observe, that the period of THE END is so fully determined, that AN END to these things was intended to be inculcated. We shall hereafter enter more particularly on the question as to its portions, and the events of each.*”—Ibid. p. 144.

These extracts, exhibiting an epitome of the system, with some others in particular places, will be sufficient to draw the inquiring

reader's attention to this singularly valuable work ; if not already acquainted with it. Such being my opinion of its excellence, I feel the more regret at finding occasion for dissent on some doctrinal points, unessential to its specific object, which the reader will easily distinguish. Of these, however, I shall here notice one, incidentally mentioned in a foregoing extract, viz. a "final day of judgment" (Ibid. p. 17), supposed to be yet future ; instead of which, the Scriptures, to my apprehension, speak of but one : namely that, which, according to his own explanation, occurs within Daniel's seventieth week, or in the interval between the close of the Jewish and Gentile times. I am unable to discover any other.

I quote as follows from Professor Bush, as giving, with one exception to be afterwards noticed, a clear, adequate, and consistent view of this subject.

"*The judgment runs parallel with the kingdom.* Indeed, the very term 'judge,' in Scriptural usage, implies as truly the exercise of the *royal* as of the *judicial* prerogative. The oracle of Daniel announces the coming of the King and the setting up of the kingdom of the saints, and nothing is clearer from the tenor of the prophecy, than that the judgment there spoken of is one that is to be prolonged over an extended tract of centuries, as one form of the kingly sovereignty which the Messiah, in conjunction with his saints is to exercise during the whole period of the antagonist dominion of the fourth beast and the little horn. This, therefore, is 'the great judgment,' or 'the great day of judgment' of the Scriptures of truth—a protracted process flowing on in parallel duration with the whole period of the Christian dispensation."—Bush's Anastasis, p. 280, 281.

"In the citation of the following passages from the Psalms, we take for granted their Messianic application." . . . They are cited at length, but references to them will suffice. Ps. lxxxii. 8, xcvi. 13, xcviii. 9, ix. 8, lxvii. 4, lxxii. 1, 2, 4. "Isaiah, Jeremiah, Micah, and other prophets, reiterate the same testimony."—Micah iv. 3, Isai. xi. 3, 4, Jer. xxiii. 5.

"In all these passages, which are but specimens of multitudes of others of similar import, we read the clear preintimations of one grand character of the Messiah's reign. It was to be a dispensation of *judgment* ; even as Christ himself says,—'The Father hath given him *authority to execute judgment.*' And again, John 5, 22, 'The Father *judgeth* no man, but hath *committed all judgment* to the Son.' And then the setting up of the kingdom of the Son of man, was in fact, the commencement of this grand process of *judgment*, which was to run parallel with its duration ; therefore our Lord, in immediate prospect of that important era, declares, John 12, 31, 'Now is the *judgment of this world* ; now shall the prince of this world be cast out ;' i.e. this judgment is just upon the eve of entering on its

accomplishment. This is but announcing the fulfilment of the Old Testament oracles touching this feature of the administration; and the weight of the testimony is not at all abated by the fact of occasional intimations that he declined being recognized in this character of *judge*, especially in the case of the woman taken in adultery, and of the two brethren disputing about the inheritance, and when he said that he came not to judge, but to save the world. All this may be consistently explained, on the ground that it was not so properly at his *first* as at his *second* coming, that he was to enter upon the functions of this high dignity. But his second coming commenced with the new order of things which is, in the main, to be dated from the destruction of Jerusalem; when the *session of judgment* took its beginning, which is to be considered as continuing through the whole period of the dispensation."—Ibid. p. 282—284.

. . . . "But let it be borne in mind, that 'this coming of the Son of man in the clouds of heaven,' announced by Daniel, is *precisely the same coming* with that announced by our Saviour in the Gospels, especially Matt. 16, 27, 28: 'For the Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his works. Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.' So again, Matt. 24, 34: 'Verily I say unto you, this generation shall not pass till all these things be fulfilled.' So also, Matt. 10, 23: 'Verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come.' We hold it to be utterly impossible, upon fair canons of interpretation, to divorce these predictions of Daniel and of Christ from a joint reference to one and the same coming, and that too a coming that was to be realized, *in its incipient stages*, in the destruction of Jerusalem. We are satisfied, indeed, that that event did not *exhaust* the import of this pregnant prophecy. We doubt not that it embraces a grand series of events—a dispensation, in fine,—extending through the lapse of hundreds of years, down to the period, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. But the *commencement* of this train of occurrences is to be dated from the destruction of Jerusalem. Then it was, that the 'great judgment commenced, because then the kingdom of the Messiah' took its *open and manifested* rise; though, in strict chronology, it is to be dated from the ascension. The 'judgment' and the 'kingdom,' we repeat, cannot be viewed apart from each other. The whole current of ancient prediction represents them as identical; and consequently, as the 'judgment' of the nations, under the figure of the sheep and the goats in the 25th of Matthew, comes in immediate connexion with

the display of 'the coming and kingdom' that is synchronical with the overthrow of Jerusalem, there is, we conceive, no alternative from the conclusion, that that judgment commenced at that time, and has been going on ever since."—Ibid. p. 285, 286.

The single exception which I make to this view is the assumed futurity of the time, when the kingdoms of this world should become the kingdoms of our Lord and of his Christ: a mistake corrected by the more spiritual view of Professor Lee, which dates it from the close of the seventieth week, or termination of the Roman power.

I here give a synoptical arrangement of the principal texts on this subject.

KINGDOM AND REIGN OF THE MESSIAH, OR CHRIST.

Intratemporal.		First coming. In flesh. (a)		Jointly. (c)		On the Jews. (d)					
		Second coming					In spirit. (b)		Severally. (e)		On the Gentiles. (e)
							In judgment.				

Extratemporal. (f)

- | | | |
|--|---|--------------------------------|
| (a) Matt. ii. 1, 2; xxi. 5; xxvii. 11. | } | Dan. xii. 5—7.
Rev. x. 5—7. |
| (b) Matt. xix. 28; Acts ii. 36; v. 31; Ephes. ii. 17. | | |
| (c) Acts xvii. 31; 1 Cor. xv. 25; 2 Tim. iv. 1; | | |
| (d) Isai. viii. 14, 15; Matt. xxiv. 3; Luke xxi. 22—24; 1 Pet. iv. 17. | | |
| (e) Dan. ii. 34, 35, 45—vii. 11, 12, 26. | | |
- (f) 1 Cor. xv. 28; Dan. vii. 27.

The testimony of Jesus is the spirit of prophecy; and this testimony has been so fully borne, by its fulfilment in the overthrow both of Jewish and Gentile opposition, as to leave nothing more to be added to it. Compare Isai. viii. 14, 15, and Dan. ii. 34, 35, with Matt. xxi. 44, and Rev. x. 5—7. All events are thus divisible into *intratemporal*, or within the limit of prophetic time, and *extratemporal*, or beyond it.

Ps. vi. "A Penitential Prayer in the Character of a Sick Person."

"The supplicatory Psalms may be generally divided into two classes according to the prayer; which, in some, regards the public, and in others, the individual. In those of the latter class, which is the most numerous, the supplicant is always in distress. His distress arises chiefly from the persecution of his enemies. His enemies are always the enemies of God and goodness. Their enmity to the suppliant is unprovoked. If it has any cause, it is only that he is the faithful servant of Jehovah, whose worship they oppose. They are numerous and powerful, and use all means, both of force and stratagem, for the suppliants' destruction:—an object, in the pursuit of which they are incessantly employed. The suppliant is alone, without friends, poor, and destitute of all support, but God's provi-

dential protection. When the great inequality between the suppliant and his enemies is considered, with respect to their different rank and fortunes in the world, it seems strange that one, so inconsiderable as he is described to be, should at all attract the notice of persons so greatly his superiors, or that having once incurred their displeasure, he should not be immediately cut off. But, although their malice is perpetually at work, their point is never carried. They keep him indeed in perpetual alarm and vexation, but they seem never to advance a single step nearer to the end of their wishes, viz. his destruction. The suppliant, on the other hand, often miraculously relieved, is yet never out of danger, though he looks forward with confidence to a period of final deliverance. If, at any time, he is under the apprehension of death, it is by the visitation of God in sickness. And, at those seasons, the persecution of his enemies always makes a considerable part of the affliction. They exult in the prospect of his dissolution; upbraid him as deserted by his God; and, in the end, feel the highest disappointment and vexation at his recovery.

From these circumstances, which, in the aggregate, will not apply to any character of the Jewish history, there is good reason to conclude, that the suppliant is a mystical personage: sometimes the Messiah, sometimes the Church, sometimes an individual of the faithful. The enemies, too, are mystical: "atheists and idolaters." "The sickness, too, is mystical. When the Messiah himself is the sick person, the sickness is his humiliation, and the wrath he endured for the sins of men: when the church is personated, her sickness is the frailty of her members. But, in some Psalms, the sick suppliant is the believer's soul, labouring under a sense of its infirmities, and anxiously expecting the promised redemption. The sickness is the depravity and disorder occasioned by the fall of man."—Horsley's Trans. of the Psalms.

Ps. ix. 17. "The wicked are not only to be punished here, but hereafter; and I think this passage proves a future state of misery. For could the author possibly mean no more, than that the wicked should be brought *to the grave*? All are brought there; so that this could, in itself, be no mark of divine judgment."—Boothroyd. According to this note, there is no difference between the man who dies of old age, and the man who is executed, or who shortens his life by evil courses. The words "turned into hades" express judicial and untimely excision; and are equivalent to the declaration, "Bloody and deceitful men shall not live out half their days." Ps. lv. 23. He adds, "I have retained the term *hell*, as evidently intended." A translator should not exceed his province by making the text express his own disputable sense. This indeed is a fault

of most translators of the Bible, in which it ought to be especially avoided. "Translators," says Primate Newcome, "should be philologists, and not controversialists." An indispensable rule, but not always observed by the Primate himself.

Boothroyd is not consistent with himself, as he thus translates a nearly similar passage in Ps. xxxix. —17. "Let the wicked be ashamed, and go down into hades;" and observes, in a note, that "The sense is, let them be so far from succeeding in their designs as to perish and die through them."

The retribution, in Ps. ix. 15—17, corresponds to that in 6—8; and the whole Psalm, like many others, relates to gospel times, and the excision is that of Jewish and heathen persecutors.

Ps. xix. 1—11. The story of Galileo and the Inquistors is well known. He had written in support of the Copernican system, which demonstrated the sun to be fixed in the centre of our system, and the earth and other planets to move round it; but, as Joshua, according to the Vulgate translation, had commanded the sun to stand still, they inferred, that it must be a moving body; and sagely pronounced the astronomer's doctrine to be "false in philosophy and heretical in divinity." Even Romanists, at present, admit this decision to be wrong; and acquiesce in the answer commonly given: that the Bible was not designed to teach natural philosophy, but the knowledge of God and his commands; and consequently, that it speaks of natural things according to common apprehension. This answer, however is incorrect; and that which ought to have been given is, that the Inquistors were ignorant of the original. It is indeed true, that the knowledge of God is the primary object of revelation; but "God is a spirit," and spiritual ideas are inconceivable, except as represented and illustrated by natural objects. Hence we find, on attentive examination of the Hebrew Scriptures, that they speak truly of these objects; and that the common apprehension of them, being originally derived from this source, was correct, and continued so for many ages. This knowledge however was gradually lost, the popular phraseology became inaccurate, and hence we find no other in the New Testament. Indeed, the Copernican system is only a revival of that learned by Pathagoras from the Egyptians, to whom it was probably transmitted from the earliest times.

The verity of the Scripture physics was first maintained in the writings of John Hutchinson, Esq. agent to the Duke of Somerset, and afterwards in those of Bate, Speerman, Catcott, Parkhurst, Jones, Horne, Horsley and others; and, as the grand object of inquisitorial condemnation, the fixedness of the solar orb, is clearly described in the opening of the 19th Psalm, a condensed explanation of it is here presented to the reader.

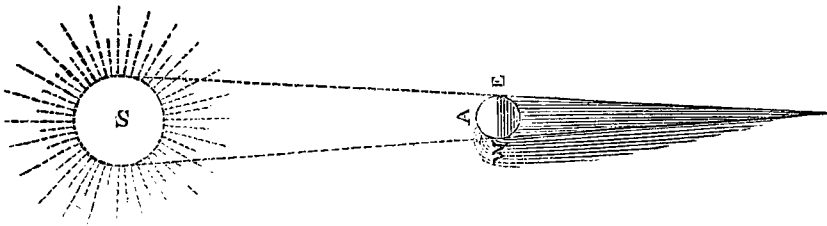
The heavens are telling the glory of God,
And the expanse shews the work of his hands.

In them he has placed a tent for the sunshine
And it, as a bridegroom going forth from his chamber,
Rejoices, as a mighty man, to run his course.
From the end of the heavens is its going forth,
And its return on (*or at*) the ends of them ;
And nothing is hidden from the heat of it.

The *tent* is the orb, from which the sunshine issues forth ; the *end* of the heavens (in the singular) is the centre of the system, or place of the tent ; and the *ends* (in the plural) are all parts of the circumference. The passage, therefore, does not describe the apparent diurnal motion of the sun, but the actual motion of its light, from the centre to the circumference, and back again (in the altered condition of air) from the circumference to the centre. All the circumstances are exhibited, in miniature, in a burning candle.

The heavens, in these two conditions of light and air, produce the planetary motions ; and thus, when Joshua commanded (not the *sun*, for which another word is used, but) the *sunshine* to stand still, the motion of the earth (and consequently the apparent motion of the sun) was arrested.

The following sketch shows the manner in which this motion is effected.



S, the sun. W E, the earth. W, the west. E, the east. A, An influx of air falling down on the western side of the earth, being the side most rarified in consequence of having passed under the sun's rays during the day,) and so causing both the diurnal and annual motions from west to east. This influx acts on the earth like the water on a mill wheel, or the lashes on a boy's top. The latter example affords an apposite illustration of both motions ; as, from its axis not being fixed to one point, it is seen both to turn on said axis, and to form a circuitous orbit.

The first impulse being given on the western or evening side, accounts for the evening being named before the morning in the first chapter of Genesis.

—“from the principle, that light attracts bodies or the parts

of bodies that have been in the shade, and repels that which has been for some time opposed to its influence, producing by this means a continual revolution in bodies of a spheroidal form, it is thought probable that this may be one cause of the diurnal rotation of the earth and planets."—On the Principles of Attraction and Repulsion in the Lunar rays, &c. By Mark Watt, Esq. Member of the Wernerian Society, &c. Quoted in Jameson's Journal, No. ix. p. 128. What the author however calls attraction arises from the pressure of the grosser dark air on the opposite side of the illumined body.

"The power of the electrical fluid to cause the revolution of the planets, has been shown by the experiments of the ingenious Mr. Rackstrow, in Fleet Street, London.—A large copper globe being placed in the centre, and a smaller one of glass in a circular groove at some distance from it, the electrical stream conveyed to the central globe irradiates from thence against that hemisphere of the small glass one turned towards it, as the light of the sun does against the earth and planets, and produces exactly the same effect, the glass globe being caused by it to revolve upon its own axis round the copper one.—*What* it is that moves the planets cannot, after this, I think, be disputed by any reasonable person."—Bishop Horne's Works, Vol. vi. p. 165.

"Even in the irregularities incident to the magnetic forces derived from the earth, we may discern the operation of causes which are periodical in their operation. Thus the diurnal and annual changes of the variation of the needle may be traced to corresponding changes in the position of the different parts of the earth with regard to the sun, in as far as these electric currents are dependent upon solar influence. The progressive changes in the variation, which embrace longer periods of time, are less easily accounted for, and appear referable to causes which act at greater depths below the surface of the earth; and are probably connected with chemical changes taking place in the interior of the globe, of which we can possess no certain knowledge.

"On the whole, then, it must be allowed, that there are strong grounds for the belief that there subsists some mutual connection, or rather an intimate relation and affinity, between the several imponderable agents, namely, *Heat, Light, Electricity, and Magnetism*, which pervade in so mysterious a manner all the realms of space, and which exert so powerful an influence over all the phenomena of the universe."—Treatises on Electricity and Magnetism. By P. M. Roget, M.D. &c. &c. Sect. 337, 338.

"In accounting for a motion, which we see takes place, we have a natural repugnance to admit the existence of a power of action at a distance; or, in other words, to conceive that a body can act where

it is not : and we always incline to that supposition, which implies the motion to be the effect of impulse."—*Ibid.* Sect. 132.

"The identity of action under similar circumstances is one of the strongest arguments in favour of the common nature of the chemical, visible, and calorific rays."—*On the Connection of the Physical Sciences.* By Mary Somerville, p. 244. Sec. Edit.

"In light, heat, and electricity, or magnetism, nature has exhibited principles, which do not occasion any appreciable change in the weight of bodies, although their presence is manifested by the most remarkable mechanical and chemical action. These agencies are so connected, that there is reason to believe they will ultimately be referred to some one power of a higher order, in conformity with the general economy of the system of the world, where the most varied and complicated effects are produced by a small number of universal laws."—*Ibid.* p. 372, 373.

". . . . an all-pervading ether probably fills the whole visible creation."—*Ibid.* p. 374.

After the protracted opposition given to the Hutchinsonians, their discernment in making the physical notices incidentally occurring in Holy Scripture the basis of their researches, is shown by the increasing testimony, which the progress of science now bears to the general correctness of their views.

Psalm xxv. "The author of "An Illustrated Commentary on the Old and New Testament" observes on the alphabetical arrangement, which occurs in twelve of the Scripture poems,—Ps. xxv, xxxiv, xxxvii, cxi, cxii, cxix, Lam. i, ii, iii, iv, and Prov. xxxi. 10—31—that it "appears to have been adopted for the assistance of the memory, and was chiefly employed in subjects of common use, as maxims of morality, and forms of devotion, which, being expressed in detached sentences or aphorisms, (the form in which the sages of most ancient times delivered their instructions), the inconvenience arising from the subject, the want of connection in the parts, and of a regular train of thought carried through the whole, was remedied by this artificial contrivance in the form."—Vol. iii. p. 201. But however general this practice may have been, Ps. cxix, seems to be the only example of it; a methodical connection being found, as the arrangements show, in the other eleven. On the other hand, Prov. ix—xxix, though aphoristic, is not in alphabetical order. A few verses, however, both in Ps. cxix, and in this portion of Proverbs, are sometimes connected: for example, Prov. xxiii. 26—35, and xxiv. 30—34.

In Psalm xxv, the alphabetical order has suffered some derangement; and, as the topics alone do not adequately show its correction, the text also is here given. See Horsley, Boothroyd, and Boys.

- נ To thee, O Jehovah, I lift up my soul: (1.)
 on thee I wait all the day.*
- כ O my God, I trust in thee, let me not be ashamed: (2.)
 let not my enemies triumph over me.
- י Yea, let none who wait on thee be ashamed: (3.)
 let them be ashamed who transgress without cause.
- ה Show me thy ways, O Jehovah: (4.)
 teach me thy paths.
- ו Lead me in thy truth, and teach me; (5.)
 for thou art the God of my salvation.
- ז And pardon my iniquity, for it is great, †
 O Jehovah, for thy goodness sake. ‡
- ח Remember, O Jehovah, thy tender mercies, and thy loving kindnesses;
 for they have been ever of old. (6.)
- ט Remember not the sins of my youth, nor my transgressions: (7.)
 according to thy mercy remember thou me.§
- יט Good and upright is Jehovah; (8.)
 therefore he will teach sinners in the way.
- יא The meek he will guide in judgment: (9.)
 and the meek he will teach his way.
- יב All the paths of Jehovah are mercy and truth, (10.)
 to such as keep his covenant and his testimonies.
- יג For thy name's sake, O Jehovah, (11.)
 redeem Israel out of all his troubles. (22.)||
- יד What man is he, who fears Jehovah? (12.)
 him he will teach in the way, which he shall choose.
- יו His soul shall dwell at ease, (13.)
 and his seed shall inherit the land.
- יז The secret of Jehovah is with them who fear him, (14.)
 and he will show them his covenant.
- יח My eyes are ever towards Jehovah, (15.)
 for he will pluck my feet out of the net.
- יט Turn to me and have mercy on me; (16.)
 for I am desolate and afflicted.
- כ The troubles of my heart are enlarged: (17.)
 O bring me out of my distresses.
- כא Cut short my affliction and my pain, (18.)**
 and forgive all my sins.
- כב Consider my enemies, for they are many; (19.)
 and they hate me with a cruel hatred.
- כג O keep my soul and deliver me: (20.)
 let me not be ashamed, for I trust in thee.
- כד Let integrity and uprightness preserve me; (21.)
 for I wait on thee, O Jehovah. ††

* Part of ver. 5. † Part of ver. 11 transposed, and † prefixed. ‡ From ver. 7.

§ See Horsley's and Boothroyd's Note. || See Boy's Key to Psalms, p. 125, 126.

** קצר Cut short, instead of קצה. †† O Jehovah. LXX.

Ps. xxxii. 11. "This com. Hare and Lowth consider as belonging to the following Psalm, to the language of which it is more suitable than to this."—Boothroyd's Bib. Heb. If this transfer be admitted, this Psalm will consist of an introversion instead of an alternation.

Psalm xxxiv. The verse beginning with ׀, which is wanting, is supplied by inserting verse 22 between verses 5 and 6, and prefixing ׀.

Psalm xxxvii. Dimock corrects two mistakes in this psalm, by transferring the words "to slay such as are of upright conversation" from the end of verse 14 to the end of verse 7; and the words "and his seed beg bread" from the end of verse 25 to the end of verse 20.

Ps. xlix. 14, 15. A parable, ver. 4, "The night is far spent, the day is at hand." Rom. xiii. 12. The night therefore was the Mosaic dispensation, and the day that which succeeded it; in the morning of which the righteous had dominion over them, by the triumph of the gospel over its opponents, when they looked on their carcases (Isai. lxvi. 24), and when they became as ashes under the soles of their feet (Mal. iv. 3). צִירִים, *their rock*, the same as קִרְבָּם, *their inward thought*, and as נִפְשׁוֹ כִּהְיִי יִכְרֵךְ, *while he lived he blessed his soul*.—Such is their false security; but it will be disappointed: עַד נִצְחָה לֹא יֵרְאוּ אֹרֶךְ, *to continuance they shall not see light*.—2 Thess. i. 9: the state of the Jews to this day.

Ps. lix.

O my strength,* upon thee I will wait! 9.
 For God is my strong-hold.
 The God of my mercy will afford aid to me: 10.
 God will show to me my foes vanquished.

My strength, to thee I will sing! 17.
 For God, the God of my mercy, is my defence.

This reading gives propriety to the text. He addresses God as his strength, affording him help in time of need. Boothroyd's Fam. Bib. He also gives, among the various readings in his Hebrew Bible, אֹמֵרָה, "I will sing," from ver. 17, instead of אֲשַׁמְרָה, "I will wait." The correspondence supports both. I may add, that it also requires uniformity in the translation; so that he ought either to have retained or dropped the vocative "O" in both places.

Ps. lxxii. 20. "The prayers of David, the son of Jesse, are ended or finished."

* So the versions and 6 mss.

“ This I take to be the close of this particular Psalm, not a division of the book, as if the first seventy-two Psalms were all the Psalms of David’s composition. The sense is, that David, the son of Jesse, had nothing to pray for, or to wish, beyond the great things described in this Psalm. Nothing can be more animated than this conclusion. Having described the blessings of Messiah’s reign, he closes the whole with this magnificent doxology.

Blessed be Jehovah God,
 God of Israel, alone performing wonders ;
 And blessed be the name of his glory,
 And let his glory fill the whole earth.
 Amen, and amen.
 Finished are the prayers of David the son of Jesse.”
 Horsley’s Trans. of the Psalms.

I concur with the reason here given for not thinking this verse a division of the book ; but, instead of taking it to be the close of this Psalm, (which is complete without it,) I rather consider it as a subjoined remark, like that to the speeches of Job, Chap. xxxi. —40. Either way, however, the arrangement is the same.

Ps. lxxxii. “ This Psalm seems addressed to the court which condemned our Lord ; who, in his state of humiliation, is here described under the names of the Poor, the Fatherless, the Afflicted, the Needy. They are reproached with the folly and injustice of their sentence ; they are threatened with punishment ; and, in the last verse, our Lord’s exaltation is predicted.”—Horsley’s Trans. of the Psalms.

Ps. cxlv. The verse beginning with **3**, which is wanting in the common copies, is preserved in the Sept. Syr. Vulg. Arab. Ethiop. and one ms. and is as follows.

Faithful is Jehovah in all his words,
 And merciful in all his works.

P R O V E R B S.

Prov. vi. 30. A thief is not despised (disregarded) though he steal to satisfy his appetite when he is hungry ; but, when discovered . .

“ Theft, even when committed to satisfy the cravings of hunger, is not treated as a matter of indifference, but is punished : much more severe is the punishment, which the adulterer shall receive, by whatever pretexs he may varnish over his crime.”—Holden, p. 133.

Prov. xvi. 4.—“for himself”—to answer his own designs or purposes. For “the day of evil,” Holden substitutes “the wicked he daily sustains,” and says in his note, “The Bible translation favours the Supralapsarian doctrine; but God forbid that we should ever maintain, that it can be consistent with his ever-wakeful mercy to ‘create the wicked for the day of evil,’ to call millions of human beings into existence, who, at the same time, are doomed, by an irreversible decree, to eternal perdition.” What a bewilderer is this “eternal perdition,” perplexing the very plainest passages, and leaving no alternative between the errors of Calvin and Arminius! *Incidit in Scyllam cupiens vitare Charybdim.* The passage, however, has no relation to a future state at all; and he so far inclines to this opinion as to add a much better explanation. “But, should the received translation be deemed correct, ‘the day of evil’ would be considered, by a Jew of the age of Solomon, to mean the day of trouble and affliction: in other words, the time of temporal punishment.”—p. 268.

Prov. xx. 11. “Even a child will dissemble in his doings, that in truth his work is pure, and in truth it is right.”—Parkhurst. “Such a one soon begins to conceal what he knows to be wrong; and, when interrogated, will equivocate and dissemble.”—Boothroyd. “A slight acquaintance with children will confirm the truth of the observation.”—Holden, p. 297.

Prov. xx. 30.

The bruises of a wound are a cleanser in a wicked man,
And stripes cleanse the inward parts of the belly.

“In this version, I have mainly followed Parkhurst, though others preceded him in the same explication. . . . *הררי בטן* occurs ch. xviii. 8, xx. 27, xxvi. 22, in a metaphorical sense, for the inner man or mind. . . According to this view, the meaning is, that chastisement is the only means of cleansing the wicked; and stripes, properly inflicted, purify the heart.”—Ibid. p. 301, 302.

Prov. xxiv. 9. “*The thought.* Device, or purpose, of folly; or, as the Syriac and Vulgate, ‘of the fool, is sin.’ His design is wrong in its principle.”—Boothroyd’s Fam. Bible.

Prov. xxv. 36.—“falling down”—in a moral sense, *slipping, making a faux-pas.*—Parkhurst.

Prov. xxvi. 23.—“flattering lips”—Sept. “As this appears beautiful, and hides and covers the clay; so flattering lips are often agreeable, but they are only the gilding of a wicked heart.”—Boothroyd’s Family Bible.

Prov. xxix. 18.—“vision”—“such as the prophets had. How true this remark is may be proved from the state of the heathen world. Compare Num. vi. 18.”—Ibid.

Prov. xxx. 15. The poetical style is often greatly weakened by the insertion of the word *saying*, as in Ps. ii. 2; but here it also confuses the sense. “Give, give,” are the two daughters: a personification of repeated craving, followed by four examples.

Prov. xxx. 26. “The conies”—“The Daman, or *Hyrax Syriacus*, corresponds far better than any other animal that has been found to the brief intimations, which the Scriptures convey. *Daman* is the Syrian name of the animal, the Arabs call it *Nabr*, and the Abyssinians *Ashkoko*. See Illustrated Commentary on the Bible, Vol. III. p. 295.

ECCLSIASTES.

Eccles. v. 2. Lowth, in a sermon on this text, assigns four demonstrations, that “the advice here given by the preacher is wise and good.” First, from the nature of the thing. Secondly, from the precept or command of God to the Jews in the Old Testament. Thirdly, from the command and practice of our Saviour in the New Testament. And fourthly, from the tradition and custom of the churches in all ages ever since.” I shall quote as follows from the last.

“Our Saviour taught his apostles to pray; they and their successors: for therefore said he unto them, “As my Father sendeth me so send I you, to teach others to pray, and to prescribe due forms, as I have prescribed to you in general, and by you to all others, that shall believe on me through your preaching, and that shall call upon the Father in my name, to the end of the world. Therefore did St. James, the brother of our Lord, and bishop of Jerusalem, or some of his early followers,” [a very dubious alternative], “compile a formal liturgy for his church and people: and in the like work laboured many of the ancient fathers of the church, as we are taught by the most undoubted records. And, by this means, all churches in all following ages, spoke, as it were, one language, were taught to pray after one set and formal manner, for mutual edification, and to avoid that confusion, which must inevitably follow upon the contrary practice.” [As when one prays to Christ and another to the Virgin.] “And there is no place or time, no church or nation, that was Christian, when this wholesome custom prevailed not, even for fifteen hundred years together.”

“ This is enough, surely, to convince any reasonable man, that the practice is laudable, and the advice good, ‘ Therefore let thy words be few.’ And this abundantly justifies our mother, the Church of England, that she teaches her children nothing that is new or untrue, but prescribes that which is most reasonable in itself, taught by her Saviour, preached by his apostles, and received throughout the world.”—Lowth’s Sermons and other Remains, p. 342.

Reader, does not this “ convince ” thee, that the words of the Church of England Liturgy are “ few,” and that it contains “ no vain repetitions ? ”

But this is not all. It is as faulty in matter as in form. “ All the offices of the prayer-book, though composed with much pathos and beauty of language, utter the sentiments of persons who are ignorant of the peace procured through the blood of Christ. “ Remember not, Lord, our offences, nor the offences of our forefathers ; *neither take thou vengeance of our sins ; spare, us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.*” To put such words as these in the mouths of the redeemed people is shocking mockery ; for if they are redeemed, their sins are forgiven, and God is not angry with them, and vengeance is passed away, and peace, pardon, reconciliation, and love, now reign in the heart of the justified children ; so that to make them cry out thus for mercy is, in fact, to make them disbelieve the gospel. And this is apparently the object of the prayer-book, *to prevent believers from seeing their privileges, to keep them in the rank of unpardoned penitents, and to set a barrier between them, and the glory of the new covenant.* If we inquire into the reason of this unhappy scheme, I believe it to be this : that, as the compilers of the prayer-book had to make a form of worship for the nation, and as the religion they had to chalk out was not for the saints, but for whole parishes, they felt themselves obliged to adapt the language of the prayer-book for such persons as they foresaw the majority of the worshippers would be—for the ungodly and profane, for evil livers, for the careless, the indifferent, the licentious, and the unconverted,—and that they hoped, as they could not speak for the saints, at least to do good to sinners. . . . And this is, indeed, the prevailing sentiment of the prayer-book throughout : that the worshippers are “ tied and bound by the chain of their sins ”—that “ there is no health in them ”—and that the chief object of their hopes is to obtain “ true repentance,” which is, in fact, to confess that they are not Christians.—Beverley’s Serious Address to Christians on the Consecration of an Edifice called a Church, p. 8, 9.

I may add, that there is no part of the liturgy which more

strongly exemplifies the barrier set between the people and the glory of the new covenant than the prominent exhibition, which is given to the ten commandments. It is not thought enough to read them in the course of the daily lessons, but, besides this, they are repeated three times a week, as from a representative Sinai, surrounded with a fence, within which no lay foot must enter. As "the law worketh wrath," it is *suitably* followed by the response of "Lord have mercy upon us;" but, as it gave a latitude, which is now sinful, it is *unsuitably* followed by that of "incline our hearts to keep this aw." (See Deut. xxi. 15—17.) Believers "are not under the law, but under grace:" the grace of the new and better covenant, established upon better promises, which says, "I will put my laws into their hearts, and in their minds I will write them; and their sins and their iniquities I will remember no more." Heb. x. —16, 17.

Prayer, from the beginning, was generally an individual concern. There was no prescribed liturgy in the tabernacle or temple service; and we have no example of social worship, except when under inspired suggestion and regulation. Consequently there has been no authority for gathering worshipping bodies since the apostolic times.

Eccles. ix. 5, 6, 10. If it is said that Solomon puts this sentiment into the mouth of an objector, who assigns it as a reason for present enjoyment, the answer is, that Solomon does not deny it. On the contrary, the commencement of his reply, in ver. 11, is equivalent to that of the objection, in ver. 2; but, instead of drawing the same inference, he continues to recommend true wisdom as preferable to all other things, and especially to a life of self-indulgence, which brings condemnation and ends without consolation.

Eccles. ix. 5, 6, 10. "Solomon therefore judges that the dead altogether sleep, and that they are wholly insensible. There they lie, not numbering days or years; but they seem to themselves, at their resurrection, to have scarcely slept a moment."—Luther. Annot. in Eccles. Tome 3, fol. 272. Edit. Jen. 1603.

SONG OF SOLOMON.

"What is commonly called the Song of Solomon is considered as a collection of distinct idyls, or little poems, perfectly detached and separate from each other, with no other connexion than what they derive from a common subject, the peculiarities of the style of a common author, and perhaps some unity of design in regard of the mystic sense, which they are intended to bear."—Fry's Canticles, p. ix.

The poems, as shown by the arrangement, derive a further connection from the orderly recurrence of subordinate subjects.

Song of Sol. —4—6—. “If we suppose a dialogue, there can, I think, need no argument to show the probability that these words are spoken by the virgins, and not, as has been usually imagined, by the bride in commendation of her own beauty.”—Fry’s Canticles.

The speakers are thus easily distinguished.

Virgins. We will exult and rejoice over thee,
We will celebrate thy loves more than wine.
The upright love thee.

Bride. I am brown.

Virgins. Yet comely.

Bride. As the tents of Kedar.

Virgins. As the curtains of Solomon.

Bride. Look not on me, {for I am very brown,
{for the sun has discoloured me....

A M O S .

Amos, i. 3, 6, 9, 11, 13, ii. 4, 6. “*I will not turn away the punishment thereof: which should have been, I will surely not bring him back: i.e. restore him.* (Heb. לֹא אֲשִׁיבֵנו). To the same effect, ii. 2. *The Virgin of Israel is fallen, she shall no more rise: she is forsaken upon her land; there is none to raise her up.*”—Lee’s Inq. p. 46.

Amos, i. 7, 8. It is probable the Philistines perished by the sword of the Chaldeans, as they are not mentioned afterwards.—Boothroyd’s Fam. Bible.

Amos, ix. 11—15. The quotation of ver. 11, 12, in Acts, xv. 16, 17, shows the whole passage to have had a spiritual fulfilment under the Gospel.

H O S E A .

Hosea, ii. 23. See Horsley’s proof and vindication of the literal sense.

Hosea, xiii. 9.—to dwell in tents—“As they were accustomed to do at the feast of booths; but I think this is a threatening, not a promise. Others should possess their houses, and in their captive state, they should live in tents, &c.”—Boothroyd’s Fam. Bible.

ISAIAH.

Isai. i—v. Lowth says, "The prophecy contained in this first chapter stands single and unconnected, making an entire piece by itself;" and of the fifth chapter, "This likewise stands single and alone, unconnected with the preceding or following." These chapters, perhaps, were delivered independently; but considering the book as a whole, the first (as shown by the arrangement), has a direct correspondence with the remaining four; and the fifth an alternate correspondence with ii. 6—22, iii, iv. 1. He rightly observes, that "the prophecy contained in the second, third, and fourth chapters, makes one continued discourse; but errs, I think, in saying, that "the whole third chapter, with the first verse of the fourth, is a prophecy of the calamities of the Babylonian invasion and captivity." For first, the connecting phrase "In that day," (iv. 2) militates against this view. "These words," it is true, "are omitted in the LXX. and MS.;" but they correspond so closely to the words "in the latter days" of the corresponding promise, (ii. 2—6) as to prove their genuineness. It follows therefore that every part of the whole "discourse" relates to the same time. Secondly, I find no mention of Babylon, as there is of Egypt and Assyria in vii. 18; and therefore consider the predictions, in these five commencing chapters, as embracing the whole period from the time of their delivery to the last times of the nation; and, in this respect, corresponding to those in xl. 12—31, and the remaining six chapters. I would indeed extend to them the following remarks of Bp. Horsley on part of the first chapter." "The whole section, from the 10th to the 15th verse, seems to allude to the abolition of the Mosaic law, though the expressions are too general to be understood in that sense by the Jews of Isaiah's time. Indeed, the whole of the vision, exhibited to the prophet, seems to have been a general view of national guilt, punishment, reformation, pardon, and restoration; and the prophecy is a general prediction of guilt, and threatening of punishment, and, in some degree, received a completion in every great judgment that fell upon the people. At the same time, that the allusions to the particular guilt of the Jews, in their treatment of our Lord, though oblique, are now so evident, and the description of their punishment corresponds so much more exactly with their final dispersion than with any previous calamity, that little room is left to doubt that these things were principally in view of the inspiring Spirit."—Bib. Crit. Vol. II. p. 6.

Isai. ii. 1—5. This is commonly thought to be an unfulfilled prophecy: but it is evident, from the title, that it has no relation to the world at large, but to "Judah and Jerusalem;" and, from

what follows, that it was fulfilled in apostolic times by the preaching of the gospel. This fulfilment is confirmed by Ps. xlvi. 9, Hos. ii. 18, and Zech. ix. 10; from which last, the *nations*, Isai. ii. 4, are shown to be Israel and Judah, similar to Isai. xi. 13.

The envy also of Ephraim shall depart,
and the hostilities of Judah shall be cut off:
Ephraim shall not envy Judah,
and Judah shall not vex Ephraim.

Isai. ii. 22. Boothroyd incloses this verse in brackets, as of doubtful authority. See his note. Its genuineness however is supported by its correspondence to v. 10.

Isai. v. 1—7. "In the animated language of Vitrिंगa, I would ask—Can any one seriously think, that it is possible God should draw and man not run? . . . "With regard to the passage under consideration, so far is it from overturning the doctrine of internal, converting grace, that, on the contrary, the whole of this address or protestation of God against the carnal Jews has this one object in view, to convince them of its necessity. It is the error of interpreters to understand that *absolutely*, which God intended should be understood only *relatively*." . . . The prophet then most clearly speaks in the name of God, *in this place*, only of *external* privileges as the moral means of conversion, such as those under the external and literal dispensation of the covenant at Mount Sinai, which are contradistinguished from the new covenant and its spiritual benefits.' Vitrिंगa further observes, that the former may, and indeed always do, prove unavailing by themselves; and that this parable was meant to teach the Jews and all unconverted persons this truth, viz. that no external privileges and means of grace whatever, are sufficient to bring man, in his present fallen, sinful condition, into a state of salvation, without the internal operation of the Holy Spirit." —Jenour's Isaiah. Vol. I. p. 128, 129.

Isai. vi. As the vision in this chapter seems to contain a solemn designation of Isaiah to the prophetic office, it is, as Bishop Lowth observes, thought by most interpreters to be the first in order of his prophecies. But, in addition to his chronological reason for a different opinion, the arrangement keeps it in its present place; and discovers a beautiful connection, in the way of contrast, between it and the first eleven verses of the fortieth chapter: the contrast of judgment and mercy, of displeasure and complacency, of captivity and deliverance, of desertion and return.

"The circumstance of the account of Isaiah's vision not standing at the beginning of the book, is of no consequence; it

being admitted that many portions of the prophetical books are not placed in the exact order of time.”—Henderson’s Isaiah.

Isai. vi. 8. “לני . . . The remark of Gesenius, that Jerome is quite consistent in interpreting this plural form, as he does in Gen. i. 26, xi. 7, of the Trinity, rather redounds to the honour, than reflects discredit on that father. In no other way has it ever been consistently interpreted. The hypothesis of a *plural of majesty* or *excellence* has never been satisfactorily established. It is neither in accordance with Scripture, nor with general oriental usage. No passage can be adduced from the Hebrew Scriptures, from which it can be proved that it was the practice of kings to speak of themselves individually in the plural number. See Ewald’s Hebrew Grammar, English Trans. p. 231, where that profound scholar gives it as his deliberate opinion, that it is a great error to suppose that the Heb. language, as we find it, has any feeling for a so-called *plur. majesticus*. The idea of a consultation with other beings, Gen. i. 26, iii. 22, xi. 7, and in this verse, which Kimchi, Le Clerk, and others, advance in explanation, is rejected by Gesenius, Lehrgeb, p. 800; and both theories are decidedly repudiated by Hitzig, who, unwilling, however, to admit the doctrine of the Trinity, asserts, without any attempt at proof, that it is a mode of speech borrowed from common life. For an able discussion of the whole subject of plural attributions to the Deity, I refer the reader to the Rev. Dr. J. Pye Smith’s Scrip. Testimony to the Messiah, vol. i. p. 464—495. Third Edit.” Henderson.

13. And yet a tenth shall remain in it,
 but again it shall be [appointed] for destruction.
 like the ilex and the oak, which
 at the casting [of the leaf] have their trunks standing,
 a holy seed shall be the trunk of this nation.—Horsley’s Bib. Crit.

Isai. vii. Doctor Jubb gives several reasons for concluding that ver. —8, 9—have been transposed; and restores their order thus.

“Though the head of Syria be Damascus,
 and the head of Damascus, Resin,
 and the head of Ephraim, Samaria,
 and the head of Samaria, Remaliah’s son;
 yet, within sixty-five years, Ephraim shall be broken,
 that he be no more a people.” מַעַב, from being a people.

—See Lowth’s note.

Henderson, however, rejects this transposition as “opposed by the unanimous testimony of all the MSS. versions, and other sources of evidence, which prove the integrity of the text;” and understands it to “contain an assurance that the two threatening powers should

be confined within their own limits. Their residences should be, before subdued by Assyria, what they had been, the respective capitals of Syria and Ephraim only : they should exert no influence over Judah."

"With respect to the computation of the prophetic period here specified, the only one which is at all satisfactory is that of the more recent Jewish chronologers, approved in the main by Archbishop Ussher, Sir Isaac Newton, Vignoles, Jubb, Lowth, Doderlain, Hengstenberg, and others, according to which it extends from the second year of Ahaz, when the prediction was delivered, to the twenty-second year of the reign of Manasseh, which was exactly sixty-five years." "The objections of Gesenius, Hitzig, and others, are fully met by Hengstenberg in his *Christologie*, so that further notice of them is unnecessary."

Isai. vii. 14. "On Isaiah, chap. vii. 14, we are told, that in the *primary* but lower sense, the sign given was to assure Ahaz, that the land of Judea would speedily be delivered from the kings of Samaria and Damascus ; the *sign given* had secondarily and mystically a respect to the miraculous birth of Christ, &c. I answer : in the first place, there appears to have been *no sign* given, if we except the prediction itself ; and if the prediction alone was the sign or wonder, which I contend was the case, then *the birth of the Messiah* was its one and sole object : and, on the faith of this, the safety of Israel entirely depended ; not in its remote consequences, but in the aid which God himself would afford to his faithful people. ' *If ye will not believe,*' says the prophet at verse 9, in this very chapter, ' *surely ye shall not be established.*' The only difficulty we now have to deal with is contained in the 16th verse ; and this, I think will give us but little trouble. The 15th verse, I suppose, must refer to the child to be named Immanuel. ' *Butter and honey*' it is said, ' *he shall eat,*' *on account of his knowing to refuse the evil, and to choose the good* : not, ' *that he may know,*' &c. The Hebrew is לִדְעוֹ מֵאֵם, *for or because of, his knowing the refusal,* &c. That is, his character shall be such, that, even when a child, he shall have knowledge sufficient to choose what is good for himself, contrary to the character of all others, who are perfectly passive at this age." "I suppose the prophet means, that, when a very child, his extraordinary character shall appear ; and this the Evangelist assures us was the fact. See Luke, ii. 46. All this then, I think, naturally and properly refers to our Lord, just as St. Matthew has cited it."—Lee's Sermons and Dissert. &c. p. 274, 275.

The author adds in a note—"The passage ought literally to be translated thus : *Therefore, or notwithstanding, the Lord himself*

(now) *giveth you a sign or wonder* : *Behold, THE Virgin hath conceived, (prophetically, surely shall conceive,) and bears a Son; and she hath called (surely shall call) his name, God is with us.* That a prediction alone is often taken for a sign, may be seen in Gen. iv. 15; Exod. iii. 12, iv. 8, 28; Deut. xiii. 2; 1 Sam. ii. 34; 2 Kings xix. 29; Is. xxxvii. 30. See also my Hebrew Grammar, p. 334, where this view of the passage was first proposed."

Isai. vii. 16. "The two kings were not those of Israel and Syria; but those of Israel and Judah. The punishment of the former had been predicted, ver. 8: that of the latter is explicitly denounced in this and the following verses. . . . As it respected Judah the prophecy received its accomplishment when Archelaus was banished, and Judea reduced to a Roman province. This took place in the twelfth year of our Lord—the very year in which he evinced his wonderful discrimination by disputing with the doctors in the temple, Luke ii. 42, 46."—Henderson's Isaiah.

Isai. viii. 8. "Though the Assyrian power was first to invade the land of Israel, and carry away its spoils, it is here added, that Judah also should suffer. The prophecy was fulfilled in the days of Hezekiah, when Sennacherib spread his troops over the whole country, and might figuratively be said to "reach even to neck," when he besieged Jerusalem. The metropolis alone held its head above the water."—Ibid.

Isai. viii. 17, 18. "The same person who speaks in the preceding verse continues his discourse in these. . . .

"That the words are those of the Messiah may be safely maintained on the authority of Heb. ii. 13, where they are quoted precisely in the same unqualified style in which, in the preceding verse, a quotation is made from the twenty-second Psalm, the whole of which is strictly and exclusively prophetic of Christ. . . .

"19. The prophet returns to his own times, and warns the nation against the superstition and imposture to which they were exposed during the period of the calamity before predicted."—Ibid.

Isai. viii. 23.

But there shall not hereafter be darkness in the land which was distressed:

in the former time he debased

the land of Zebulon, and the land of Naphtali;

but in the latter time he hath made it glorious;

even the way of the sea, beyond Jordan, Galilee of the nations.

—Lowth.

Isai. ix. 5. "This verse," says Horsley, "must remain in some obscurity till the sense of the word סִנֵּן is more clearly ascertained. Bishop Lowth's 'caliga caligati' is certainly the best guess that has yet been made, but yet it is not quite satisfactory."—Bib. Crit.

For the greaves of the armed warrior in the conflict,
and the garment rolled in much blood,
shall be for burning, even fuel for the fire.—Lowth.

The first line is too paraphrastic. Horsley translates—
— the greave of the greaved warrior—

"The signification of the word is uncertain : the context evidently intimates *military action*, and so far the Vulgate has given a good general interpretation of it. *Every (military) defence of (the) defender (is) in tumult*, would, perhaps, be a more exact translation of it."—Lee's Lexicon.

Isai. x. 21—23. "Having spoken of שְׂאֵר, *the remnant*, Isaiah repeats the term with emphasis in this verse, to show, that how sincere soever might be the general trust of the Jews in God, as it respected temporal deliverances, comparatively few of them would be converted to אֵל גְּבוּרָה, THE MIGHTY GOD, i.e. *the Messiah*, predicted under this title, chap. ix. 5. . . . The entire bearing of these verses, viewed in connexion with the application of part of the language of Daniel to the final destruction of Jerusalem, and the use made of them by Paul, as above referred to, leaves no room to doubt, that they were designed by the Spirit of God to describe the awful punishment to be inflicted on the Jewish nation for their rejection of the Messiah, and the comparatively small number by whom he would be received."—Henderson's Isaiah.

Isai. xi. 6—9. "By the animals specified are meant *persons* resembling them in their natural dispositions and habits ; and by their living and feeding together in peace and harmony, is adumbrated that state of true union, fellowship, and peace, which those enjoy, who submit to the reign of the Redeemer, and conform to the laws of his kingdom. To look for the accomplishment of the prophecy in the experience and conduct of such as possess merely the name of Christians, or to refer its fulfilment to some future day, because so many wars, bickerings, and contentions, have more or less hitherto obtained among nations or communities professedly Christian, would be to torture the passage in order to make it speak a language foreign to its spirit and design. It has been verified in every age, in proportion to the extent in which genuine Christianity has exerted its influence. Characters the most ferocious have been subdued ; and

those who had been living in malice and envy, hateful, and hating one another, have 'put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another.' Col. iii. 12, 13. For the exhibition of contrary tempers and dispositions, the religion of the Son of God is in nowise answerable. So far as any indulge in them, they afford melancholy evidence, that they are influenced by principles uncongenial with the spirit of the divine kingdom."—Henderson's Isaiah.

Isai. xviii. Though the messengers are addressed, the people, evidently the Jews, are the principal subject; and therefore correspond to Jacob, in xvii. 4—11.

Isai. xviii. 2. 7. "'— *scattered and peeled.*' In ver. 2 here the whole nation of the Jews receives this title, as a people to whom the Egyptians sent ambassadors. The whole nation seems to have sought this (ch. xxx. 2, seq.). Hence Egypt is said to be '*a land*' **צִלְצַל כַּנְּפִים**, i.e. *offering the shadow of the wings*, as a hen doth; and hence the Jews are blamed for seeking it. In ver. 3, however, *all the inhabitants of the world are called upon to hear, when God should lift up an ensign on the mountains*, (comp. v. 26) *and when he should blow the trumpet* (comp. Zech. ix. 14, evidently marking the times of the Messiah. See ver. 9—12). We then have (ver. 5, 6) the fall of the wicked Jewish multitude, as branches cut off to be consumed by the birds and beasts of the mountains. The distinction between those who served God, and those who served him not, being now so made, it is said (ver. 7), *In that time shall the present be brought to the LORD of hosts of a people scattered and peeled . . . to the place of the name of the Lord of hosts, the [true] mount Zion.* Which however is not a correct rendering. It should be thus:— *shall be brought to Jehovah of hosts a people scattered* (i.e. far and wide as seed sown) *and peeled, even out of a people terrible, &c.* This bringing is, therefore, *out of, or from*, such a terrible people, &c. and seems clearly to point out the better part of the Jewish nation, which was then to be gathered in among the nations. Comp. ch. lxvi. 19, 20, &c."—Lee's Inq. p. 56, 57.

Isai. xxii. "I agree with Houbigart that the prophecy contained in the first fourteen verses of this chapter, relates to the siege and capture of Jerusalem in the reign of Zedekiah."—Horsley's Bib. Crit.

Isai. xxiii. "That the first capture of Tyre by Nebuchadnezzar is the particular subject of this prophecy, is evident from the general tenor of it, the calamity predicted being described as the first the Tyrian state had endured, and in particular from the 12th verse.

The prophet, however, confines not himself to the fortunes of the single town of Tyre, but touches upon the general blow given to commerce by the destruction of that universal mart, and upon the sufferings of the Tyrians in their distant colonies under the irresistible arms of the Babylonian conqueror."—Ibid.

"In the sequel the prophet, in a cooler strain, defines the duration of the Tyrian captivity, and foretells the restoration of the state, without extending his views to what was to take place in the distant times of Alexander the Great."—Ibid.

Isai. xxv. 2, xxvi. 5, xxvii. 10. Old Jerusalem. xxvi. 1. The new Jerusalem. Gal. iv. 22—31, Heb. xii. 22, Rev. xxi. 2.

Isai. xxvi. 19. "' *Thy dead men*' (i.e. O Zion, Those who are considered *as dead* in thee : comp. Rev. xi. 9—12, and its Com. below) . . . '*my dead body*' (Zion says this, identifying these with herself), '*they shall*' (*surely*) '*arise.*' (Heb. יקומו). It is added, '*Awake and sing*' (i.e. with the Redeemed Church), *ye that dwell in the dust ; for thy 'dew'* (O Christ) '*is as the dew of herbs*' (i.e. it is life-giving : Comp. Ps. cx. 3.) It is added as a prediction, *and thou shalt bring down the Rephaim to the earth.* (i.e. 'Thou,' O Zion, *shalt bring down tyrants* : Heb. ווארץ רפאים תפיל). See my Job, on רפאים. The next verse, 20, addresses these. See also Luke ii. 34 ; Eph. ii. 5, v. 14 ; Isai. lii. 2."—Lee's Inquiry, p. 50.

Isai. xxix. 1. "The language is that of irony ; strongly intimating, that ceremonial observances, in which the Jews engaged, would not avert the Divine judgments, while their hearts were not right with God."—Henderson's Isaiah.

Isai. xxx. 31.—"the Assyrian"—The Assyrian being, at this time, the most powerful foe, and the terror of God's people, stands as the type of the irreligious faction."—Horsley's Bib. Crit.

Isai. xxxiii. 14. The ungodly and wicked are represented as thus addressing each other, and inquiring, with consternation at the sight of the dreadful judgments which God inflicted upon the Assyrians, and which, as already remarked, appear to have been attended with fire from heaven : Who could endure such things without alarm ? who could abide the wrath of so holy and so great a God ?

The fearful destruction of their enemies, made them tremble for themselves, being conscious that they deserved no better fate.—Jenour's Isaiah.

Isai. xxxviii. Boothroyd interpolates and alters this chapter conformably to the narrative in 2 Kings, xx. 1—11. The arrangement

is regular in both, and the connection in Isaiah sufficient to allow its being left undisturbed. If verses are to be transferred from 2 Kings to Isaiah, the writing of Hezekiah should, by the same rule, be transferred from Isaiah to 2 Kings. See Note on Numb. xiii. 1.

Isai. xlii. 19, 20. "*Who hath pronounced (them) blind, except my servant? (Isaiah) or hath pronounced (them) dumb, like my messenger (whom) I send (has done)? Who hath called (them) blind, like him who has been perfected (for this work), nay, pronounce (them) blind, like Jehovah's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not, &c.* which last is explanatory.

"Now, if we turn back to the sixth chapter, we shall be able to make all this plain. At verse 10. the prophet is sent to *pronounce* their heart heavy, and their eyes closed; which perhaps will be allowed to be equivalent to making them *blind* and *deaf*, as mentioned in chap. xlii. In the seventh verse, the prophet's iniquity is taken away, in order, as it should seem, to qualify him for this office: for this reason, in chap. xlii. he is termed **משלם**, *completed, perfected*. In this view, then, **עבד**, *my servant*, **מלאכי**, *my messenger*, **משלם**, *perfected person*, **עבד יהוה**, *Jehovah's servant*, will all apply easily and naturally to the prophet Isaiah; and the passage will be a perfect parallel to that noticed in the sixth chapter of the same prophecy,"—Lee's Sermons and Dissert, p. 164.

Isai. xlv. 7. "It was the great principle of the Magian religion, which prevailed in Persia in the time of Cyrus, and in which probably he was educated, that there are two supreme, coeternal, and independent causes, always acting in opposition one to the other; one the author of all good, the other of all evil, the good being they called Light, the evil being, Darkness: that, when Light had the ascendant, then good and happiness prevailed among men; when Darkness had the supremacy, then evil and misery abounded." . . . With reference to this absurd opinion, held by the person to whom this prophecy was addressed, God, by his prophet, in the most significant terms, asserts his omnipotence and absolute supremacy.

I am Jehovah, and none else,
Forming light and creating darkness;
Making peace and creating evil;
I Jehovah am the author of all these things."—Lowth.

In short, there is but one original or first cause, on which all second causes are necessarily dependent; and to suppose the contrary involves a manifest contradiction.

We can know nothing of God, except by a revelation from himself; but, after he has made known to us his natural and moral attributes, it is easy to see their results in his purposes and actions.

Hence also it becomes easy to discover what declarations of his word are to be considered as leading principles, to which others are to be accommodated, in order to obtain a consistent view of the whole. Of these attributes, the most comprehensive appear to be two, a natural and a moral,—first, that God is the author of all things, and secondly, that God is love; and that the exercise of the former is subservient to that of the latter. How then, or in what manner, is God the author of evil? I answer,

1. He is the author of it as the Creator of a peccable nature. Though Adam was not created a sinner, he was created capable of sinning; otherwise he never could have sinned at all.

2. He is the author of it by being the author of law. “Where no law is, there is no transgression.” Sin therefore is a relative thing, or has no existence except in relation to law. Why then was law given? that “offence might abound.” Why that it might abound? that “grace might much more abound.” Evil, therefore, *as coming from God*, being the means of greater good, is only a name for *another species of good*. As God foresees, appoints, directs, and overrules all events, the end, with him, sanctifies the means: with man it is otherwise, and hence he is forbidden to “do evil that good may come.” Rom. iii. 8. The long-agitated question of the “origin of evil,” is thus clearly and easily solved; and has been involved in difficulty by confounding the nature and conditions of God and man; and hence, not seeing that evil, as it respects the one or the other, is really not the same thing. If God had created the first pair impeccable, by making them at first partakers of his own divine nature, there would have been no sin; but a state of things so constituted would not be productive of an equal sum of virtue and happiness. Evil, both moral and physical, increases by contrast our perception and enjoyment of good. There are even many virtues, which, without it, could have no existence: without suffering, there could be no patience; without want, no liberality; without injury, no forgiveness. This reasoning, as often observed, is applicable to every good affection, and every right action. Temperance, prudence, magnanimity, mercy—are all qualities, of which the value depends on the evils by which they are respectively exercised. Thus, on a view of the whole scheme of Providence, all partial and temporal evil is seen to be productive of universal and interminable good; and so to be, in reality, an emanation of infinite goodness. In fewer words, evil has originated in love; and when it has answered the purposes for which that love has introduced it, the same love will bring it to an end.

I add, to the same purpose, the following clear and unanswerable statements.

“He that produces any cause does, in effect, produce the thing

caused. To give a being a power of making itself miserable, if this being use that power, is just the same thing as directly making him miserable; and appears to be no otherwise consistent with benevolence to that being, than upon supposition, that superior happiness is conferred upon him afterwards."—Hartley.

"The case stands thus :—the Almighty decrees the existence of a being, endowed with certain faculties and dispositions; he knows that the being, when created, will be placed in certain circumstances, and that the result will infallibly be a certain course of thought and action. How then is this result to be separated in our conceptions from the divine appointment?"—British Critic, No. IV. 1836, p. 285, 286.

Isai. xlix. 23, &c. "I remark here, once for all, that, whatever Nonconformists, Republicans, or Latitudinarians, may say or think on this point, certain it is, that Kings as such, and nations in their capacity as nations, are bound by these terms of the New Covenant, to bring both their wealth and their honour, i.e. their influence into God's church; and thus,—as well as by every other means,—to *glorify the house of his glory*. And again, that all this has respect to the Christian Church as we now have it, no unprejudiced person can for a moment doubt: nor can such, that for this purpose John has applied it."—Lee's Inq. p. 493.

The prophecy certainly foretold a great change in the external condition of believers, which was fulfilled by numbering among them the great and rich ones of the earth, and thus giving them the ascendancy over their former persecutors; but this gave them neither authority nor qualification to legislate for conscience, in doing which their "zeal was not according to knowledge," and eventually defeated its own object. It is indeed admitted, that the change brought more evil than good with it. "This," says Bishop Newton, "is called only 'a little help;' because, though it added much to the temporal prosperity, yet it contributed little to the spiritual graces and virtues of Christians. It enlarged their revenues, and increased their endowments; but proved the fatal means of corrupting the doctrine, and relaxing the discipline of the Church." Dissert. xvii. Part ii. where see more. Even Doctor Lee himself, commenting on Dan. xi. 85, says, "We are here told, moreover, that this warfare was allowed by God himself, for the purpose of *trying* this new and holy people, and of purging from among them the dross and tin, otherwise inseparable from such bodies. The same was the case with the Jewish Church in the wilderness: and how many fell, and lamentably so, in this trial! Far better indeed was the result here. It was when these trials ceased, that the dross and tin so prominently appeared, and then ate as doth a canker." p. 189. He also says,

“be it remembered, although its full and universal establishment” (that is, “of the kingdom of Christ”) “in the first instance, was in every particular foretold, a promise has no where been given, that it should be universally upholden ; nor could Revelation consistently do this.”—p. 226. This is true : and the consequence has been, that kings and queens, in fact, far from being nursing fathers and nursing mothers to true religion, have, for the most part, been ignorant of it and hostile to it ; so that the world has, under the name of church, again obtained the ascendancy. Such is the Church “as we now have it ;” and are we nevertheless to acknowledge a mere name as if it was the reality ? This is to confound all ideas of right and wrong, of truth and falsehood. “What fellowship hath righteousness with unrighteousness, &c. 2 Cor. vi. 14—18. It is therefore not those who separate, but those who acquiesce in so corrupt an intermixture, that are the real ‘Latitudinarians.’”

I find indeed an irreconcilable contrariety between the first-cited passage and others in the same work. The Doctor truly says, that “the Christian system is not one of types”—(p. xlvi.) that “to think of retaining any thing of the tangible and visible elements of Jewish times under the New Covenant, which is *purely and exclusively spiritual*, cannot but evince an utter disregard of its character—(p. 5)—that the law of Moses has long ago passed away, together with *everything* else of a temporal nature.” (p. 97).—“We have seen so far moreover, that this *Covenant* is precise, definite, everlasting, universal, and altogether exclusive. It will admit of neither addition nor diminution.”—(p. 131). And yet all the things thus reprobated are more or less, embodied in Canons, Articles, and Rubrics, requiring seductively or forcibly, obedience to “men rather than to God.” Many good men, impressed with these evils, have endeavoured to form churches according to the apostolic pattern ; but on this subject, I concur with my friend, Doctor Thom, “as to the impossibility that any such church should ever exist again”—that is, the impossibility of reconciling “*dead forms* with *living realities*, and *human inventions* with *divine truths*.”—Number and Names of the Apocalyptic Beasts, p. 48, 50.

Cyrus had a revealed commission for restoring the worship of an external dispensation ; but to suppose that Constantine had any similar authority is to bring down the internal and spiritual to the same level. The spirit of war and the spirit of Christianity are so diametrically opposed to each other, that I cannot look on Constantine, a warrior, as more than a *providential* instrument for the overthrow of heathen Rome as Titus was for that of Jerusalem. Indeed, Christianity must have been greatly corrupted before it could be ripe for the open coalition with the world which took place under his government ; so that in this case, as in many others, God mani-

feats his faithfulness notwithstanding the unfaithfulness of man. As declared concerning Israel of old, "Not for thy righteousness, or for the uprightness of thy heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord thy God sware unto thy fathers, Abraham, Isaac, and Jacob." Deut. ix. 5. So, in the case of the professing church, it was not for her righteousness that victory was given; but for the wickedness of heathenism, and the fulfilment of his prophetic word. "The weapons of our warfare are not carnal"—(2 Cor. x. 4.) For these reasons, I must deny the Doctor's assertions, as, on his own showing, utterly incompatible with the "purely and exclusively spiritual character" of the New Covenant. No: even though literal kings should enter (and some do enter) "the city of the Lord, the Zion of the Holy One of Israel" (Isai. lx. 14), "the heavenly Jerusalem" (Heb. xii. 22, Rex. xxi. 2), they have no place in it "as such," but in common with all other believers, as kings of a much higher rank. The gold and silver also are not those even of a Solomon in all his glory, but their imperishable antitypes.

Isai. liii. 12—

"Therefore I will divide him a portion among the great:
And with the strong he shall divide the spoil."

"In this verse, the reward of the Messiah is more distinctly announced in metaphors borrowed from the ancient military life, in which a victorious general had conferred upon him, by his monarch, the spoils which he had won, and again distributed them among the soldiers. . . . The meaning thus brought out is, as the great and mighty have extended their conquests in the world, and brought home abundance of spoil, to be distributed according to custom, so the Messiah, having gained the victory in the infinitely important spiritual conflict in which he was to engage, should not be behind them, but should receive a reward suitable to the conquest he was to gain; and likewise, on his part, bestow rewards on his followers. Comp. Luke xxii. 29; John xvii. 22; Rev. iii. 21."—Henderson's *Isaiah*.

Isai. liv. 5. "Let the reader compare this passage in Isaiah with the following in the New Testament: John iii. 29; Rom. vii. 4; Eph. v. 22—33. In all these places, he will find Christ expressly declared to be the Husband or Bridegroom of the Church. But it is said, thy Husband is thy MAKER, ЯЕHOBAH. What then is the inference? Surely, that one and the same person is spoken of by Isaiah and the Apostles, and consequently that Jesus Christ is

Jehovah. These coincidences afford the strongest and most unanswerable arguments for the divinity of our adorable Redeemer: far more so than any subtle and laboured reasonings upon the subject."—Jenour's Isaiah.

Isai. lviii. 3—7. "What is the end of fasting? Is it not, by the practice of abstinence, to acquire a command over our bodily appetites, and thus make ourselves less the slaves of sensual passions? Is it not by the exercise of self-denial in one thing, in itself lawful, to enable us to deny ourselves in things that are unlawful? Is it not, in short, to make ourselves more pure, more holy, more heavenly-minded? Fasting therefore is purely a matter of expediency, in which every person must judge for himself. . . . This however is certain, that it is incumbent on every real disciple of Christ to observe the *strictest temperance* at all times. . . . And in fact do not our Lord's directions upon this subject imply, that this is the sort of fast he would have his disciples chiefly exercise? They are not to *appear to men to fast*; and how can this direction be so effectually observed, and all ostentatious display be so well avoided, as by a secret and constant denial of the appetite? As for set fasts at regular periods, they are certainly not enjoined anywhere in the New Testament."—Jenour's Isaiah, Vol. II. 308—310, *passim*.

Isai. lxvi. 1, 2. "The Jews were at all times excessively proud of their temple, and seem to have considered it a sort of safeguard to themselves and the city. Jeremiah sharply reproves them for their folly and vain confidence in this respect (chap. vii. 4). But although these words of Isaiah are thus applicable to the Jews in general, on account of their absurd and superstitious reliance upon the temple and its services they are addressed, probably, more especially to the people who lived when our Lord appeared upon earth. Just before this period, Herod had greatly enlarged and adorned the temple, and had restored it almost to its ancient splendour. That the Jews held it in great reverence, and placed extraordinary confidence in its protection, is evident from several passages in the New Testament, and from the statements of Josephus. (Matt. xxiv.; Acts xxi. 28. Wars of the Jews, B. vi. chap. 4.) To show them the folly of such dependence, they are reminded that all things are Jehovah's, and belong to him by the right of creation; how then could they suppose, that any building, raised by the hands of men, could insure his presence, and save the wicked who frequented it from the punishment their sins had deserved? This seems to be the import of the appeal contained in these verses, the propriety and beauty of which must be apparent to every reader."—Jenour's Isaiah.

“ ‘But to this man will I look’— Is not our Lord's parable of the Pharisee and Publican founded upon this declaration? See chap. lvii. 15.”—Ibid.

Isai. lxvi. 5. “This is evidently written for the consolation of the Apostles and other pious Jews, who acknowledged Jesus to be the true Messiah. These, as he had forewarned them to expect they would be, were hated by their Jewish brethren with the most bitter hatred; and were *cast out* of the synagogues simply because they professed themselves his disciples. John ix. 22. Their enemies mocked at their expectations, and derided the confidence which they had in their Saviour; and, in the way of taunt and irony, they called upon him to *manifest his glory* in their destruction, if he were indeed Jehovah. See Matt. xxvii. 42; James ii. 7. Under these reproaches, the pious are consoled with the assurance that he would surely appear to their joy and salvation, and to the confusion of their enemies. This promise was accomplished, with reference to the believing Jews, when Jerusalem was destroyed by the Romans.”—Ibid.

Ver. 6. “There is something peculiarly sublime and awful in the language and import of this verse. The impious Jews were warned in the preceding of their approaching destruction; and no sooner is the warning given, than the *shout* of Jehovah, as of a warrior rushing into the battle, and the terrified *cries* of the vanquished foes, are heard from the city and the temple. The destruction of Jerusalem by the Romans under Titus, is doubtless the event referred to.”—Ibid.

Ver. 7, 8. “This shows, beyond all dispute, that the first destruction of Jerusalem and its temple by the Babylonians, cannot be intended in the preceding part of the chapter; no events in the least degree answering to what is here predicted having then taken place. The great and sudden increase of the church, in consequence of the outpouring of the Holy Spirit upon Jews and Gentiles after the resurrection and ascension of our Lord, is the subject of these verses. It is impossible to calculate with accuracy the number of true converts that were thus made. We know that in one day “three thousand were added to the Church.” And, a few years afterwards, St. Peter speaks of *many myriads* (ten thousands) who believed among the Jews; while the number of the Gentile converts was still greater. Acts ii. 41, xxi. 20. Now, when it is considered, that, from the time of Moses to Christ, a space of fifteen hundred years elapsed, during which period but few proselytes were made to the new religion, may not the duration of the apostolic ministry be called, in comparison, *a day*; and the multitude of members added to the Church, *a nation*?”—Ibid.

13. "St. Paul employs the same figure, 1 Thess. ii. 7."—*Ibid.*

Ver. 15, 16. "Let the reader compare Matt. xxii. 1—7. The expressions in the seventh verse especially deserve notice:—"When the king heard thereof, he was wroth; and he sent forth his *armies*, and destroyed those murderers, and burnt up their city." Here destruction by fire and the sword is clearly foretold, in accordance with the words of the prophet. Nor ought we to forget the manner in which the prediction was accomplished. It was not the wish or intention of the Roman commander to burn the temple. On the contrary, he earnestly desired that it might be preserved. But God had decreed its destruction, and that by fire. In spite, therefore, of all the exertions of Titus, this holy and magnificent building was reduced to ashes, and thousands of those who defended it were buried under its ruins. The narrative of this event, as given by Josephus, is one of the most affecting in history. It is too long for insertion here, but ought to be read by every one who feels an interest in the dispensations of God towards his people. See Wars of the Jews, B. vi. chap. iv. § 5."—*Ibid.*

Ver. 18, 19. "The general import of the prediction contained in these two verses is this. Jehovah declares that, after the destruction of the reprobate Jews, he would send the small pious remnant which should escape that destruction, to the most distant Gentile nations, in order that they might make known to them his character and worship; that is, impart to them the knowledge of the true religion. This interpretation is obvious and natural; and, as every one knows, has been confirmed by the event. I shall not, therefore, perplex the reader's mind with many other different explanations, that have been given of the passage. He will find them stated at large, and refuted, by Vitringa. Two remarks of this learned commentator deserve particular notice. They are, 1st. That the assembling and calling spoken of, was to be made by Jews. 2nd. That it was to be a calling of Gentiles who had not as yet *known the glory of Jehovah*, nor *heard his fame*. And hence he justly argues, that the event predicted cannot be any future calling of the Gentiles, because those nations, who are expressly mentioned by name, have long since heard of and known the God of Israel."—*Ibid.*

"*It shall be, that I will gather all nations,*' &c. It may be proper again to remind my readers, that, as the prophet is speaking of the causes which would bring destruction on the impious Jews in after times, mentions those sins of which the people were guilty in his own days; so, in predicting the conversion of the Gentiles, he speaks of that event in language adapted to the manner in which

Jehovah was then worshipped. Supposing all nations to have been converted to the Jewish religion, it is evident that they must all have assembled together to worship God in his temple at Jerusalem. Hence it is said, 'I will gather all nations, and they shall come,' &c. although the meaning is not, that they should actually go up to Jerusalem, but that they should worship the true God in sincerity, in the way of his appointing. The declaration of Christ to the woman of Samaria seems to be conclusive against a literal gathering and going up of all nations: 'Woman,' said he to her, 'believe me, the hour cometh, when ye shall neither in this mountain, *nor yet at Jerusalem*, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth.' John iv. 21. Comp. ii. 3."—Ibid.

Ver. 19. "'*And I will put a sign upon them;*' viz. upon the escaped of the remnant of the Jews, not upon the Gentiles. But what was this sign? Doubtless, the miraculous gifts of the Holy Spirit, by which the apostles, and first preachers of the Gospel, were enabled to speak languages they never learned, to work miracles, and to lay the foundation of the Christian dispensation, without the possibility of error. This, I say, was the sign here promised. And an evident sign it was, that they came with a commission from God, to instruct the nations in a new religion, and to show them the way of life. Compare Acts viii. 17, x. 44; 1 Cor. xiv. 22."—Ibid.

Ver. 20. "'*And they shall bring,*' &c. Who shall bring? Clearly, the escaped remnant before mentioned, who were to be dispersed among the Gentiles, to make known to them the glory of Jehovah. These then would bring their Gentile *brethren* into the Church of Christ, 'in which there is neither Jew nor Greek, bond nor free, but all are one in Christ Jesus.' Accordingly we find, that the believing Jews soon learned to give this title to those Gentiles who were brought into the church. Thus, in that celebrated decree which was made by the council assembled at Jerusalem respecting the observance of the ceremonial law, they write in this manner, 'The apostles, and elders, and brethren, send greeting unto the *brethren* which are of the Gentiles,' &c. Acts xv. 23."—Ibid.

"'*An offering to Jehovah.*' St. Paul makes use of this identical expression with reference to the Gentile converts made by him, 'That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that *the offering up* of the Gentiles might be acceptable.' Rom. xv. 16."—Ibid.

"'*Upon horses, and in chariots,*' &c. It is scarcely necessary to observe, that this language must not be literally interpreted. If, as seems to me most manifest, Jerusalem signifies the church, all that

is implied in this promise is, that the preachers of the Gospel would be furnished with every qualification requisite for making converts, and for presenting them to God and his church, as the holy and acceptable fruit of their labour. . . . Throughout this chapter, the three great subjects treated of are,—the destruction of the impious Jews, the preservation of a chosen remnant, and the conversion of the Gentiles. These form the subject matter of the prophecy, and are taken up in regular succession. That the nineteenth verse relates to the last of these events, has, I trust, been satisfactorily shown. But if so, is it not most improbable, that this verse should have reference to another of an entirely different character, and far removed from the former in point of time? Further, I would ask those who contend for the literal fulfilment of these predictions in the restoration of the Jews to Palestine, for what purpose do they suppose they will be brought thither? Not certainly to offer sacrifices, and to restore the Mosaic ritual; for they will then know that ‘Christ hath, by one offering of himself, perfected for ever them that are sanctified.’ Not to rebuild the temple; for the necessity of sacrifices being done away, neither will the temple, in which they were wont to be offered, be required. And lastly, not to preserve them a distinct people, because there will then be no distinction between Jew and Gentile. These considerations, it must be admitted, are against the literal scheme.”—Ibid.

“‘*And I will take of them for priests,*’ &c. That is, I will make them ministers of religion; for although the designation of the sacred orders under the legal dispensation is employed, it is of course to be understood in accordance with the other terms of the prophecy. And here we have another proof that the Gentiles are meant in the preceding verse. For the taking of the persons spoken of to be ‘priests and Levites’ is promised as a *new* thing; but it would be no new thing, were the Jews intended. Comp. 1 Pet. ii. 5.”—Ibid.

Ver. 24. “‘*And they shall go forth,*’ &c. . . . It has, I trust, been proved, that the preceding predictions concerning the *going up of all nations to worship at Jerusalem*, are to be understood metaphorically. And if so, the passage under consideration must be interpreted in like manner.”—Ibid.

Our Lord’s application of the word *carcase*, Matt. xxiv. 28, strongly corroborates this interpretation.

M I C A H .

Micah v. 5. "That is, an indefinite, but complete, number of *shepherds*, following up the government and teaching of their principal, Christ. 'And they,' it is then said, 'shall waste the land Assyria with the sword:' i. e. of the Spirit; for this was the only weapon of their warfare. 'Thus shall He deliver us,' continues the prophet, that is, 'He,' (although not specifically mentioned in the original) who, it is said above, 'shall stand and feed in the strength of the LORD,' &c."—Lee's Inq. p. 365.

Micah ii. 12. "Where 'Jacob, ALL OF THEE' must be the same with 'THE REMNANT OF ISRAEL' immediately following it."—Lee's Inq. p. 49. This being so, the *direction* in ver. 10 must, by the parallelism, be addressed to the same party. Comp. ver. 10 with Luke xxi. 20—22; and ver. 13 with Isai. lii. 12.

J E R E M I A H .

Jer. ii. 20. The Jews, it appears, had found out distinctions, by which to reconcile the worship of the true God with the service of Baalim; and Papists, in like manner, excuse their worship of saints and angels.—Scott.

Jer. ii. 25—35. These therefore are the two things which the Lord hateth;—contentedness with avowed evil, under the plea, that there is no remedy for us, so that we must make the best of it; or, forgetting the holiness of God by giving the sanction of his name to that which he disowns, by asserting our innocence and saying, "The temple of the Lord," &c.—Christ. Wit. April, 1835, p. 129.

Jer. x. 8. "The very wood itself being a rebuker of vanities. The true meaning and force of this passage seems to have escaped the notice of all the commentators. מוסר properly signifies *rectifying* or *correcting* a false notion by just reproof; and by *vanities* are meant *idols*, so called from their being of no real use or advantage to those who had recourse to their assistance. And this unprofitableness of the idol, the very dull and senseless matter, says the prophet, out of which it was formed, is capable of demonstrating. But the 'rebuke,' strictly speaking, is not directed to the idol, but to those who had not sense to perceive, that all the efforts of human art could never change an inanimate log of wood into an animated being, possessed of power and intelligence far surpassing the person from whom its origin was derived."—Blayney.

Jer. x. 11. This verse is in Chaldee. Blayney gives several good reasons for questioning its authenticity, and Horsley makes the following remark on it: "If this 11th verse is not wholly an interpolation, it is certainly out of its place. It should stand, if any where, between the 9th and 10th verses."—Bib. Crit.

Jer. xx. Blayney, in his translation of Jeremiah, has arranged the chapters, from the twentieth to the forty-sixth, as follows—xx, xxii, xxiii, xxv, xxvi, xxxv, xxxvi, xlv, xxiv, xxix, xxx, xxxi, xxvii, xxviii, xxi, xxxiv, xxxvii, xxxii, xxxiii, xxxviii, xxxix. 15—18, xxxix. 1—14, xl, xli, xlii, xliii, xliv, xlvi, &c. As, however, the cases are numerous, even in the historical books, in which there is a departure from chronological order, I cannot help protesting against those transpositions of the text of Scripture made by Blayney and Boothroyd, on the unauthorised assumption, that the chronological order is the only true one; and of expressing my concurrence with the quotations in the following paragraph:—"The learned author of *Critical Observations on Books, Ancient and Modern*, (London, 1776, White,) advances this ingenious position, that the prophets 'never depart from the chronologic order of delivery, unless when they substitute a better order of arrangement; namely, either the order of historic accomplishment, or the still better order of oratorical and persuasive arrangement.' He quotes Jerome's words '*Non curæ erat prophetis tempora servare, quæ historiæ leges desiderant; sed scribere utcunque audientibus atque lectoris utile noverant.*'* Vol. II. 139. He quotes Le Clerc as saying, that the prophets, before they put the last hand to their works, interspersed some historic additions for the benefit of their readers: and Carpzovius, as 'not only allowing, with Le Clerc, that the present body of prophecies are the genuine ones of the prophets, without being corrupted by any additions of later collectors; but also that they are not fragments, and that even the present disposition was not made at random, but rather contrived with an express view to some particular useful end, and this even in regard to Jeremiah, the most intricate of them all in arrangement.' *Ib.* 159."—Preface to Newcome's *Ezekiel*, last page. One of the many uses of parallelism is, that it demonstrates the truth of these opinions.

Jer. xx. 14. "This and the four following verses Houbigant would introduce between the 6th and 7th. This transposition certainly makes a more orderly and connected arrangement of the whole matter."—Horsley's *Bib. Crit.* On the other hand, this imprecatory lamentation of the prophet seems unsuitable after having

* The prophets were not anxious to preserve the dates, which the laws of history require; but to write what they knew would be useful to their hearers and readers.

As Jer. xxiii. 5, 6, and xxxiii. 15, 16, and particularly the reading of לָהּ in v. 16, have produced much controversy, I have given the arrangement of both. It is probable, that they were at first nearly the same, as they can be still made so by the various readings. Some MSS. and early editions have מֶלֶךְ מֶלֶךְ וְהַשְׂכִּיל, as in xxiii. 5; and Boothroyd remarks as follows. "That שְׁמוֹ has been dropped is evident from xxiii. 6; but we have three MSS. which supply the word שְׁמוֹ 'his name,' and one which gives us לוֹ instead לָהּ, though it is probable that the original reading might be יְקִרְאוּ, agreeable to xxiii. 6."—Bib. Heb. Supposing, however, the reading throughout to be correct, it produces no diversity of meaning. צִמָּה evidently designates the person to whom the *name* is given in both places; and, if here feminine, the pronoun לָהּ ought, by the omission of מֶלֶךְ to agree with it.

If Jerusalem, as some think, is the antecedent to לָהּ, then, by parity of construction, Israel, in ver. 6, should be the antecedent to וְ; but no one ever contended for the latter.

Jer. xxiii. 6.—*καὶ τούτο τὸ ὄνομα αὐτοῦ, ὃ καλεσεὶ αὐτὸν Κύριος, Ἰωσεδεκ.*—lxx.

"And this is the name, by which Jehovah shall call him, Our Righteousness. Literally according to the Hebrew idiom, 'And this is his name, which JEHOVAH shall call 'OUR RIGHTEOUSNESS: ' a phrase exactly the same as, 'And JEHOVAH shall call him so; ' which, as I have before observed in note on Ch. xx. 3, implies that God would make him such as he called him: that is, Our Righteousness,' or the author and means of our salvation and acceptance." . . . "The lxx. have so translated before me."—Blayney.

"*And this is the name, which THE LORD shall call him, THE LORD OUR RIGHTEOUSNESS.*' Dr. Blayney, it seems, not perceiving the *Hebrew* title in a *Grecian* dress, ΙΩ, (which we have already seen, is the contraction of ΙΑΩ, ЈΑΗΩН), the whole denoting 'THE LORD OUR RIGHTEOUSNESS; ' like ΜΕΛΑΧΙ-ΣΕΔΕΚ, 'KING OF RIGHTEOUSNESS.'"—Hales's Faith in the Holy Trinity, &c. p. 232.

In short, Ἰωσεδεκ is יְהוֹשֻׁעַ in Greek letters and pronunciation.

Jer. xxv. 26. "Sheshach." Babylon, li. 41.

Jer. xxix. Commentators suppose, that parts of this chapter have suffered much derangement. They accordingly follow the lxx. in placing ver. 15 between ver. 20 and 21; and Horsley inclines to think Houbigant is right in placing the 16th, 17th, 18th and 19th verses between the 9th and 10th. Of these, I would adopt the first only, both as having the authority of the lxx. and as required by

the sense ; but reject the other, thinking the arrangement clear as it stands. Blayney further says, (and Horsley agrees with him), that there are two letters in this chapter, though but one is announced in the title ; and accordingly supposes some words, as introductory to the second letter, which he thinks concluded ver. 20. There were undoubtedly two communications ; but I conceive both to be included in one and the same letter. The warning in ver. 8, 9, was not given for the first time.—See xiv. 13—16.

Jer. xxx. 18. “ Some have understood this as a prediction of the rebuilding of the natural Jerusalem, and therefore to be *literally* interpreted. But this cannot be true, for Jerusalem was not generally built upon a *hill*. The hills, we are taught, were round about this Jerusalem ; and the fact is, they are so still : but surely this must imply any thing, but that Jerusalem was built on its hill or heap. If, however, we understand the place of the *spiritual*, or *new Jerusalem*, the description will be quite of a piece with that usually given of it by the Prophets, e.g. Is. ii. 2 : ‘ *In the last days* ’ (the very period marked here) ‘ *the mountain of the LORD’s house shall be established in the top of the mountains,* ’ &c. So again Ps. lxxxvii : ‘ *His foundation is in the holy mountains. Glorious things are spoken of thee, O city of God.* ’ And be it observed, the ‘ *Zion* ’ here mentioned is not the same thing with ‘ *the dwellings of Jacob.* ’ It is the city of the *Elect* only. It should be observed too, that the foundation of this Zion is on ‘ *the holy mountains :* ’ more literally and true, on *the mountains of holiness* : that is, on every mountain and hill where the holiness taught and required under the New Covenant, is truly known. This place cannot, therefore, be understood of any rebuilding of the earthly Jerusalem : it clearly refers to the times and circumstances of the New Covenant ; and this knows of *no earthly Jerusalem*. A heavenly one alone is the object of its converts ; and a spiritual one they find it, in all its characters, promises, and blessings.”—Lee’s Inq. p. 60, 61.

Jer. xxx. 21. “ That the Lord Jesus, in his priestly character and work, is the grand object of this prophecy, is manifest. . . . Yet its exclusive application to HIM is obscured by a strange mistake in the translation at the beginning of the verse—‘ their *nobles* shall be of themselves.’ The word rendered *nobles* is singular in the original—their noble one—their magnificent one—‘ shall be of themselves ; ’ raised up, as Moses was, *of his brethren*,—with whom he *took part* in flesh and blood. See Acts vii. 37 ; Heb. ii. 11—14.”—Walker’s Remarks on the Parable of the Pharisee and the Publican, p. 32.

Jer. xxxi. 38—40. —“ which is best explained by the *new city* described by Ezekiel in his forty-eighth chapter, and thence taken

and shown by John in the Revelation, to be that *new Jerusalem* and *City of the living God*, in the light of which the nations of them that should be saved should walk, and into which their kings should bring their wealth and glory: that is, . . . it is none other than the Christian Church. There is not therefore, in any part of the whole context, so much as one syllable promising a general return of the Jews to Palestine. On the contrary, the whole is strictly conversant about Christ's kingdom to be established by *his apostles*. In this point of view, the whole is in perfect harmony with the declarations of all the prophets, and in exact accordance with the requirements of the case, brought before us in both covenants."—Lee's Inq. p. 67, 68.

LAMENTATIONS OF JEREMIAH.

Lam. ii—iv. The initial letters **י** and **ד** are inverted in these chapters. The usual order is, however, preserved in the Syriac version, and supported by the greater regularity of the correspondences, particularly in the second chapter. They are as follow.

EXULTATION OF PASSENGERS, &c. (ii. 15—17.)

ד	Passengers.		Smiting hands. (15—)
			Hissing, &c.
			Scoffing. (—15.)
י	Jehovah.		Gen. Fulfilment. (17—)
			Par. Destruction.
			Exaltation of enemy. (—17.)
ד	Enemies.		Opening mouths. (16—)
			Hissing, &c.
			Self-gratulation. (—16.)

CONFESSION OF SIN. (iii. 37—54.)

ד	Punishment: retribution. (37—39.)
י	Exhortation. (40—42.)
ד	Punishment: anger, &c. (43—45.)
י	Weeping. (49—51.)
ד	Punishment: enemies, &c. (46, 47.)
	Weeping. (48.)

CONFESSION OF SIN. (iv. 13—20.)

ו, י	Sin of prophets, &c. (13, 14.)
ד	Punishment: expulsion. (15—)
	Sin: contention.
	Punishment: expulsion. (—15.)
י	Sin: misplaced dependence. (17.)
	Punishment: disregard. (16—)
ד	Sin: insubordination. (—16.)
ז	Punishment.
	Pursuit. (18—)
	Days ended. (—18.)
ק	Pursuit. (19.)
ר	Anointed taken. (20.)

H A B A K K U K .

Hab. ii. 4. "The person who has no holy, upright principle, disregards the prophecy, and will not use any means to avoid the dangers which it involves; but the man, just by his faith, shall live, and be preserved, both in a natural and spiritual sense. The apostle applies the latter clause to illustrate and show the nature of justification. Rom. i. 17; Gal. iii. 11; Heb. x. 39."—Boothroyd's Fam. Bible.

D A N I E L .

Daniel, ii. It is generally acknowledged, that the vision in this and in the seventh chapter, contains, with some enlargements and additions in the latter, a prophecy of the four great kingdoms of the world from the time of Nebuchadnezzar: the Babylonian, the Persian, the Grecian, and the Roman. Two of them, the Persian and the Grecian, are taken up in chap. viii.; the last three in chap. xi. xii.; and the last in Rev. xii, xiii, and xvii.

The peculiarities of Doctor Lee's system relate chiefly to the third and fourth kingdoms, which may be thus synoptically exhibited.

GREAT IMAGE.	BEASTS.	INTERPRETATION.
Gold.	First.	Babylonian.
Silver.	Second.	Persian.
Brass.	Third.	Grecian.
Iron { Legs. Toes.	Fourth { Ten Horns. Little Horn.	Roman { Strong and earlier period. Weaker & last period. p.156.

GOAT.

Great Horn : Alexander.

Four horns. { W. Aridæus—out of which came the Little Horn. p. 164, 183.
E. Seleucus Nicator.
N. Lysimachus. } Subdued by the Little Horn. p. 165.
S. Ptolemy.

To which are to be added the following identifications:—the Little Horn, Dan. vii. 8, viii. 9; the Wilful King, xi. 36; the Man of Sin, 2 Thess. ii. 3, 4; the Antichrist, 1 John, ii. 18; the Dragon, Rev. xii. 3; the Beast, xiii. 1; the Ten Horns, xvii. 12;—all shown to indicate the same Power, that is, the Roman in its last state; the same events, the persecution of the saints; and the same period, the latter half of Daniel's seventieth week.

Dan. viii. 10. "By waxing *great*, even to *the heavenly host*, and casting some of them down, &c. should seem to imply, that he assumed the principedom over them; and, as their superior, destroyed them. The next verse (11) confirms this: 'Yea,' it is said, *he magnified himself even to* (his *being* or becoming) 'the prince of the host' (עַר הַיְהוָה שֶׁר הַצְבָּא, which is elliptical, for עַר הַיְהוָה שֶׁר הַצְבָּא). It is added, 'and by him the daily sacrifice was taken away, and the place of His (God's) sanctuary was cast down. The next verse tells us (ver 12). that 'An host was given him against the daily sacrifice by reason of transgression' (i.e. of those who daily sacrifice)." —Lee's Inq. p. 206.

Dan. viii. 14. "Now, whatever be the extent of this period, it cannot, with any show of authority, exceed that of Daniel's *seventieth week*. The wording of the Hebrew is peculiar here, and highly deserving of remark. It stands literally thus: *Until (the) evening (and) morning*, or, it may be, *Until the evening of (the) morning, two thousand and three hundred, and the sanctuary (lit. holiness) shall be sanctified*. *Morning and evening* I take here to be a periphrasis for *a day*: and so our translators have taken it; as in the form, 'the evening and morning were the first day' (Gen. i. 5). If then we substitute *day* for this, and supply the same term (*day*) to the numerals, we shall have, *Until (the) day (shall be) two thousand and three hundred days; and the sanctuary shall be sanctified*: i.e. *made holy*, or *consecrated*. And, if this may be so taken, then we have but an echo of Daniel's 'to anoint the most Holy;' more literally 'the Holy of holies;' i.e. the sanctuary, as shown above (chap. ix. 24): and accordingly, the day here had in view must mark the period of Daniel's *seventieth week*, which is occasionally styled *that day, the day of the Lord, the great and dreadful day of the Lord*, and the like. And, if this be the case, the numbers given above

must be understood indefinitely, and as intended to designate a considerable length of time; extending, as it should seem, from the time in which this vision was seen, to the *day* so designated."—Lee's Inq. p. 166.

Dan. viii. 25.—“‘*by peace*’ (he) ‘*shall destroy many* :’ which is not very obvious: if however, we render it by *dissoluteness, laxness, effeminacy*, or the like, all our difficulty will vanish. And this is, no doubt, just what is intended here, in order to mark the dissolute, earthly and base character of the latter portion of the Roman power.”—Lee's Inq.—p. 186, 187. To which he adds in a note. “It should be observed, that *שלוה* is by no means synonymous with *שלום*, as our authorized version seems to make it.”

Dan. ix. 24. “We have, in our version, ‘*the vision and prophecy*,’ which is incorrect; for in the original no definite article is attached to either of these words. The passage stands thus: *ולחתם חזון ונביא* to seal (or finish) *vision and prophet*. The translators seem to have been led astray here by attending to a similar passage in chap. xii. 9. But there, *the words* are sealed to the time of the end: here we are told what is to come to pass *at* that time: in that case, too, we have the definite article regularly affixed (*הרננים*), but in this we have not.” . . . “I may now offer a remark on the words, ‘*And to anoint the most Holy*.’ This, as it stands is ambiguous: it may signify either the most holy person, or thing. Our translators seem to have understood *the most holy person*, i.e. of Christ; while the original clearly intimates *the most holy thing* (*קדש קדשים*), or *holy of holies*, i.e. the sanctuary. Now, if the Jewish temple was to have an end,” “this prediction must relate to the Church, and not to the old sanctuary; and, if so, it had its fulfilment in the unction first given on the day of Pentecost.”—Lee's Sermons and Dissert. p. 368, Note. This will more plainly appear from the arrangement.

Seventy weeks are	{	A	a		on thy people,
determined.		A	a		and on thy holy city,
			b		to finish the transgression,
			c		and to seal sin-offerings,
			d		and to expiate iniquity,
			b		and to bring in a righteousness of ages,
			c		and to seal } vision
			d		and to anoint a holy of holies.

Here, in A, we have the *objects* of the determination; and, in *A* its *purposes*. There is a correspondence of contrast between b and *b*, and between d and *d*; and a correspondence of similarity between c and *c*: which last confirms the Professor's interpretation of *ולחתם*.

For as sin-offerings are sealed or finished, by their fulfilment; so likewise vision and prophet are sealed, or finished by their fulfilment. Many MSS. and all the versions read להתם, *to perfect* in c, which reading confirms it more strongly.

Dan. ix. 25. "Houbigant contends that the order of the text has been here disturbed; and that, as it stands, the sense is obscured. He would read שבעה שבועים after ירושלים, and place ער משיה נגיד before שבועים ששים." From the going forth of the decree to rebuild Jerusalem shall be seven weeks, and to Messiah the prince sixty-two weeks. This is doubtless the proper order."—Boothroyd. Had these authors been aware of the parallelism, they would have perceived it to indicate this construction without any change in the order of the words. Two events and two intervals are mentioned, which have an alternate correspondence.

Dan. xi. 9—27—"One MS. of note, instead of ועל כנף שקוצים, reads ובהיכל יהיה ושיקוף, 'and in the temple shall be the abomination of desolation;' which reading is countenanced by the Sept. and seems to be still further authorized by our blessed Lord's words, Matt. xxiv. 15. And this last reading puts an end to all the difficulties which have arisen about the sense of the word כנף."—Dimock. Another circumstance in its favour is its correspondence to "city" in the Arrangement, p. 525. But see Lee's Inq. p. 187.

Dan. xi. 2. These three kings, according to Doctor Lee, are Cyrus, who was then on the throne, Darius the son of Hystaspes, and Xerxes, who invaded Greece with a formidable army, but suffered a most signal defeat. The prophecy then, in ver. 3 and 4, alludes to the kingdom of Alexander, and its subdivisions; after which it is confined to events connected with the two principal kings, called according to their situation with respect to Judea, the kings of the south and north, as follows.

Dan. xi. 5—30.

KINGS OF THE SOUTH AND NORTH.

- S. Ptolemy Lagus, or Soter. (5—)
- N. Seleucus Nicanor. (5, 6.)
- S. Ptolemy Euergetes I. brother of Berenice. (7, 8.)
- N. Seleucus III. Ceraunus, and Antiochus III. the Great, sons of Seleucus Callinicus. (9, 10.)
- S. Ptolemy Philopater. (11, 12.)
- N. | Antiochus III. (13—18—)
- | Roman Consul, Lucius Cornelius Scipio. (—18, 19.)
- | Seleucus IV. Philopater. (20.)
- | Antiochus IV. Epiphanes. (21—29—)
- | Roman Ambassador, Marcus Popilius Lenas, (—29, 30.)

Dan. xi. 30. “ ‘ *And ships shall come from the coast of Chittim, and shall afflict* ’ (rather *humble*) ‘ *Asshur, and shall afflict* ’ (humble) ‘ *Eber ; and he also* ’ (that is, this power) ‘ *shall perish for ever.* ’ Numb, xxiv. 24. Where this ‘ *he also* ’ must necessarily be referred to the power navigating these ships. The fall of this is here, therefore, clearly predicted. Let it be observed, in the next place, ‘ *Asshur* ’ (i. e. *Assyria*) is, at this time, in the hands of Antiochus Epiphanes. It was to *humble* him therefore, that they were so to come ; and for this purpose they actually did come.”—Lee’s Inq. p. 181.

Dan. xi. 32. “ ‘ *But the people that do know their God, shall be strong, and do exploits.* ’ Such indeed were the apostles of our Lord and their coadjutors, and such were all those who carried on this warfare to *the end*. They did what all the philosophy of Greece, and all the civilization of Rome, could never do. They made even rustics at the plough discourse more wisely on the nature of God, of their own souls and immortal destinies, than even Plato, with the whole host of philosophers, ever did ; and to live more consistently as rational beings, and better subjects, than Rome in all its glories ever saw among its own adherents.”—Lee’s Inq. p. 188.

Dan. xi. 33, 35, 36, 45. “ ‘ *They shall fall . . . many days . . . even to the time of the end : because it is yet for a time appointed . . . till the indignation be accomplished. . . . Yet he shall come to his end, and none shall help him.* ’ There can perhaps be no doubt, that *the indignation* here to be accomplished, when this persecuting power should fall, must be the same with that to be poured upon the *Desolator* (chap. ix. 27) ; for, in every case, this is the thing *determined* (ver. 36 here, and chap. ix. 27 ; and ver. 35 here ‘ *a time appointed,* ’ as elsewhere). And if so, this *end* must be that of Daniel’s *seventieth week* ; and, as this Power does not come into action till the fall of Jerusalem,—which was to take place in the midst of this week,—the whole period assigned for his desolating purposes must be the last half of this week (speaking indefinitely) ; and must also constitute the ‘ *time, times, and dividing of a time* ’ of chap. vii. 25, and the ‘ *time, times, and a half* ’ of chap. xii. 7 : that is, in each case, *three and a half*, i. e. the latter half of Daniel’s *seventieth week* of seven days.”—Lee’s Inq. p. 189, 190.

Dan. xi. 36, 38. Domitian was the first Emperor who generally persecuted ; and who, during his lifetime, assumed the title of *the Lord God*, and insisted upon being worshipped as *a deity*. He allowed moreover no statues, unless of gold or silver, and these again of a certain weight, to be made of himself, and placed in the Capitol ; which was surely to honour a god whom his fathers knew not : and indeed to magnify himself above them all.”—Lee’s Inq. p. 192.

Dan. xi. 40, seq. “ ‘ *And at the time of THE END, the king of the south shall push at him : and (even ?) the king of the north shall come against him like a whirlwind, and with chariots, and with horsemen, and with many ships : and shall enter into the countries, and shall (as a mighty flood) overflow and pass over. . . . Yet he shall come to his end, and none shall help him.* ’ By which I understand, that the fall of this *persecuting* power should be thus finally effected : which brings us, of necessity, to the extreme limit and *end* of Daniel’s seventieth week. If then we now turn to the history of these times, we shall find that, upon the fall of Maximinus, Licinius succeeded to the entire rule of the East ; but, not being satisfied with this, Constantine—now the only remaining Emperor with him—allowed him also to have *Egypt*, and its dependencies, *Lybia*, &c. But these he held for so short a time, that he could scarcely be said to be their king ; although he certainly laid his *hands upon them*, and upon *their precious things*. Ver. 38.

“ In this case then, and up to the period of this very short tenure, as also after it, Constantine would justly be styled King, both of the South and of the North. Verse 40 above will not, therefore, imply the existence of two separate kings here. By the North is meant, not Babylon and the East, as held by Licinius ; but, as before, all the parts northward of Greece and Asia Minor. And it is the fact, that upon Licinius’s evincing dissatisfaction, and collecting forces for the purpose of diminishing, if not of ruining, the fortunes of Constantine, he (Constantine) came upon him from these very parts of the north,—where he was then engaged in his wars with the Goths,—with such rapidity and fury, that he routed his forces, and compelled him to seek safety in an ignominious flight. Constantine was however, after this reconciled to Licinius through the entreaties of his sister Constantia, whom Licinius had married ; which was but of short duration. For, assembling another army, he again determined to dispute the power and authority of Constantine. Upon this occasion Constantine, as before, got together his forces with all speed, and hastened to meet his opponent in the neighbourhood of Byzantium, whither Licinius had betaken himself. He likewise summoned his son Crispus, who had a *large fleet* in the Pæræum, to come to his assistance, and to engage that of Licinius, which was also large and powerful. Crispus, it is said, came up with the fleet of Licinius in the straits of Callipoli, where an obstinate and bloody battle took place ; the result of which was the entire overthrow of the fleet of Licinius. Constantine now continued to pursue Licinius, who, despairing of every thing like success, submitted himself to him, and was sent by him to Thessalonica ; but finding, as it should seem, that he was still disposed to act treacherously, he gave orders for his execution, which took place accordingly.” . . . “ This portion

of our Prophet, therefore, was fulfilled to the very letter.”—Lee’s Inq. p. 194, 195.

Dan. xi. 44, seq. “ ‘ *But tidings out of the East, and out of the North shall trouble him : therefore he shall go forth with great fury to destroy, and he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain.* ’ The last portion of which would be more literal thus : *between the seas* FOR (i.e. to be) *the mount of the beauty of holiness*, i.e. Gr. εἰς ὄρος, as in εἰς τὸν ναόν, &c. 2 Thess. ii. 4, as we shall see hereafter. And in this way the Septuagint takes it : εἰς ὄρος σαβαειμ ἀγίων κ. τ. λ. i.e. *for, or to (be) a holy mount Sabaim* : taking perhaps the Heb. צבי, as if it were a plural in the state of construction, but giving it the absolute form, as in the Greek, i.e. σαβαειμ : which was perhaps intended to mean *to or for, a holy mountain of hosts* ; or taking צבי in construction with the word קרש following, *for a mount of the hosts of holiness* ; i.e. *of the holy hosts* ; which will bring us to what is elsewhere said, viz. that he should (in this series) magnify himself *even to the prince of the host* : i.e. to occupy the place of these Deity-assuming persecutors, if not to be worshipped himself.

“ As to the *tidings coming out of the East*, it is probable that these brought him the very unwelcome news of the victories of Constantine over the Goths, and of his pursuing them into his own territories, as noticed above : and hence perhaps, the preparations, which he was induced, in the last place, to make against Constantine, and probably from among these very barbarians.”—Lee’s Inq. p. 196, 197.

Dan. xii. 1, 2. Our Lord applies this passage to the close of the Jewish dispensation : part of the first verse in Matt. xxiv. 21, and the second in John, v. 28, 29. Both are therefore to be understood, not of a literal, but of a figurative resurrection. See Note on Mat. xii. 32.

Dan. xii. 7. “ ‘ *When he shall have accomplished to scatter,* ’ rather spread abroad the POWER of these, cannot mean any such scattering as takes place after a defeat in war ; but, on the contrary, the *spreading, or extending, far and wide of the Dominion of this people* ; i.e. as the subjects of *the Son of man*, to whom the kingdom and dominion under the whole heavens was, at this time, to be given. By scattering, then, or spreading abroad, *this Power*, must signify to extend it far and wide (comp. Gen. ix. 19, where this verb is used) ; not to bring it to nought, as has usually been imagined. And, as this must of necessity be the *Power of the People* to be considered *Holy* at the period now in question, it can in no way

mean the Jews. Our conclusion is therefore here, that, at *the period* in which the *Holy people*, now called by 'a new name,' should have taken possession of the whole heritage of the heathen, under the *Son of man*, and in which *Abraham* had (de facto) become the *heir of all this*, in his spiritual seed,—all the particulars had in view by Daniel and others,—or, as St. John puts it,—*the mystery of God, as declared to His servants the Prophets, should be finished*, i.e. *fully accomplished*."—Lee's Inq. p. 345, 346.

E Z E K I E L .

Ezek. vii. 12, 13. "Now, let it be observed, Jeremiah buys a piece of land in Anathoth (chap. xxxii. 7, &c.), for the purpose of assuring the Jews, that they should return from the Babylonian captivity, and possess both *houses and fields in that land* (ib. ver. 15). This again is further and more particularly urged, from verse 36 to the end of the chapter. It must be obvious therefore, that Ezekiel had in view a captivity altogether different from that foretold by Jeremiah; and history recognizes none, but that effected by the Romans in the fall of Jerusalem, and which continues to this day. According to Ezekiel therefore, from this captivity the Jews *never* shall *return to the land of Canaan*: neither land bought, nor land sold there, shall any more afford grounds either for rejoicing in the buyer, or of mourning in the seller."—Lee's Inq. p. 47.

Ezek. xxxvii. 9, 10.

- a | Then he said to me, Prophecy to the wind, (הַרוּחַ, τὸ πνεῦμα, or
 "breath," margin), son of man,
 b | and say to the wind, Thus saith the Lord Jehovah, Come from the
 four winds, O breath, (or wind), and breathe on these slain,
 c | that they may live.
 a | So I prophesied, as he commanded me,
 b | and the breath (הַרוּחַ, or the wind), came into them,
 c | and they lived,
 | and stood up on their feet, an exceeding great army.

This vision exhibits a circumstantial enlargement of the process in Gen. ii. 7, and exemplifies nothing above the reception of mere animal life. Surely it exhibited to the prophet's view men of the same kind as Adam, and yet it tells us of no animating principle beyond what came from "the four winds." Its antitype, spiritual life, is the subject of ver. 11—14; and is received only through the new creation in the last Adam. 1 Cor. xv. 45. See Note on 1 Cor. ii. 14.

Ezek. xxxviii, xxxix. "Gog and Magog are evidently put here to represent the enemies of the Church within the period termed the *latter years*, and *latter days*. . . . Two reasons may, I think, be assigned for this. One, because the lower empire of Rome occupied the position formerly held by Gog, just as it did those holden by the Assyrian, Babylon, &c. and thence is . . . often addressed under the names of these. Another, the people of Gog did, some time before the times of Ezekiel, actually invade Canaan, and at that time built Scythopolis. So Bochart (*Phaleg*. Lib. III. c. xiii. Ed. 1651, p. 218, seq.), *Euseb. Chron.* Lib. I. 'videtur ad hanc rem maxime pertinere: Σκυθαι την Παλαιστινην κατεδραμον, και την Βασαν (lege Βαισαν) κατεσχον την εξ αυτων κληθεισαν Σκυθοπολιν. *Scytha Palæstinam percurrerunt, et Baisan* (id est, Bethsan) *occuparunt, quam de suo nomine vocarunt Scythopolim.*' He adds 'Sed unum hic me male habet, quod Scytharum excursio sub Cyaxare, de qua ibi Eusebius, videtur Ezechielis vaticinium præcessisse aliquot annis.' See also Lib. I. c. ii. I do not see, I must confess, any difficulty here in the consideration, that this incursion into Palestine must have been before the times of Ezekiel. I think, on the contrary, that this is necessary to the place, in order to account for the prediction of his fall."—Lee's Inq. p. 293.

Z E C H A R I A H.

Zech. iii. 2. "It appears to me most probable, that by Satan, the Adversary, is here meant the adversaries of the Jewish nation as a body, or perhaps some leading person amongst them, Sanballat for instance, who strenuously opposed the rebuilding of the temple, and of course the restoration of the service of the sanctuary, and the reestablishment of Joshua in the exercise of his sacerdotal ministry."—Blayney and Boothroyd.

Zech. xiii. 1. "Both here and xii. 10, only the house of David and the inhabitants of Jerusalem are named, and the latter are distinguished from Judah, xii. 2, 5: and both from Judah, xii. 7; and the mourning is confined to Jerusalem, xii. 11. Can it therefore relate to a time yet future, when for so long no Jews had been inhabitants of Jerusalem? And if the descendants of those, who were so, be meant, where is the authority for such meaning? how shall they be known? and what so particular cause of mourning have they, above others, for what was done so long ago?"—Secker.

To these very pertinent questions, Newcome replies—"We may suppose a future national mourning at Jerusalem; as general as the solemn rejoicings, at the festivities appointed by the law, in the

times of its former prosperity." But here Secker's question recurs, Where is the authority for this supposition? No where. It is a private interpretation.

Zech. xiv. 4—meaneth, not literally, Olivet's cleaving or removing, but great concussions to the people, and open way made for the enemy. Lightfoot, Vol. III. p. 135.

M A L A C H I .

Mal. iii. 18. "And ye shall again discern between the righteous and the wicked." As your fathers did, when chastised by the Assyrians and Babylonians.—Newcome.

Mal. iv. 1—3. The disciples of the Messiah shall be preserved from the destruction by the Romans.—Newcome.

M A T T H E W .

"The Gospel history is a history of the controversy between Jesus and the Jews, not only whether Jesus himself was *the Messiah*, but what was the nature of the Messiah's character: the one supposing that he would be a temporal prince to raise them to universal empire; the other declaring that his kingdom was not of this world; but was wholly of a spiritual nature."—Nisbett's *Triumphs of Christianity*, p. 25.

Matt. i. 18, Luke i. 35.—"a holy spirit," or "power." The Holy Spirit, according to Lightfoot, always means either his person, or his extraordinary gifts. Vol. VIII. p. 127. He accordingly maintains, that "there is no promise in Scripture, whereupon the spirit of revelation is to be expected after the fall of Jerusalem. It is," says he, "a delusion, by which the men we speak of deceive themselves and others, when they think and assert, that what promises are made of revelation, or of great light, are to be applied to these times." Vol. VI. p. 240.

Matt. ii. "It is probable Christ was born at the feast of Tabernacles.

"1. So it ariseth exactly to three-and-thirty years and a half, when he died at the feast of the Passover.

"2. He fulfilled the typical equity of the Passover and Pentecost, when, at the Passover, he offered himself for a passover,—at

Pentecost, he bestowed the Holy Ghost from heaven, as at that time, the law had been given from heaven. At that time, the first fruits of the Spirit were given by him, (Rom. viii. 23) when the first fruits of corn had been wont to be given. Levit. xxiii. 17. It had been a wonder, if he had honoured the third solemnity,—namely, the feast of Tabernacles,—with no antitype.

“ 3. The institution of the feast of Tabernacles agrees excellently with the time of Christ’s birth. For when Moses went down from the mount on the tenth day of the month Tisri, declaring that God was appeased, that the people was pardoned, and that the bulding of the holy tabernacle was forthwith to be gone in hand with, (hitherto hindered by, and because of, the golden calf), seeing that God now would dwell among them, and forsake them no more; the Israelites immediately pitch their tents, knowing they were not to depart from that place before the divine tabernacle was finished, and they set upon this work with all their strength. Whence the tenth day of that month, wherein Moses came down, and brought this good news with him, was appointed for the feast of Expiation; and the fifteenth day, and seven days after, for the feast of Tabernacles, in memory of their dwelling in tents in the wilderness, when God dwelt in the midst of them: which things, with how aptly typical an aspect they respect the incarnation, when God dwelt among them in human flesh, is plain enough.

“ 4. Weigh Zech. xiv. 16, 17. “ And it shall come to pass, &c. —Lightfoot, Vol. XI. p. 33, 34.

The feast of Tabernacles was on the 15th of October.—Carpenter’s *Calendarium Palestinæ*, p. 2 and 70.

Matt. iii. 2. “ ‘ The kingdom of heaven ’ implies, 1. The exhibition and manifestation of the Messiah, Matt. xii. 28; ‘ But if I, by the finger of God, cast out devils, the kingdom of God is come upon you: ’ that is, Hence is the manifestation of the Messiah. See John iii. 3, xii. 13, &c. 2. The resurrection of Christ,—death, hell, and Satan being conquered; whence is a most evident manifestation, that he is that ‘ eternal king, ’ &c. See Matt. xxvi. 29, Rom. i. 4. 3. His vengeance on the Jewish nation, his most implacable enemies. This is another and most eminent manifestation of him. See Matt. xvi. 28, xix. 28. 4. His dominion by the sceptre of the Gospel among the Gentiles, Matt. xxi. 43.”—Lightfoot, Vol. XI. p. 50.

Matt. iii. 7.—*the wrath about to come.* “ These words respect the very last words in the Old Testament, *lest I come and smite the earth with a curse.* Mal. iv. 6.”—Lightfoot.

Matt. iii. 12. "Comp. Isai. xxi. 10. The judgment impending over the nation, and executed by Titus. vii. 13."—Lightfoot.

Matt. iii. — 12. "Unquenchable fire." I shall here explain this and other terms and phrases supposed to express the place or punishment of endless torment in the next life.

1. *Unquenchable fire* is applied to *literal destruction by fire*, as in Jer. xvii. 27; or is symbolically used for *excision by the sword*, as in Ezek. xx. 45—49, explained in xxi. 1—5; or, it may be, for any other *destructive judgment*, as in Isaiah i. 31; lxvi. 24; Jer. iv. 4, vii. 20; Amos, v. 6.

2. *Everlasting fire* is symbolically used for *temporal judgment protracted through a series of ages*; as appears from its application in Jer. xvii. 4, to that inflicted on the Jews by the Romans, under the consequences of which they are still suffering.

3. *Hades* is a term for "the state of the dead in general, without regard to the goodness or badness of the persons, their happiness or misery." This explanation, given by Dr. Campbell, Principal of Marishall College, Aberdeen, is generally admitted. The term is, with one exception, translated *hell* in all the passages of the New Testament containing it, which are as follow: Matt. xi. 23; xvi. 18; Luke x. 15; xvi. 23; Acts ii. 27, 31; 1 Cor. xv. 55; Rev. i. 18; vi. 8; xx. 13, 14. Of these, Luke xvi. 23, is that most commonly produced in support of the popular opinion; but the whole passage is explained by Lightfoot, Whitby, and others, as a parable, signifying the change of condition effected, at the close of the Mosaic dispensation, between the Jews and Gentiles. Lightfoot even ridicules the literal acceptation of it.

4. *Gehenna* is literally the *Valley of Hinnom*, south east of Jerusalem, symbolically used by Jeremiah, vii. 32—34, and xix, in predicting the judgment inflicted by the Romans, and circumstantially related by Josephus. It is always translated *hell*, and the following are all the passages containing it: Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33; Mark ix. 43, 45, 47; Luke xii. 5; James iii. 6. In common with the figurative passages, which speak of an *axe, fire, furnace of fire, &c.* they all refer to the numerous prophetic denunciations against consummated Jewish apostacy, particularly those already noticed in Jeremiah; and, as a further proof of their temporal nature, it is remarkable, that the *judgment of Gehenna* is never threatened to the Gentiles; and that all the discourses of our Lord, in which the term occurs, are omitted in John's Gospel, apparently because written for the use of the Gentiles.

5. *Tartarised, or cast into Tartarus.* I adopt Mr. Balfour's reasons for thinking, that "the angels" mentioned in 2 Pet. ii. 4, and in Jude 6, were Korah, Dathan, and Abiram, with their company; and that the phrases "tartarized and delivered into chains

of darkness," or "reserved in everlasting chains under darkness," expresses their peculiar punishment as recorded in Num. xvi. 32, 33. It is there said, that "the earth opened her mouth and swallowed them up," and that they "went down alive into שְׁאוֹל." This word, in Greek ἀδης, has more extension than קֶבֶר, the *grave* or *sepulchre*, because applied to those who were not, as well as to those who were buried. It therefore generally expresses an abstraction; but, as all that is visible of man descends, when buried, into the earth, it is sometimes used as an appellation for a supposed locality. See Isai. xiv. 9—20, Ezek. xxxii. 17—32, Luke xvi. 23. The word *tartarized* includes this use of שְׁאוֹל, and occurs nowhere else.

These "angels" are said to be "reserved in everlasting (etaneous) chains, under darkness, unto the judgment of the great day." Jude 6. Having proved, in former notes, that the New Testament speaks of but one day of judgment, now long past, the passage requires a coincident explanation. It apparently alludes to our Lord's denunciation: "All these things," all the things previously mentioned, "shall come upon this generation." Matt. xxiii. 36. All the wickedness of former ages was thus summed up in the enormity of theirs: in particular, the rejection of Moses and Aaron was antitypically re-acted in the far more atrocious rejection of Christ and his apostles; and Peter and Jude might therefore well speak of it as involved in darkness, till fully manifested in the judgment about to be inflicted on it.

This explanation receives much support from Psalm cxl. 10. "Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again." The word rendered *deep pits*, says Parkhurst, "seems probably to mean *breaches* and *disruptions* of the earth, as in an earthquake; for the whole verse is an evident allusion to the punishment of Korah, Dathan, and Abiram, and of the two hundred and fifty men who burnt incense." Horsley is of the same opinion, and entitles the whole Psalm "A BELIEVER'S PRAYER FOR PROTECTION AGAINST THE ATHEISTICAL FACTION"—which believer and faction are undoubtedly Christ and the apostate Jews. See Luke xxiv. 44.

6. *The lake of fire.* Rev. xix. 20, xx. 10, 14, 15, xxi. 8. The whole passage is figurative; and Hug, though a believer in hell, so expounds it. As Gehenna symbolized the destruction of Jerusalem, so the lake of fire, by a similar allusion to the Lake Asphaltites, or Dead Sea, the scene and memorial of the fiery destruction of Sodom and Gomorrah, appears to symbolize the last and most signal judgment of prophecy; being that which overthrew the power of heathen Rome, the most idolatrous, impious, merciless, and hostile to God and godliness, to Christ and Christianity, that ever corrupted and desolated the earth. It is called "the second death." The first

death was the Adamic: the second, the Mosaic, annexed to the rejection of Christ (Deut. xxx. 11—20); in which, after the preaching of the gospel, the Gentiles were involved (Rom. x. 4—18, xi. 22; 1 Pet. iv. 17), and of which the infliction on both Jews and Gentiles is affirmed by our Lord in his combined application of two special prophecies in Isaiah and Daniel to himself and them. Isai. viii. 13, 14; Dan. ii. 34, 35; Matt. xxi. 44. The whole passage, from ver. 11 to 15, refers to the great session and judgment described, with or without figure, in many other places, particularly in Dan. ii. 31—45, vii. 9—14; Matt. xxv. 31—46; Acts xvii. 31; Rev. iii. 10, which has established, by verified prediction, once for all and for ever, the spiritual independence of Christ and his saints: so that, however heathen or nominally Christian governments may usurp the throne of God by legislating in things which belong solely to God, their enactments are null, void, and destitute of authority, in the court of heaven and of conscience. Matt. xxii. 21; Acts iv. 19.

The lake of fire (however the name may have originated) being thus shown to symbolize a long-past visitation in this world, cannot signify a *place* in another.

Matt. iv. 2. “Hence we may learn, how vain a thing it is to institute, or to pretend to keep, a fast of forty days in imitation of the example of our Lord; for it is certain, that so great and so long abstinence is inconsistent with the frailty of our nature, and so can be no duty. . . . To conclude hence our obligation to a more than ordinary temperance for forty days, is to place *morality in numbers*, and introduce an endless heap of *superstitious follies*; for, by like reason, we must deem ourselves obliged to ride upon an *ass* in token of our humility, or to renounce our title to our temporal estates and throw away our money to be like him who had not where to lay his head, nor could procure sixpence without a miracle.”. . . —Whitby. This note affords, to say the least, a striking instance of clerical inconsistency. “It is a vain thing to institute, or to pretend to keep, a fast of forty days”—“it is placing morality in numbers, and introducing an endless heap of superstitious follies”—and yet he could adhere to this institution, join in this pretence, countenance this mistaken morality and superstitious folly, and take wages for this and much more unrighteousness. See Note on John xviii. 36.

Matt. iv. 24. Doctor Bloomfield contends, in a note on this passage, for the reality of demoniacal possession; but, to my apprehension, so unsuccessfully as to confirm the opposite opinion. His first argument rests on a misstatement, which ascribes the same usage, both synonymous and discriminated, to three words, *σελην. επιληπ.* and *δαιμ.*—though the second of them does not occur in the New Testament. He next objects to the position, “that the Evangelists

adopted the popular phraseology of their countrymen, without any *belief* in the superstitions connected with it," because "it confounds a distinction, important always to be kept in view, that between *popular phraseology* and *doctrine*." What then was the doctrine thus confounded? Josephus says, that "demons are the spirits of wicked men who enter the living, and kill those who receive no help." Wars, vii. vi. 3. But for this the Doctor substitutes, "the spirits of bad men, or other evil beings." He has no authority for this addition of "*other* evil beings;" it being evident, from Mark vii. 25—29, Luke viii. 2, and many other passages, that "unclean spirits," and "evil spirits," are synonymous with *demons*. This is what logicians call "the fallacy of composition, which applies to things collectively, what belongs only to them, or to some of them, in their separate state." But, passing this, the possession of living men by the departed spirits of dead men made at least *part* of the doctrine held by the Jews; and in this accordingly, the Doctor not only admits, but asserts, our Lord's concurrence. Does then the Doctor believe that God ever gave this power to dead men? He must either believe this, or retract his objection. The same fallacy occurs in the following assertion: "Nor can it be shown, that Jesus Christ and the Apostles did, in any case, in compliance with the prejudices of their countrymen, teach or even seemingly affirm, any thing which they themselves accounted as false." The conclusion is here vitiated by the addition of the word "teach;" no denier of demoniacal possession having ever said, that Jesus Christ or the Apostles *taught* false doctrines. The Doctor also does not seem to recollect, that this objection was answered in Farmer's work, ch. II. part of which I have cited in a note on John v. 1—15. I omit to notice other matter in the Bishop's note, which must stand or fall with that now considered.

Matt. v—vii. The reader is here referred to an excellent paraphrase by Mr. Nisbett on this discourse, in which he shows "that there is the strongest *internal evidence* that the first object of our Lord in this sermon, was to correct the erroneous opinions of his hearers, concerning *the true nature of the Messiah's kingdom*."—Triumphs of Christianity, p. 29.

Matt. v. 33—37. A small tract was published last year, entitled "Oaths Unchristian, Immoral, and Impolitic"—in which every argument for their use is fully met and refuted. Swearing, under the law, is called "binding the soul with a bond" (Num. xxx. 2); and being such, belongs to the covenant "which gendereth to bondage" (Gal. iv. 24): but "Christ has blotted out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. ii. 14). Oaths

therefore, though commanded under the law, are forbidden under the gospel, as inconsistent with that "liberty wherewith Christ has made us free" (Gal. v. 1—). Our allegiance accordingly is now transferred to the Redeemer. "Ye are not your own," says Paul, "for ye are bought with a price" (1 Cor. vi. —19, 20—). How then can a Christian swear? "Ought it not to be sufficient to suggest to such the gross inconsistency of a being, altogether dependent on Divine mercy, to give, as it were practically, the lie to God's word, by pledging what is declared by that word to be God's gift:—what therefore is not his own, either to gain or to lose, to acquire or to part with, on any condition whatever? Such men profess to consider this as infinitely the highest of all blessings, and one which they can do nothing to secure. How then can they do any thing that would appear to indicate, on their part, the slightest willingness on any account to part with it? Yet all this is involved in the imprecation which constitutes the essential feature of an oath." p. 7. 8.

Paley observes, that the energy of these words, "so help you God" (repeated by the person who administers the oath), resides in the particle *so*: that is, 'hac lege,' on condition of my speaking the truth, the whole truth, and nothing but the truth, may God help me. This form, however, is not only unchristian, but is actually borrowed from heathenism. "*Ita me Deus Fidius juvet*—So may the son of Jupiter help me. *Deus Fidius*: a surname of Hercules, the god of faith."—Salmon's *Stemmata Latinitatis*, Vol. I. p. 197. The final ceremony of *kissing* the book is also heathenish and superstitious. "Among the ancient idolaters, to kiss the idol was an act of the most solemn worship. . . . And, in allusion to this rite, the holy Psalmist, calling upon the apostate faction to avert the wrath of the incarnate God, by a full acknowledgment of his Divinity, bids them 'kiss the Son:' i. e. worship him."—Horsley's *Hosea*, xiii. 2. Hence, though we cannot too highly value the revelation conveyed to us through the medium of language, this gives no authority to honour *print and paper* by a religious act expressing worship; and when, to make a stronger impression on the minds of Romanists, a *cross* is figured on the cover of the book, the ceremony becomes still more objectionable.

Matt. vi. 5—15. See Note on Eccles. v. 2.

Matt. viii. 10, 11. Abraham is the heir of the world through the righteousness of faith, that is, as represented in his believing seed (Rom. iv. 13): one branch of which, believing Jews, are here the Abraham, Isaac, and Jacob, with whom the other branch, believing Gentiles, sit down in the kingdom of heaven, or participate with them in the blessings of the new or gospel covenant. The unbelieving Jews are said to see this in the mortifying fact of their own rejection

(Luke xiii. 28); though, at the same time, wilfully blind to it. As it is written, "Hear ye indeed, and understand not; and see ye indeed, but perceive not" (Isai. vi. 9); and so, as a body, they continue to this day.

Matt. x. 15. It is commonly supposed, that, as Sodom and Gomorra had been long before destroyed, this judgment must be in a future life. This however is requiring an unwarranted exactness of phraseology. "While in all the perfections of style that speak to the heart of man, the Bible is immeasurably above all books, it deigns to employ the inaccuracies of phraseology that may be found in the carelessness of human composition."—Carson's Exam. of Ernesti, p. 84. "There is no reason then, why the Holy Spirit should not imitate a style so perfectly natural, though not grammatically correct."—Ibid. p. 86. Thus, we read, in Luke i. 64, "His mouth was opened immediately, and his tongue;" and, in 1 Tim. iv. 3, "forbidding to marry and to abstain from meats;" in both which words are understood, in order to an exact sense. Hence we need not hesitate to adopt the following comment of Pearce. "The sense of the verse seems to be this: that which formerly befel Sodom and Gomorra was more tolerable than what shall befall this city. That *the day of judgment* here mentioned is to be thus understood appears from what is said concerning Capernaum in ch. xi. 33, compared with ver. 22—24 of the same chapter."—*Com. in loco*.

Matt. x. 22. "the end"—i.e. of the dispensation—"saved"—i.e. out of the destruction. See Whitby.

Matt. x. 23. —"till the Son of man be come"—"with the Roman army to destroy the Jews."—Whitby.

Matt. x. 14. "Shake off the dust of your feet." To show that you disclaim intercourse with them. See Acts, xiii. 51."—Primate Newcome. The Primate here bears witness against the legislative continuance of enactments, originated during the dark ages, which overrule the direction of that Lord, whom both the clergy-making legislation and the clergy themselves profess to obey. Yes: shaking off the dust of clerical feet would too much abridge state-and-church domination and cupidity; and must therefore be displaced by restraint of goods and tithe prosecutions. Voluntary contributions would never enable the church to 'raise her mitred front in courts and parliaments;' it would never produce princely revenues for the support of thrones and palaces, and an income for the whole body exceeding that of all the other clergy in the world. See Evans's Sketch of All Denominations of Religion. The time however seems not to be distant when common sense will put an end to

this violation of Scripture, reason, and equity. How indeed can the clergy expect their hearers to regard exhortations, which they disregard themselves? "Thou that teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal?" Rom. ii. 21. What should we think of a trader demanding payment for obtruded goods; and enforcing it, if in his power? We should think stealing too mild a name for it. In short, the Bible affords not one example of compulsory remuneration even for divinely appointed service.

Matt. x. 28. The warning includes two things, which the power of God only could effect. Man could kill the body only, but could not destroy the animating principle, which returns to God who gave it. Eccles. xii. 7. Here however it is to be remembered, that the power of God is not always exerted. See Ps. lxviii. 38, and Matt. xxvi. 53, 54; of which ver. 54 contains a reason, which is here applicable; for, if the animating principle was extinguished, how could the Scripture be fulfilled, which says, that it returns to God? Man also could not inflict even natural death in Gehenna, or in that most aggravated form, which was impending as a special judgment on the Jewish nation; because Christ's faithful disciples were, by a special providence, preserved from it.

Matt. xii. 27. — "therefore they shall be your judges"—by proving your inconsistency and partiality. See Whitby.

Matt. xii. 32. — "neither in this age, nor in that about to come"—neither in the present or Jewish dispensation, nor in that which shall succeed after its termination. Comp. xiii. 43.

There are perhaps no instances in which the sense of Scripture is so much obscured as by the mistranslation of these words: so much so, that to this cause the doctrine of endless torment is to be chiefly attributed. It is now generally admitted, that they do not signify *endless duration*. Doctor Lee, in his recent work on prophecy, speaking of the terms *αιων*, *αιωνες*, *αιωνες των αιωνων*, and the like, says they "primarily and properly denote some indefinite part, portion, or portions of time, and may, by a metonymy, signify certain things connected with one or another of these; but, that, in no case, the *physical world* is meant: while the period of occurrence, or of duration, of any of these portions, &c. must be ascertained from the circumstances of the context." p. 136. This being the case, any translations different in degree or kind from these must be erroneous. *Αιων* is, strictly and literally, *an age*. It is, however, as respectively singular or plural, often translated "world" or "worlds"—"for ever"—"for ever and ever"—and, in two instances, "eternal." *Αιωνιος*, being an adjective derived from *αιων*, is, strictly and literally

of or belonging to an age or ages ; but it is mostly translated “ eternal ” or “ everlasting. ” For more particularity, see “ The Englishman’s Concordance to the New Testament. ” The confusion thus created is so extensive as to render its removal not only desirable, but imperative. There is no difficulty in the case of *αιων*, as our word *age* (except in one to be hereafter noticed) exactly represents it ; but we have not any adjective derived from *age*, to represent *αιωνιος*. *Eternal*, being analogously derived from *ætas*, had most probably, at first, the same signification as *αιωνιος* ; but, having long been synonymous with *endless*, is no longer a translation of it. We have, however, a good substitute : we have another derivative from *ætas* in the word *etaneous*, which, as exactly corresponding to *αιωνιος*, supplies the best possible translation of it ; which, though used only in the compound *co-etaneous*, is equally wanted,—for this purpose, much more wanted,—in our language ; and which therefore, it is hoped, will be adopted by all who wish to exhibit truth in its native purity.

It is readily admitted, that the epithet *αιωνιος* is annexed to things essentially imperishable : to God,—to the life and reign of Christ and his saints,—to the new covenant, or laws written in the heart. But, even in these instances, it retains its proper meaning, and so expresses their RELATION, not to a future state, but to the present. The same remark applies to *αιων* ; and that mundane ages are denoted by both terms is clear from the phrases *απ’ αιωνος*, *προς τω αιωνω*, *προς χρονω αιωνω*, and the like.

It may, however, be satisfactory to examine a few places more particularly.

Αιωνιος is thought to express endless duration when joined with *Θεος* ; but without reason. As God is called “ the King of the ages,” in 1 Tim. i. 17, he is equivalently called “ the etaneous God,” in Rom. xvi. 26. The Spirit also is called “ the etaneous Spirit,” in Heb. ix. 14, from his special ministration during the then-existing age.—See 2 Cor. iii. 8.

The application of *αιωνιος* to “ life,” which occurs so often in the New Testament, is explained by the different, but equivalent, construction in Dan. xii. 2, which foretells it. “ And many of the sleepers of earth dust shall awake : some (לחי עולם) to the life of the age, and some (להרפות לרראון עולם) to the shame, to the reproach, of the age. ” That this is the strict rendering is evident from the word *חי*, “ life,” being *in regimine*,* and from the words “ shame ”

* I add, for the information of the English reader, that a noun, which governs; a genitive, is said, by Hebrew grammarians, to be *in regimine*, or construction and that masculines plural, in this position, drop their final ם. Thus *חי*, if not in *regimine*, would be *חים*. The plural form of this word, for the singular, is idiomatic.

and "contempt" being in similar position. Our Lord calls this awaking a resurrection to life or to condemnation, or judgment, in John v. 28, 29, apparently referring to this passage, and to Ezek. xxxvii. 11—14; and Paul uses both terms: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. v. 14. The age, then, is the Messianic age,—the age when Christ, our life, was manifested; and when "life and incorruption" were pre-eminently "brought to light by the gospel" (2 Tim. i. 10),* which life is accordingly defined by our Lord, with especial reference to himself. "This is etaneous life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John xvii. 3.

Death, on the other hand, is often applied to the carnal mind, which all inherit from Adam; and which, in this sense, is contrasted with the spiritual mind derived from Christ. "To be carnally minded is death, but to be spiritually minded is life and peace."—Rom. viii. 6. Hence, though the Adamic nature is not better in believers than in others, and though subject in like manner, to the original sentence of natural death, they are said to "have passed from death to life," and "not to see death;" because the higher spiritual life conferred on them cannot be lost.—John v. 24, viii. 51, x. 28, 29. These remarks are applicable to such other words as *απολεια*, *destruction*, *perdition*, *ολεθρος*, *destruction*, &c., by which the *temporal* condition and end of the ungodly are distinguished from those of the saints.

How misconceived then, in every particular, the oft-repeated argument, for which Matt. xxv. 46 is the assumed foundation! The same eternity, we are told, is assigned to the final states both of reward and punishment. Not the same *eternity* but the same *etaneity*; not final states at all; and, according to the current use of *κολασις*, here translated "punishment," the sense is very different from the "damnation" of orthodoxy. Grotius says, (in his work *De Jure Belli et Pacis*, Book II. § vii. 1, 2.) that the kind of punishment, which tends to the improvement of the criminal, is what is called by philosophers, among other terms, *κολασις*, or *chastisement*; in proof of which observation, he quotes the following passage from Xenophon to the soldiers. *Εἰ μὲν ἐπ' ἀγαθῷ ἐκολάσα τινά, ἀξίῳ ὑπέχειν δίκην οἶαν καὶ γονεῖς υἱοῖς, καὶ διδασκαλοὶ παισὶ· καὶ γὰρ ἰατροὶ τεμνοῦσιν ἐπ' ἀγαθῷ.* If I have chastised any one

* In this text, the Apostle speaks of *the grace*, or *favour which was given* or *promised* (see Tit. i. 2) *to us in Christ Jesus before the world began*, *φανερῶθησαν δὲ νῦν*, but is now made manifest, *διὰ τῆς ἐπιφανείας* by the appearance of our Saviour Jesus Christ, (comp. 1 Tim. iii. 16; 1 Pet. i. 19, 20,) who hath actually overcome death, namely, by his death, (comp. Heb. ii. 14,) and hath brought life and incorruption to light by the gospel, i.e. not the doctrine, but the thing: Christ, by actually rising from the dead, and causing this important fact, as fulfilled in and by him, to be published by the gospel.—Parkhurst, under *ἔωτιζω*, iv.

for his good, I count him worthy of such punishment as parents inflict on their children, and teachers on their pupils: and surgeons even cut patients for their good. *De Exped. Cyr.* Lib. v. c. 8. § 8. Ed. Oxon. This passage from Grotius has been produced by others; but iterated objections require iterated refutation. The noun occurs in but one other place, 1 John iv. 18; and the verb in Acts iv. 21, and 2 Pet. ii. 9. So far indeed is Scripture from asserting endless punishment, that all those negative terms, which can alone properly and unequivocally express it, and which are used on other occasions, appear to be purposely avoided. Such are *οὐκ ἔσται τέλος*, *no end*, Luke i. 33,—*ἀκαταλυτος*, *indissoluble*, Heb. vii. 16—*ἀπεραντος* *interminable*, 1 Tim. i. 4,—*ἀφθαρτος* *incorruptible*, 1 Peter, i. 4. The doctrine is thus destitute of every description of proof.

In one place, *αιων* is applied to the post-resurrection state, as contrasted with the present: Luke xx. 34, 35. This the context clearly shows; but all other contexts as clearly restrict it to some time or times of the latter. The phrase *εις τον αιωνα*, *to the age*, seems to indicate some *definite* period, probably the predicted judgment on the nations; (Is. xxxiv. 1—3, Joel iii. 11—14) but as that period, till its arrival, was unknown, the phrase, in popular usage, came to signify *indefinite* futurity.

In sum: a clear and distinct view of the dispensations, and often of the things respectively belonging to the seen and unseen world, can never be attained so long as the words “eternal” and “everlasting” are indiscriminately used for both limited and unlimited duration. Let these words be used as synonymes of “endless;” but let “age” and “etaneous” be appropriated to *αιων* and *αιωνιος*.

Matt. xii. 38.—“a sign”—“They had seen a withered hand made whole, ver. 13. . . . “The sign which they require farther must therefore be a *sign from heaven*, as we read, chap. xvi. 1, Luke xi. 16, viz. *the sign of the Son of man coming in the clouds of heaven*. Dan. vii. 13. In this our Saviour doth at present refuse to gratify them: the time of his coming thus being after his resurrection, even when he was to come to the destruction of their nation. Mat. xxiv. 30. And therefore at his death he speaks thus unto them, *Verily I say unto you, hereafter shall ye see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven?* Mat. xxvi. 64.”—Whitby.

Matt. xii. 41, 42.—“shall rise up” &c.—Not actually, but virtually, not in fact, but in effect; the magnitude of the judgment to be inflicted on that generation being such as would afford a criterion, by which the good or bad actions performed under less

favourable circumstances would be respectively exalted or extenuated. The repentance of the Ninevites, and the discernment of the queen of the south, would shine in comparison with their impenitence and blindness; and the wickedness of Sodom and Gomorrah would appear less atrocious, when measured by their more tolerable punishment.

Matt. xii. 46.—“his brethren.” “It is not agreed whether by this expression are meant *brothers*, or *half-brothers*, sons of Joseph by a former wife, or *cousins*. But see Fritz. on Matt. xiii. 55. The ancient commentators in general adopt the last-mentioned interpretation; which may, however, be accounted for from their desire to uphold the opinion of the *perpetual virginity* of Mary. But, on an impartial consideration of the question, it will, I think, sufficiently appear that the *first*-mentioned sense is that required by all the ordinary and most approved rules of philology; which forbid the abandonment of the proper and usual signification of a word, without some cogent reason: a reason which certainly does not exist in the present instance. For there is not a particle of evidence that Joseph had a wife before Mary; and the force of ecclesiastical tradition, that they were *cousins* of Jesus is weakened by its want of uniformity, and is well nigh negatived by what seems much like *positive* evidence in Scripture, (see Matt. i. 25), that Mary had afterwards other children. Besides, the air of a passage further on ch. xiii. 55, 56, would of itself be sufficient to decide the question; for no one, who was ignorant of the debates that have been raised on this question, would ever doubt the meaning to be, the *brothers* of Jesus, and sons of Joseph and Mary.”—Bloomfield.

Matt. xiii. 43, Dan. xii. 3. As the kingdom was set up on earth, (Dan. ii. 44, vii. 27). I consider these passages as fulfilled in the persons of believers, at the time of the great national infliction, partly by the lustre of their virtues, but principally by the glory put upon them in the triumph of their cause.

Matt. xvi. 9. Make such a liberal use of your present advantages, that, in the approaching time of such unparalleled trouble as will oblige you to abandon your earthly possessions, they may receive you (an idiom for *ye may be received*) into etaneous habitations, in the life of the age, and the salvation, or deliverance, connected with it. I consider the exhortation as equivalent to that in 1 Tim. vi. 17—19. “Charge them, who are rich in the present age, that they be not high-minded, nor trust in the uncertainty of riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, liberal, laying up in store for themselves a good

foundation against the time about to come; that they may lay hold on etaneous life. See also Heb. x. 34, and other similar passages.

Matt. xvi. 18.—“the gates of hades,” &c. “Death shall not prevail against the members of Christ’s church; but they shall enjoy a happy resurrection.”—Whitby.

Matt. xvi. 19. “To bind and loose,” a very usual phrase in the Jewish schools, was spoken of things, not of persons; which is here also to be observed in the articles $\delta\ \delta\sigma\alpha$ Lightfoot, xi. 226.

To this therefore do these words amount: When the time was come, wherein the Mosaic law, as to some part of it was to be continued,—he granted Peter here, and to the rest of the apostles, ch. xviii. 18, a power to abolish or confirm what they thought good, and as they thought good, being taught this and led by the Holy Spirit. . . . Ibid. 230.

Matt. xvi. 26. “For what is a man profited, if he should gain the whole world and forfeit his life? or what will a man give as a ransom of his life.”

, . . . “the chief error in the E. T. lies in changing, without necessity, the word answering to $\psi\upsilon\chi\eta$, calling it, in the preceding verse, *life*, and in this *soul*. The expressions are proverbial, importing, ‘It signifies nothing how much a man gain, if it be at the expense of his life.’ That our Lord has a principal eye to the loss of the soul, or of eternal life, there can be no doubt. But this sentiment is couched under a proverb, which, in familiar use, concerns only the present life. That $\psi\upsilon\chi\eta$ is susceptible of both meanings is beyond a question.”—Campbell.

Matt. xvi. 27, 28. “The nearness of this to the story of Christ’s transfiguration makes it probable to many, that this coming of Christ is that transfiguration of his; but that cannot be, because, ver. 27, the Son of Man’s coming in his glory with his angels to reward, &c. (to which this verse clearly connects,) cannot be applied to that.”—Hammond. This annotator refers to John, xxi. 23, in further proof of the same thing.

It is also observed by Doctor Edwards, as cited in a note by Mr. Nisbett, “that it would wear the appearance of trifling to predict with solemnity, that some of the party then present should continue in existence till they had seen an event which was to happen in eight days.”—Triumphs of Christianity, p 75.

Matt. xvii. 4. This is rather to be understood of the misapplication of his words, than of the sense of his words. He knew well enough, that he said these words, and he knew as well for what reason he said them; but yet “he knew not what he said:” that

is, he was much mistaken when he spoke these words, while he believed that Christ, Moses, and Elias, would abide and dwell there together in earthly tabernacles. He was undeceived by the result, ver. 5.

Matt. xviii. 8. It is remarkable, that "the doctrine of endless torment, ignorantly supported by this and similar passages, had no place in the ancient creeds, which shows," as Hartley observes, "that it was no original doctrine; or not thought essential; which could not be, if it was believed; or that many eminent persons, for some centuries, were of a contrary opinion. . . ."

"It may perhaps be, that the absolute eternity of punishment was not received till after the introduction of metaphysical subtleties relating to time, eternity, &c. and the ways of expressing them; *i. e.* not till after the pagan philosophy, and vain deceit, had mixed itself with, and corrupted Christianity."—Hartley on Man. Sixth edit. p. 588. See Notes on Mark ix. 43—48, and John iii. 36.

Matt. xix. 17. —"sell all that thou hast," &c.—required agreeably to Deut. xviii. 15—19.

Matt. xix. 28. "That the sitting of the apostles upon thrones with Christ, is not to be understood of their *persons*, is sufficiently proved, because Judas was now one of the number; but it is meant of their *doctrine*: as if he had said, When I shall bring judgment upon this most unjust nation, then your doctrine, which you have preached in my name shall judge and condemn them. See Rom. ii. 16.

"Hence it appears, that the gospel was preached to all the twelve tribes of Israel before the destruction of Jerusalem."—Lightfoot, Vol. XI. p. 254.

I consider the fulfilment of this promise as commencing on the day of Pentecost, and extending to the consummation of the age.

Matt. xx. 23. —"to sit on my right hand, and on my left, is not mine to give; except to those for whom it is prepared by my Father."

Matt. xx. 25—28. "The political system, wherein the church and state are blended in one constitution, tends to *tarnish* the *characters* of men in every rank of life, from the august *monarch* to the humble *peasant*."—Graham's Review of Eccles. Estab. p. 159.

"During that long and uninterrupted space of a thousand years, preceding the date of the glorious Reformation, when superstition, attended with all her gaudy train, had enthroned herself in the consciences of princes as well as of priests, what sovereign is not in the roll of tyrants? Was it that they had natures less tractable, or dispositions less happy, than those who have worn the purple since

that dreary period? No! Many of them were the greatest of men, and the most amiable of princes. But their coronation oaths, by which they were solemnly bound to be the patrons of the church established by law, to tyrannize over the consciences of their subjects, and to revenge holy mother on all her disobedient children, by the blind execution of penal statutes, made them to exceed all the tyrants of antiquity, even a *Procrustes* himself, in execrable cruelty.

“Nor were those ages, famous for the reign of ignorance, the only period which teemed with such monsters. The same cause must always produce similar effects, when government attends to these obligations which naturally arise out of the alliance between the church and state in one chequered constitution. Even since the date of the Reformation, the best of protestant princes have been *metamorphosed*, by *these ties*, into formidable enemies to the real happiness of the nations, which *these same oaths* bound them to cherish under their royal wings. Shall we mention Queen ELIZABETH of England? Making necessary allowances for some few defects, was there ever a greater princess? Nevertheless, how cruel was her administration, in so far as religion was concerned! How were the natural rights, together with the civil property, of her best protestant subjects invaded, because they would not put out their own eyes, offer violence to their own consciences, and renounce their allegiance to GOD, by complying with the popish rites which she judged proper to retain and to establish in the English constitution! . . . Who, or what was to be blamed? Not so much the illustrious princess as the *genius* of the *alliance*. It constituted her the HEAD and the PATRONESS of the church; and that *character*, together with her *oaths*, to defend and to prosecute the ends of that unnatural combination, bound her to do all that was in her power, according to her own understanding, for that society, even though it had been at the expense of all that was dear both to herself and to her subjects.

“Though, in these happier days, the rights of human nature and civil society have been both better understood, and more attended to by princes, the remarkable *contrast* between their *laudable attachment* to the *maxims* of *moderation*, and their *coronation vows* to maintain the constitution, or the alliance of church and state, by the execution of these laws, by which it is fenced,—brands their *characters* with *prevarication*, and their *reigns* with a *profane neglect* of the most sacred obligations. Since the Revolution, the *British monarchs* have been renowned for those godlike excellencies—*moderation*, *clemency*, and *love to mankind*. But how much is the lustre of these royal virtues tarnished, when, according to the *genuine spirit* of the *alliance* in the British constitution, which our sovereigns are bound to maintain, they must be regarded by posterity as a

flagrant violation of public faith. Let us instance King WILLIAM III. of precious memory. Possessed of every virtue in an eminent degree, generously attached to the cause of liberty, and nobly bent on promoting the happiness of every denomination of protestants in the British empire, he repressed the insolent fury of high-church; he exercised the utmost clemency to protestant dissenters; and, with courage that defied danger, resolutely tied up the hands of those, who gladly would have cut the throats of those men, to whom a little before, they had made the most humble suit. Meanwhile, all this was a *virtual violation* of his coronation oaths. Having sworn to maintain episcopacy in England against presbyterians, and presbytery in Scotland against the fury of the episcopalians, he bound his conscience to exercise the royal authority both according to, and against the sentiments of his own understanding, and the dictates of his conscience! Churches, which differed so very widely, that a minister in one of them could not be reckoned a minister at all by the other, on account of the manner in which he was ordained to that office, could not both be constituted according to the *infallible rule*, or even according to his Majesty's *ideas* of that rule. Must we condemn that excellent prince, as a *profane* and *determined violator* of the most sacred ties? No: rather let us detest the *policy* which obliged him first to ascend the British throne by fettering himself with these contradictory obligations, and then to break through them, that he might not be guilty of cutting the throats of one-half of his protestant subjects. Let us abhor a system, which necessitates the *British monarchs* either to prevaricate or to persecute; which subjects them to the absurdity of prostituting their royal authority to maintain and to support two churches in their dominions, as both agreeable to one divine rule, even while they stand in hostile array against one another; and which, as it fixes them in a condition infinitely worse than that of any class of their subjects, makes them pitiable examples and proofs of the TRUTH, which Sophocles sings in the person of Agamemnon.* *Princes will always find it to be a difficulty almost insurmountable, to sway the sceptre of the monarch, and at the same time to approve themselves religiously obedient to the sceptre of the King of the monarchs.*"†—Ibid. 161—164.

This remark applies to every grade of magistracy which requires the enforcement of unchristian laws.

* Τὸν τοῖς τυραννοῖς εὐσιβέειν οὐ βῆδιον.

† How pernicious to the *morals* of a nation must such examples prove!

—————Componitur orbis
Regis ad exemplum; nec sic inflectere sensus
Humanos edicta valent ut vitæ regentis.—CLAUDIAN.

“Nor are those, who ought to be possessed of the most irreproachable characters, exempted from sharing in the pernicious effects of that system. We mean the *ministers* of the chartered church. These, though convinced that the *patent creed* and *liturgy* are blended with revery and superstition, must subscribe these systems of absurdity as a condition of investiture in sacred offices. It is true, that none are forced into holy functions by pecuniary mulcts, or by any positive pains. But it is as true, that the provision which government makes for the patent public teachers, in the chartered society, are *lures*, equally powerful and irresistible as any objects whatever, by which government may work on the passion of fear. It seems to be a matter of pure indifference by what passion men are actuated, when they are powerfully dragged along to sacrifice the maxims of their own understandings about religious objects, to their own temporal interests and emolument. Nor is that policy less blameable, which presents to view the *objects* of *desire*, than that which *menaces* by the *objects* of *aversion*, in order to draw men into absurd or sinful measures. . . . Experience proves it. Nor does it weaken the argument, whether men are *led* or driven to prostitute their consciences, and to pollute their characters. It is done. Clergymen, led or driven, subscribe; even though they have probably written volumes against the tenets which they subscribe. This is indeed one of the principal sources of that *contempt* of the *clerical character*, which has become almost universal, and from which ministers of the most unexceptionable department are scarcely exempted. Who must bear the blame?—The bold men, who dare their God, mock the church, and slight their own consciences! But is it not some alleviation of their crime, that they were tempted, yea, even *forced* by the *genius* of the political constitution?”—Ibid. 165, 166.

“The time has been, when men refused, with generous disdain, to buy their civil privileges at such a dear market. Animated by a courage superior to the terrors, as well as the allurements of every earthly object, they considered themselves under indissoluble obligations, by the very law of nature, to vindicate their natural rights, at the expense of every object that was dear to them in social life. Hard case!—But now, alas, few, very few, hesitate one moment to sacrifice *loyalty* to their God, the peace of their consciences, and the integrity of their characters at the altars of secular interest, while the small number, who account it an object worthy of their attention to *maintain a conscience void of offence toward God and toward all men*, are hooted at, as men of narrow principles, and unfashionable practices. In this manner men, in every sphere of life, gradually sink into *infidelity*, as well as into a *base neglect* of every thing that is valuable in human nature, and should be dear to the human species.

The multitudes who conform notwithstanding their declared sentiments, keep one another in countenance, and make example to become irresistible. In vain is the *irreligion* of the age lamented, while those who affect to do it, in the most pathetic strains, shut their eyes on the teeming cause."—Ibid. 167.

Matt. xxi. 44. "Almost all critics are agreed, that this verse should properly follow ver. 42; and indeed that it has probably no place here, but was introduced from the parallel passage of Luke. The MSS. and versions, however give not the slightest countenance to the *first* surmise; and the *second* is very slenderly supported."—Bloomfield.

A better transposition would be to place ver. 43 after ver. 41. The alternate connection is, however, as good and frequent as the direct; and the whole, no doubt, correct as it stands.

Matt. xxii. 12.—a man who had not on a wedding garment. "Jewish backsliders and false apostles."—Whitby.

Matt. xxii. 15—20. "There are those who refuse to pay tribute, because the tribute-money is spent in war. I know their refusal is not in the spirit of insubjection; but I would ask them if Jesus did so? Was not the tribute-money he rendered to Cæsar, as Cæsar's, given without questioning as to its use? and surely if any power ever exhausted its treasury in war, and aggressive war too, it was that of the very Cæsar thus submitted to. And will not the principle on which they act ever place them in judgment on what is good or what is evil in the world, whereas God pronounces it to be *all evil*, as of the world; and yet, not only directs the fealty of money, but custom, honour, and fear. Surely human pride is sadly cherished by such disobedience, which God's requirements will ever subdue, both for our blessing and his glory."—Hall's Discipleship.

Matt. xxiii. 2. "This is to be understood rather of the 'legislative' seat, (or chair) than of the merely 'doctrinal:' and Christ here asserts the authority of the magistrate, and persuadeth to obey him in lawful things."—Lightfoot, Vol. XI. p. 276.

Matt. xxiii. 14. "This verse is wanting in some MSS. in others it is transposed, being placed before the 13th."—Campbell. The arrangement decides for its retention and transposition.

Matt. xxiii. 33. "The judgment of the Valley of Hinnom," which was threatened by Jeremiah, chap. vii. 29—34, and xix. and inflicted by Titus; when, according to Josephus, 60,000 corpses were thrown into this place in the course of three months.

Matt. xxiii. 39.—“ye shall not see me” &c. compare xxvi. 64. Josephus informs us, that when the Jews were nigh to destruction, they earnestly expected their Messiah, or one coming in the name of the Lord to deliver them.—Jewish War, Book VII. ch. XXX. But they then saw him coming, not as a deliverer, but as an avenger. See Whitby. Comp. ver. 36.

Matt. xxiv. 21. “It appears to me, that the misfortunes of all men, from the beginning of the world, if they be compared to those of the Jews, are not so considerable as they were; while the authors of them were not foreigners neither.”—Josephus. Wars of the Jews. Preface, § 4.

Matt. xxiv. 29—51, xxv. The correspondences in this passage reflect much light on each other, and greatly contribute to its elucidation as a whole.

“When shall these things be? and what shall be the sign of thy coming, and of the consummation of the age?” Matt. xxiv. 3. As our Lord’s answer to this question affects many other passages; and, as a partial misconception of it has long fostered the erroneous opinion of a coming, still future, in judgment on the whole human race, I shall examine it more particularly.

The disciples put this question to our Lord after showing him the buildings of the temple, and hearing, in return, his declaration, that one stone should not be left on another, which should not be thrown down. The destruction of the temple necessarily involved the end of the Jewish age, or dispensation; because the observance of the Mosaic ritual could then be no longer continued. The disciples also rightly connected this event with our Lord’s coming, as they knew that all judgment had been committed to him. Mat. iii. 12, xvi. 27, 28, John v. 22, 27. His answer contains the following correspondences.

Coming. False Christs. (4, 5.)	
The end. Declarative. (6—22.)	
Coming. False Christs and false prophets. (23—28.)	
The Son of man.	Coming. (29, 30.)
	Gathering. (31.)
The end. Illustrative. (32—51, xxv. 1—30.)	
The Son of man.	Coming. (31.)
	Gathering. (32—46.)

The coming of false Christs and false prophets was fulfilled within the specified period, as we read in Acts v. 36, 37, xiii. 6, and 1 John, iv. 1, on which it may be observed, that, though many similar imposters have since arisen, yet, on account of their not falling under the notice of the apostles, they are not included in the prediction. The same observation is applicable to other particulars.

The end, 6—22, contains the following correspondences.

Events heard: wars, &c. (6—)
 Direction. Negative. (—6—)
 Reasons. (—6—14.)
 Event seen: abomination. (15—)
 Directions. Positive. (—15—20.)
 Reason. (21, 22.)

As the fulfilment of these events is undisputed, I shall only notice, that the preaching of the gospel, ver. 14, to all the nations of the empire (*οικουμενη*) is affirmed in Rom. x. 18, and Col. i. 6, 23.

The end, 32—51, xxv. 1—30, contains as follows.

Circumstances. | Nearness. Parable. (32—36.)
 | Suddenness. Example. (37—41.)
 Warning. (42—44.)
 Servants. Responsibility with respect to occupation. (45—51.)
 Circumstance: preparation. Parable. (xxv. 1—12.)
 Warning. (13.)
 Servants. Responsibility with respect to diligence. (14—30.)

The correspondences of the remaining parts reflect much light on each other. The Son of man coming in the clouds of heaven “with great power and glory,” (xxiv. 30) “and his coming in his glory” (xxv. 31,) are evidently the same event, reference being made to the former by the adverb “when” in the latter; and, as the former is included in the events to be fulfilled within that generation, xxiv. 34, the same is true of the latter. The gathering in xxiv. 31, and xxv. 32, are partly the same, the latter being the more comprehensive, as including, not only the “elect,” but “all the nations,” (*παντα τα εθνη*), to whom the gospel, according to xxiv. 14, had been preached; and the etaneous punishment and the etaneous life, ver. 46, fall in with the many threatenings and promises, connected with this period, to be found in other parts of Scripture.

From this general examination of Matt xxiv. and xxv. it appears, that they speak of but one coming, which we know to be long past; and, by tracing the terms occurring in them through other related parts of Scripture, we shall be led to the same conclusion.

Παρουσια, *presence, coming*. This term occurs in Matt. xxiv. 3, 27, 37, 39; and also in the following places. 1 Thess. ii. 19, iii. 13, iv. 15, v. 23; 2 Thess. ii. 1—8; 1 Cor. xv. 23; James v. 7, 8; 1 John ii. 28. Comp. 1 Thess. iii. 13, and 2 Thess. ii. 1, with Matt. xxiv. 31.

Ερχομαι, to *come*. It occurs in Matt. xxiv. 30, 42, 44, 48, xxv. 6, 10, 13, 19, 27, 31; and also in the following places. Matt. x. 23, xvi. 27, 28, xxvi. 64; John xxi. 22, 23; Acts i. 9—11. Comp. with Luke xxi. 27; 1 Cor. iv. 5, xi. 26; Jude 14; Rev. i. 7, iii. 11.

A corresponding application is made of the following words.

Αποκαλυψις, *revelation*. 2 Thess. i. 7; 1 Cor. i. 7; 1 Pet. i. 7, 13, iv. 13. Comp. 2 Thess. i. 7, and 1 Pet. iv. 13, with Luke xxi. 28.

Επιφανεια, *brightness, manifestation*. 2 Thess. ii. 8; Tit. ii. 13. Comp. as in the preceding.—1 Tim. vi. 14; 2 Tim. iv. 1, 8.

Επιφανης, *illustrious*. Acts ii. 20.

Φανερω, to *make manifest*; in the passive, to be *apparent*, to *appear*. Col. iii. 4; 1 John ii. 28, iii. 2.

Συντελεια του αιωνος, the *consummation of the age*. This phrase occurs in Matt. xxiv. 3, and also in the following places. Matt. xiii. 39, 40, 49, xxviii. 20.

Τελος, the *end*. It occurs in Matt. xxiv. 6, 13, 14, and also in the following places. Matt. x. 22; 1 Thess. ii. 16; 1 Cor. i. 8, xv. 24; 2 Cor. i. 13; Phil. iii. 19; Heb. iii. 6, 14, vi. 8, 11; 1 Pet. i. 9. Comp. with Matt. xxiv. 13; 1 Pet. iv. 7, 17; Rev. ii. 26.

Ἡ γενεα αυτη, *this generation*. This phrase occurs in Matt. xxiv. 34, and also in the following places. Matt. xi. 16, xii. 41, 42, 45, xxiii. 36; Mark viii. 12, 38; Luke xvii. 25; Acts ii. 40. Whitby distinctly shows, that it "never bears any other sense in the New Testament than the men of this age."

Κλεπτης, a *thief*. It occurs in Matt. xxiv. 43, and is applied to the same period in the following places. Rev. iii. 3, xvi. 15; 1 Thess. v. 2, 4; 2 Pet. iii. 10.

Ἡ ἡμερα εκεινη, *that day*. This expression occurs in Matt. xxiv. 36, and also in 2 Tim. iv. 8, i. 12, 18; in the two last of which its usage, without an antecedent, shows its current application to a single event. It is called "the day

of God," 2 Pet. iii. 12.

of Christ," 2 Thess. ii. 2; Phil. i. 6, 10, ii. 16.

of the Lord," 1 Thess. v. 2; 1 Cor. i. 8, v. 5; 2 Cor. i. 14;

2 Pet. iii. 10.

of visitation," 1 Pet. ii. 12. Comp. Luke xix. 44.

of wrath," Rom. ii. 5; Rev. vi. 17.

of salvation," 2 Cor. vi. 2.

of redemption," Eph. iv. 30. Comp. Luke xxi. 28, and Rev. vii. 3.

of judgment," Matt. x. 15, xi. 22, 24, xii. 36; 2 Pet. ii. 9, iii. 7;

1 John iv. 17; Acts xvii. 31; Rom. ii. 16.

"the great day," Jude 6.

"the evil day," Eph. vi. 13. Comp. Luke xxi. 36.

"the day," 1 Cor. iii. 13.

"the day approaching," Rom. xiii. 12; Heb. x. 25.

The same proximity is expressed in the following passages. Matt. x. 23, xvi. 27, 28, xxiv. 33; Luke xviii. 8; John xxi. 22, 23;

Rom. xvi. 20; James v. 8, 9; Heb. x. 37; 1 Pet. iv. 5, 7; 2 Pet. ii. 1, 3; Rev. i. 1, iii. 11, xxii. 6, 7, 12, 20. And here it is of importance to remark, that the verb *μελλω*, according to the most able critics, expresses the proximity of every event with which it is connected. "*Μελλων* often means, not only *future*, but *near*. There is just such a difference between *εσται* and *μελλει εσεσθαι* in Greek as there is between *it will be* and *it is about to be* in English." —Campbell. "*Μελλω* with an infinitive *to be about to do a thing*." —Parkhurst. See also Harris's *Hermes*, in which he calls this form the "*Inceptive Present*." This verb occurs 108 times in the New Testament, out of which I shall select the following; because thus proved to be erroneously imagined to speak of still future events.

Coming. Matt. xvi. 27.

Time. 1 Tim. vi. 19.

Age. Heb. vi. 5.

Trumpets. Rev. viii. 13, x. 7.

Events. Mark xiii. 4; Luke xxi. 7, 36; Rev. i. 19.

Resurrection. Acts xxiv. 15.

Trial. Rev. iii. 10.

Judgment. Acts xxiv. 25; of the empire, Acts xvii. 31; of quick and dead, at his appearing and his kingdom, 2 Tim. iv. 1; by the law of liberty, James ii. 12; of the adversaries, Heb. x. 27.

Life. 1 Tim. iv. 8.

Preservation. Heb. i. 14.

Empire.* Heb. ii. 5.

City. Heb. xiii. 14.

Glory. 1 Pet. v. 1.

Wrath. Matt. iii. 7.

Rule of all the nations. Rev. xii. 5. Comp. Ps. ii. 9, and Matt. xxv. 31—46.

The beast. Rev. xvii. 8.

Θλιψις *μεγαλη*, &c. *great affliction*, &c. Matt. xxiv. 21, cited from Dan. xii. 1. Our Lord's citation of this passage here, and of ver. 2 (as already noticed) in John v. 28, 29, fixes both to this period; and the same remark is applicable wherever an equivalent note of time or an equivalent expression occurs, particularly where both occur together, as in some of the following. The consummation of the age. The harvest. Matt. xiii. 39; John iv. 35; Rev. xiv. 15.

* *Οικουμενη* is one of five different words, which are all translated "world," to the no small misguidance of the English reader. We have no word of corresponding import. It means *the inhabited parts of the earth*, and is generally applied to the Roman empire; but in this one place it is applied to the *spiritual kingdom* about to succeed the then existing dispensation, or, by a metonymy, similar to that in Luke ii. 1, the *subjects* of that kingdom.

The end. Deliverance. Matt. x. 22; 1 Pet. i. 9. Subjugation. 1 Cor. xv. 24. Destruction. Phil. iii. 19. Wrath. 1 Thess. ii. 16. Burning. Matt. iii. 12; John xv. 6; Heb. vi. 8. Resurrection. Matt. xxii. 23—32; Luke xiv. 14; Acts iv. 2, xvii. 18, xxiii. 6, 8, xxiv. 21. The judgment of Gehenna. Matt. xxiii. 33. Comp. Jer. xix. The judgment (ἡ κρίσις). Matt. xii. 20, 41, 42; John v. 22; Rev. xiv. 7, xviii. 10.—(το κρίμα) Rom. ii. 2, 3; 1 Pet. iv. 17; 2 Pet. ii. 3; Rev. xvii. 1, xviii. 20. Judgment (κρίσις). Matt. xii. 18; John v. 24, 27, xii. 31, xvi. 8, 11; Heb. x. 27; James ii. 13; 2 Pet. ii. 4; Jude 15.—(κρίμα) Matt. xxiii. 14; John ix. 39. For the time of resurrection and judgment comp. the previous references annexed to the remarks on μελλω.

It may possibly be objected, that the word μελλω is used to express, not only what is *really* near, but what is *considered* as near, though indefinitely distant; that it is thus used in Acts xxvi. 22; Rom. v. 14; Gal. iii. 23; Col. ii. 17; Heb. x. 1, and xi. 20; and therefore *may* be so used in the passages to which I have referred. There is however this circumstantial difference: the time of our Lord's second coming was undetermined, till fixed by himself to the existing generation; and therefore when the verb μελλω is subsequently applied to this event or its concomitants, it must be understood with the same limitation. "We should," as Professor Lee observes, "transfer ourselves, as much as possible, into the times in which such declarations are made;" and consider in what manner they would most probably be then understood. Our Lord having so distinctly said, that his coming would be within that generation, "it was," as the same writer observes, "scarcely possible that a day, or even an hour, should pass, without some reference being made to it" (Sermons and Diss. p. 217, 291); and hence, when we find it connected, both by the Apostles and by our Lord himself, with "the consummation of the age," or, as more briefly called, "the end," we have no warrant for applying these expressions, when occurring in subsequent scriptures, to any other.

This, I trust, is now fully proved. I shall, however, add the following extracts: the first, as deserving to be drawn from the concealment of a dead language; and the others as showing the pernicious effects of the contrary opinion.

THE DESTRUCTION OF JERUSALEM, THE MOST NOTABLE EPOCH
IN THE SACRED WRITINGS.

Translated from the Fifth Section of a Latin Tract, "On the Spirit of Prophecy," by the Rev. John Lightfoot, D.D., &c.

Having made some observations on the departure of the Holy Spirit from the Jewish church, and on the manner in which it became inundated with corrupt traditions, it seems proper to add a few words on its unutterable and deservedly fatal desolation.

When God visited his own habitation and city, the places formerly most chosen to himself, with an overthrow so dire and fatal, and when he thus cut off his peculiar people, formerly dear and beloved beyond all others, with plagues deadly and tremendous beyond all ever before inflicted on mortals,—it is not surprising that it should be painted in the most dark and mournful colours.

I. Of these the principal, and that which chiefly affects both the eyes and the mind, is that this fall is described as if it was the fall of the universe, and the dissolution, in its last day, of the entire frame and mechanism of the world.

Such are these figures of divine oratory :—"I beheld the earth, and lo, it was תרו וברו without form and void ; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heaven were fled." Jer. iv. 23—25. You would think, that the whole world was relapsing into its pristine chaos and disorder ; when these words signify nothing more than the perdition of that nation, land, and city, as evidently appears in the following : "I beheld, and, lo, Carmel was a desert, and all its cities were broken down, at the presence of the Lord," &c.

Matt. xxiv. 29, 30 : "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken ; and then shall appear the sign of the Son of man in heaven." These, you will say, plainly express the dissolution of the whole universe, and last judgment. But, consider well, among others, ver. 34, and they speak, without controversy, of the fall of Jerusalem alone : "Verily, I say unto you, This generation shall not pass, till all these things be fulfilled."

In the same style and rhetoric are these, 2 Pet. iii. 10 :—"the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up"—&c. Who would not, without all doubt, understand these words to speak of the conflagration of the world in the day of judgment ? But compare Deut. xxxii. 22 :—"a fire is

kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."—Hag. ii. 6: "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land."—Heb. xii. 26: "I will shake, not the earth only, but the heavens." And observe, that, by the elements, are to be understood the Mosaical, Gal. iv. 9, Col. ii. 20; also of what times the apostle is speaking; and then you will not doubt, that he speaks of the conflagration of Jerusalem, the subversion of the nation, and the annihilation of the Mosaic economy.

To these the words of the Apocalypse are parallel, vi. 12, 13:—"the sun became black as sackcloth of hair, and the moon became as blood, and the stars of heaven fell . . . and the heavens departed as a scroll when it is rolled together," &c. Where, if you will observe the foregoing plagues, with which God, according to his most frequent threatenings, destroyed that nation; namely, "the sword," ver. 4; "famine," ver. 5; and "pestilence," ver. 8; and compare these words,—"and said to the mountains and rocks fall on us," &c. (ver. 16, 17), with "Then they shall begin to say to the mountains, Fall on us, and to the hills, Cover us," (Luke xxiii. 30), it will sufficiently appear, that those phrases relate to the tremendous judgment and fall of that nation and city.

II. To this corresponds that form of expression, in which the day and time of that vengeance and fall is called "the day of the Lord," and "the coming of Christ in the clouds, and with glory," as if the discourse was on the final judgment.

Acts ii. 20.—"before that great and terrible day of the Lord come." Let it be observed, that Peter applies this prophecy of Joel to those times, and you will see, without a commentary, what he means by "that day of the Lord."

In the same sense, Thess. ii. 2, is to be taken—"as that the day of Christ is near at hand."—For the apostle there describes, in vivid colours, the apostacy about to come before the fall of the nation, and the Jewish antichrist about to be revealed.

Such also are Matt. xvi. 28, and other similar passages. "There are some standing here, who shall not taste of death, till they see the Son of man coming in his kingdom."—And xix. 28. "When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones," &c. And xxiv. 30: "Then they shall see the Son of man coming in the clouds," &c. And John xxi. 22: "If I will that he tarry till I come, what is that to thee?"

So likewise, Heb. x. 37: "For yet a little while, and he that shall come will come, and will not tarry."—James v. 9: "Behold, the judge standeth before the door."—Rev. i. 7: "Behold, he cometh with clouds."—And xxii. 20: "Surely I come quickly."

And more of this kind, which all relate to the coming of Christ in judgment on the Jewish nation.

III. In further agreement with these phrases are those, in which the times preceding that fall are called **אחרית הימים** "the last days," or "last times:" that is, the last days or times of the Jewish economy and nation. For in this sense is to be understood that form of speaking in most places throughout the sacred volume, if not indeed in all. As in Isai. ii. 2; Hos. iii. 5; 1 Tim. iv. 1; 2 Tim. iii. 1; 2 Pet. iii. 3: and a multitude of others. I cite, as a witness, St. Peter interpreting the words of Joel, Acts ii. 17:—"in the last days, I will pour out of my Spirit," &c. "This is now fulfilled," says Peter, and is not at all to be referred to the last days of the world but to the last days of Jerusalem. Do you inquire, What are those last days of which Paul and Peter speak in 2 Tim. iii. 1, and 2 Pet. iii. 3; St. John answers (1 John ii. 18) "even now there are many antichrists; whereby ye know, that it is the last time." See also 1 Pet. i. 20: "Christ was manifested in these last times."

IV. In like manner, the times succeeding the fall of Jerusalem are called "a new creation," and "new heavens and a new earth." Isai. lxv. 17: "Behold, I create new heavens and a new earth." When? Read on, and you will find the Jews cut off and rejected, and thenceforward is that new creation, viz. the gospel world among the Gentiles. See also Isai. li. 16.

The sense of 2 Pet. iii. 13 is the same. "But we, according to his promise, expect new heavens and a new earth:" that is, "the heaven and earth of the Jewish church and state are about to be burned up, and the Mosaic elements will be consumed by fire; but we, after this consumption, according to that promise by Isaiah, expect a new age, and a new creation, a gospel state among the Gentiles; in which a justifying righteousness will dwell, when those will be justified through faith, who were before very far from righteousness." So likewise Rev. xxi. 1: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." And Rom. viii. 19, 20, &c. concerning the Gentile world panting and sighing for the birth of the new creation.

To this class belong also those passages, which speak of **עולם הבא** "a future world," referring to the times of Messiah. For the fall of Jerusalem was *τελος του αιωνος*, "the end of the Jewish age," (or that **עולם**, during which the Mosaic times were to continue, of which times, it is said, that they were to continue **לעולם**) and thenceforward was the beginning of a new world and age, under the reign of Christ, among the Gentiles; when all nations should submit to the sceptre of his gospel.

In concluding, we may notice the harshness of that interpretation,

which vaguely and generally supposes the words "in the last days" to mean "in the days of the gospel," from the commencement of its promulgation even to the end of the world. I say, that interpretation is harsh, which supposes the times signified by the term "a new world," or "a new creation," to be "the last days." See Pitman's edition, vol. iii. p. 439—442.

Such were the views, two centuries ago, of this eminent commentator: views, which are now treated as novelties by those who ought to know better, and who thus shew the declension of Scriptural knowledge among us. It is, however, surprising, that such men as Lightfoot, Hammond, Whitby, and some others, who saw so far, were not led forward to see farther; or to perceive, that the legitimate extension of their own interpretations nullified those parts of the popular creed, which teach a future visible coming of Christ, a universal judgment, and a literal conflagration of our globe. They were evidently misled by the assumption of a false principle, that of *double fulfilments*, which Doctor Lee has proved to be destitute of Scriptural foundation. See his Sermons and Diss. p. 267—280. Indeed, Doctor Lightfoot might have perceived his own restraining language, "nothing more"—"alone"—"not at all to be referred"—to be utterly inconsistent with more than *one* fulfilment.

"The earnestness with which a *secondary sense* of our Lord's prophecy, under consideration, has been contended for . . . is somewhat extraordinary, as it seems to be productive of no one advantage to Christianity—but rather tends, on the contrary, to divest it of *its simplicity*, and to encumber it with insuperable difficulties. The doctrine of a *future state* is so clearly and unequivocally taught in other parts of the New Testament, that there appears to have been no necessity for having recourse to *types and secondary senses* to prove it."—Nisbett's Triumphs of Christianity, p. 121.

"The xxivth of Matthew and the parallel chapters are of particular importance, in consequence of our Lord's having connected with his prediction of *the destruction of Jerusalem* the final proof of *the true nature of his character*, in opposition to the manner in which *the Jewish nation* expected him to come. More attention unquestionably should have been given to these chapters, in this view, than has been given to them, as it would necessarily have pointed out the importance of ascertaining with precision their true meaning, and of keeping close to that meaning, in examining the apostolic epistles. Nothing can be more evident than that these chapters contain *the true key* to the unlocking the genuine meaning of many important parts of the epistles. A better proof of this cannot be given, than that all commentators have, in their explanation of these epistles, referred to these chapters; but, not having under-

stood them, have made the apostles speak a language which never was intended by them, and subjected them to the charge of having predicted *the near approach of the end of the world*, when in reality they were only reminding those to whom they wrote of the near approach of *the destruction of Jerusalem*. That awful calamity had not then taken place ; and the noticing of it, in the particular manner they have done, must, in the estimation of all good judges of the nature of evidence, constitute a most striking proof of their authenticity. The earnestness, with which our Lord pointed out *the signs* of its approach, and directed them to be particularly attentive to *those signs*, especially when connected with the declarations of *the destruction of Jerusalem*, would be the crowning proof of *the true nature of his character*, rendered it absolutely impossible for the apostles, if they were faithful to their trust, not to make it the subject of their particular attention. For what reason else did our Lord dwell so much upon it as he appears to have done ?

“ It may not be without its use, perhaps, to observe the gradation of language made use of by the apostles in describing the approach of this awful calamity. In the second epistle to the Thessalonians, which has generally been supposed to have been written as early as the year fifty-two, the apostle asserts, that *the day of Christ shall not come, except there be an apostacy first, &c.*”

“ St. Peter in his first epistle, mentions particularly *the day of visitation*, and the *fiery trial*, and declares that *the end of all things was at hand*, and that *the time was come when judgment must begin at the house of God*. And St. John, in his first epistle, intimates that it was still nearer, by saying, that it was *the last hour*, and that *there were many Antichrists*, whereby *they knew that it was the last hour*. These the judicious and attentive reader will consider as decisive proofs of accuracy, and are, perhaps, among the best proofs of the time when the epistles were written.

“ Of the accomplishment of this prediction no notice whatever is taken in any part of the New Testament, from whence it has, very properly been inferred, that the epistles and gospels were all written before it had taken place. But the faithful page of history, written by Josephus, an unbelieving Jew, an eye-witness of the fatal issue of the war, fills up the chasm, and declares, with an evidence not easily to be resisted, that all things which Jesus foretold of *the destruction of Jerusalem* were truly and literally fulfilled.—Ibid. p. 259, 260.

Matt. xxiv. 29, 30. “ When the prophet says, that *the Son of Man came with the clouds of heaven*, previous to there being given him *dominion, and glory, and a kingdom*, he appears particularly to have represented *the manner of his coming*—or in the execution of

vengeance. And it is an observation of Dr. Gerard, that 'the Jews could scarcely fail to perceive this ; for the expression is used several times in their own Scriptures, and always means no more than this.' It must also be extremely obvious to every one, that as *clouds* produce darkness, and not unfrequently storms and tempests, which are sometimes attended with tremendous desolation—the expression became a very convenient, and at the same time, a very significant symbol, to denote great *national calamities*, and *the ruin of states and empires*. When therefore our Lord used this expression of the prophet Daniel, in the closest connection with his prediction of *the destruction of Jerusalem*, and in connection too with *the coming of the Son of Man*,—which *coming* he had declared would take place before his apostles had gone over the cities of Israel, and while some who heard him were still living,—what better evidence can possibly be required, that by *his coming in clouds*, or in *the clouds of heaven*, he meant to say, that when they saw the awful calamity, which he had predicted, they would see how much they had mistaken *the true nature of the Messiah's character*—*they should see the Son of Man, the Messiah, coming in the clouds of heaven, with power and great glory.*—Ibid. p. 110, 111.

“If there is satisfactory evidence from the comparison of our Lord's language, in these two verses, with that of the prophecy of Daniel, that he borrowed it from him, it will naturally and necessarily follow, that the disciples could not possibly understand him in any other sense than as describing *temporal calamities*, and *temporal calamities only*, in opposition to the opinion which they, in common with the rest of their countrymen, had hitherto entertained, that *his coming as the Messiah* would be to render them victorious over all their enemies. It is indeed difficult to imagine how our Lord, as a *Jew*, and as one claiming a character so very different from that which they had expected, could have expressed himself more fully, or in a manner better calculated to make an impression upon their minds upon a subject which, in its own nature, was so delicate and so disagreeable, than by the adoption of a language which was familiar to them, and the authority of which they could not dispute.—Ibid. p. 111, 112.

The common application of our Lord's prophecy is an error of the greatest magnitude. Mr. Gibbon, without questioning its correctness, takes, in his history, an insidious advantage of the objection which it furnishes to the truth of Christianity. “In the primitive church,” says he, “the influence of truth was very powerfully strengthened by an opinion, which, however it may deserve respect for its usefulness and antiquity, has not been found to be agreeable to experience. It was universally believed that *the end of the world*, and the kingdom of heaven were *at hand*. The near approach of

this wonderful event had been predicted by the apostles ; the tradition of it was preserved by their earliest disciples ; and those who understood, in their literal sense, the discourses of Christ himself, were obliged to expect the second and glorious coming of the Son of Man in the clouds, before that generation was totally extinguished, which had beheld his humble condition on earth. Yet the revolution of seventeen centuries has instructed us not to press too closely the language of prophecy and revelation. But, as long as, for wise purposes, this error was permitted to subsist in the church, it was productive of the most salutary effects on the faith and practice of Christians, who lived in the awful expectation of that moment, when the globe itself and all the various races of mankind should tremble at the appearance of their divine judge." Chap. xv. sect. 2.

The anachronism is here so clearly, though sneeringly exposed, that it cannot be denied. This, however, instead of affecting the truth of Christianity, serves the valuable purpose of advancing the science of interpretation, by obliging us to reject the view which involves it. The necessity of this rejection is proved by Mr. Nisbett in his excellent work, which, to the reproach of the times, met with a reception greatly short of its merits, and which is now very little known. He considers Mr. Gibbon's objection as founded on such passages as the following:—Matt. x. 23 ; xvi. 28 ; xxiv. 30 ; Luke, xxi. 31, 32. But, though he shows, that these passages do not support the doctrine of a yet future coming, and therefore restricts them to their proper era, he thinks there are others which do, and which induce him to retain it. These are Matt. xvi. 27, p. 69, 70 ; 1 Thess. iv. 13—17, p. 181 ; 1 Cor. xv. 51, p. 182 ; Heb. ix. 28, p. 267 ; Matt. xiii. 39, 40, 49, p. 268. But, though enough, I trust, is said in these notes, to show that these passages, as well as the preceding, relate to one and the same coming, I shall add a few remarks on his reasoning. On Matt. xvi. 27, he says, "No one who considers the subject with the attention which it deserves, can possibly doubt that *the coming*, mentioned in the 27th verse, is closely connected with our Saviour's reasoning from the 23rd verse ; for the *losing of their life, and finding it again*, could not have had any other reference than to a *future state*. And the evidence that *the coming* mentioned in the 28th verse, was connected with the conversation, which gave rise to the subsequent discourse, appears to be no less clear ; for, as has been observed, it was at least, as essentially necessary to the confirmation of that faith, which they had so nobly avowed, viz., that *Jesus was the Messiah, the Son of the living God*." p. 71, 72. Hence he contends for two advents. But that one is sufficient for this purpose is plain from the declaration of its nearness—ΜΕΛΛΕΙ γαρ ὁ

υἱὸς τοῦ ἀνθρώπου ἐρχεσθαι*—κ. τ. λ. For the Son of man is about to come, &c.—which nearness is more strongly affirmed in the next verse: “Verily, I say unto you,” &c. Mr. Nisbett therefore assumes another coming, not only without, but contrary to proof. On the passage in 1 Thess. I think the close correspondence of the topics, and the synonymous use, as in Matt. xxiv. of παρουσία in the one and ἐρχεται in the other, show that both relate to the same time much better than any proof which he has brought to the contrary. Proceeding to 1 Cor. xv. 51, he infers a future coming from the declaration, that *Christ must reign till he hath put all enemies under his feet*; as if the reign, without it, was inadequate to this result. My views both on this verse, and on Heb. ix. 28, are given in their respective places. It is really surprising how much learned men reason from the translation instead of the original. He owns, that the phrase used in Matt. xiii. 39, 40, 49, “can hardly be applied to any other event than to *the end of the world*, in the strictest sense of the word.” But, beside retaining this translation, or rather mistranslation, he gives no reason for the exception. He adds, “but it is submitted to the judicious reader, whether the instances produced from the Epistles will not justify the interpreting it differently in Matt. xxiv. 3. If it will not, the only alternative is, that the apostles may have thought, when they put the question, *What shall be the sign of the end of the world?* that their temple would not be destroyed but with the world itself. But our Lord, in his answer, confirms the prediction which gave rise to their questions; and tells them that it would be destroyed *in that generation*.” p. 268. The apostles thought, and rightly thought as they said, not that it would be destroyed *with the world, but at the end of the age*. Commentators often puzzle themselves with difficulties of their own making; and in no case perhaps more than the present. They first assume a yet future coming, resurrection, judgment, and end of the world; and then endeavour to extricate the apostles from the inferred error of believing in its proximity. Some indeed unreservedly confess it; and then vainly strive to evade the consequences. See Nisbett’s *Triumphs of Christianity*, p. 7—9, 167, 168. Such is the fatal issue of the prevalent tenet.

Matt. xxiv. 30.—“the sign of the Son of man”—The Roman army.—Whitby.

* It is remarkable, that, though Campbell shows the proper sense of this verb in his *Dissertations*, yet that he here translates “shall come hereafter,” without giving any reason for thus departing from his own criticism. His translation of it is indeed as far from being uniform as that of the received version. The *Englishman’s Concordance* of the latter shows all its different renderings; among which Luke vii. 2, John iv. 47, Acts v. 53, xx. 7, 13, xxi. 27, xxvii. 2, 33; Rev. iii. 2, iv. 7, xii. 4, give the sense; and Acts iii. 3, xxviii. 14, xx. 3, Heb. viii. 5, Rev. x. 4 the proper translation, which ought to have been given every where else.

Matt. xxvi. 64. "The Evangelists Matthew and Luke seem particularly to have guarded against a misapplication of this passage to any far distant period; for the former says *ἀπ' ἀρτι*, *from henceforth*, and the latter *ἀπο τοῦ νῦν*, *from the present time*. Besides, *the coming in clouds*, both here and in the twenty-fourth chapter of Matthew, most evidently means *the coming to execute judgment, not upon the Gentiles, but upon the Jews.*"—Nisbett's *Coming of the Messiah*, p. 283.

Matt. xxvii. 7. We are all vessels of clay, of which God is the potter. (Isai. lxiv. 8, Jer. xviii. 6). Therefore the potter's field, bought with the price for which Christ was betrayed, typifies the world redeemed by his blood. The field was, moreover, bought to be a *burial-place for strangers*. (Matt. xxvii. 6, 7). The present world is not our inheritance; all are strangers in it; and the flesh of all rests "in hope" of deliverance "from the bondage of corruption into the liberty of the glory of the children of God." (Rom. viii. —21).

Matt. xxvii. 56. "That Mary Magdalene was the same with Mary the sister of Lazarus, Beronius proves at large. It is confirmed enough from this very place; for, if Mary Magdalene was not the same with Mary the sister of Lazarus,—then either Mary, the sister of Lazarus, was not present at the crucifixion of Christ, and at his burial; or else she is passed over in silence by the evangelists; both which are improbable."—Lightfoot.

Matt. xxviii. 20. The whole system of priestly assumption is built on the mistranslation of the last word, though correctly rendered by the Vulgate—*πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος*—*omnibus diebus, usque ad consummationem seculi*—*all the days, even to the consummation of the age*, or Mosaic dispensation; beyond which the promise does not extend. Hence there is, since that period, no Scripture authority for any church, ministry, or succession; as is further evident from the cessation of the gifts necessary to their existence. For how can error be excluded and unity preserved without infallibility? how can discipline be enforced without authority? and how can these be attested without supernatural powers? The Romish clergy, theoretically right in seeing this necessity, fraudulently pretend to the possession of them; and on the part of Protestant clerisy, especially that of the Church of England, we have every gradation of inconsistency, from the high church principles, which maintain ministerial succession, while disclaiming its credentials, to the lowest of the low, which maintain ministerial office, while disclaiming succession, or even while regarding official distinction as pernicious: all which will appear from the following extracts.

“Having explained the nature of these two societies, the Holy Church and the wicked world, we must consider the use of the Church, and the marks by which it is to be known. It is promised *that he who believeth, and is baptised, shall be saved*. But how shall we have this baptism, unless we have it from those whom God hath appointed to baptise? It is also promised, *he that eateth my flesh, and drinketh my blood, hath eternal life*: and how shall we receive the body and blood of Christ, but from the Church, to whom he said, when he instituted the Lord’s Supper, *Do this in remembrance of me*? This being the commemorative sacrifice of the New Testament, it can be offered only by a priest: and all the world cannot make a priest. The ministers of the Old Testament were ordained to their office by an immediate commission from God to Moses, the mediator of that time betwixt God and the people. The ministers of the New Testament were ordained by Christ himself; from whom the authority descended to others, and shall reach, through a variety of hands, to the *end of the world*.”—Jones’s Works, Vol. IV. 413, 414.

Eph. iv. 12—15.

“1st. *To come to a perfect man*, as to the unity of the faith and knowledge of the son of God, is, in the Scripture language, to be sufficiently instructed in the articles of the Christian faith and knowledge. Thus, when our Lord said to the young man, *If thou wilt be perfect, sell all that thou hast*, Matt. xix. 21, by comparing these words with those in St. Mark and St. Luke, *One thing is lacking*, or is wanting to thee, Mark x. 21, Luke xviii. 22, it is evident, that to be perfect, there, is not to be wanting in the knowledge or practice of any thing to be done, that this young man might have eternal life.

“When St. Paul saith, *We speak wisdom among them that are perfect*, 1 Cor. ii. 6, the meaning is, say the Greek commentators, *among those who are perfectly instructed in the faith*; and when he saith, *As many as are perfect, let us mind the same thing*, he speaks of persons fully instructed in their Christian liberty; and when he saith, *Leaving the principles of the oracles of Christ, let us go on to perfection*, he calls us to advance to a more full instruction in the faith and knowledge of Christ.

“2ndly. Note, that the apostles, and first preachers of the gospel, were made ministers of his church, *to teach fully the word of God*, Col. i. 25, 26; *to teach every man in all wisdom, that they might present every man perfect in Christ Jesus*, ver. 28: and accordingly, departing from the churches planted by them, they commended them only to the *word of grace, which was able to build them up, and to give them an inheritance among all that are sanctified*. Acts xx. 32.

“3rdly. Observe, that the *apostles, prophets, evangelists, pastors, and teachers*, here named, were given at our Lord’s ascension for these ends; for, *when he ascended up on high*, he actually *gave some apostles, &c.* and that even these *pastors and teachers* had their *χαρισματα*, or supernatural gifts of the Holy Spirit, to fit them for that end. Whence it demonstratively follows, that, these gifts ceasing soon after, a succession of such persons was neither promised, nor was necessary to this end; for, if so, Christ must be charged with breach of promise, and being wanting to the church in what was necessary for the obtainment of those ends.

“4thly. Observe, that these *apostles, prophets, evangelists, pastors, and teachers*, endued with these supernatural gifts, *for the work of the ministry, for the edifying of the body of Christ unto a perfect man*, not doing all or any of these things in person since their death, and yet being given for the accomplishing of these ends, must be acknowledged to have done all these things as far as they were needful, by some other way. Now there being no other way in which they could do it but by their writings left behind them as a rule of faith, and by which, *they being dead, yet speak*, it follows, that these writings, duly attended to, must be sufficient for these ends; and consequently they must both with sufficient fulness and perspicuity, instruct us in all the necessary articles of Christian faith and knowledge. Hence Chrysostom informs us, that they write the gospel *for the perfecting the saints, for the work of the ministry, for the edifying of the body of Christ*. In a word, it is evident, this text doth as much prove a necessity of *apostles, prophets, and evangelists*, in all future ages of the church, to keep her members fixed in the truth, as of *pastors and doctors*; these *apostles, prophets, and evangelists*, being here placed in the first rank of those, whom God had given for this end. Since therefore these *apostles, prophets, and evangelists*, were only given in the first age of the church, it evidently follows, that the persons mentioned in this text were not given them to do this personally to the world’s end; but only to do it by the doctrine they then taught.”—Whitby.

“The great curse of this hindrance to the triumph of Christianity, he believed to lie in the corruption not of the Religion of Christ, but of the Church of Christ. The former he felt had done its work —“its truths,” he said, “are to be sought in the Scriptures alone, and are the same at all times and in all countries.” But “the Church, which is not a revelation concerning the eternal and unchangeable God, but an institution to enable changeable man to apprehend the unchangeable, had,” he maintained, “been virtually destroyed: and thus, Christianity being intended to remedy the intensity of the evil of the Fall by its Religion, and the universality

of the evil by its Church, has succeeded in the first, because its religion has been retained as God gave it, but has failed in the second, because its church has been greatly corrupted." (Serm. Vol. iv. Pref. p. xlv).—Arnold's Life and Letters, Vol. I. p. 217.

"The popish and Oxford view of Christianity is, that the Church is the mediator between God and the individual: that the Church (i.e. in their sense, the Clergy) is a sort of chartered corporation, and that by belonging to this corporation, or by being attached to it, any given individual acquires such and such privileges. This is a priestcraft, because it lays the stress, not on the relations of a man's heart towards God and Christ, but a something wholly artificial and formal,—his belonging to a certain so-called society: and thus, whether the society be alive or dead,—whether it really help the man in goodness or not,—still it claims to step in and interpose itself, as the channel of grace and salvation. . . . But the heraldic or succession view of the question I can hardly treat gravely: there is something so monstrously profane in making our heavenly inheritance like an earthly estate, to which our pedigree is our title. And really what is called Succession, is exactly a pedigree, and nothing better; like natural descent it conveys no moral nobleness,—nay, far less than natural descent; for I am a believer in some transmitted virtue in a good breed, but the Succession notoriously conveys none. So that to lay stress upon it, is to make the Christian Church worse, I think, than the Jewish: but the sons of God are not to be born of bloods, (i.e. of particular races), nor of the will of the flesh, nor of the will of man, (i.e. after any human desire to make out an outward and formal title of inheritance), but of God, (i.e. of Him who can alone give the only true title to His inheritance,—the being conformed to the image of His Son)."—Ibid. Vol. II. p. 66, 67.

"It seems to me historically certain, that the Judaism which upheld Circumcision and insisted on the difference of meats, after having vainly endeavoured to sap the Gospel under its proper Judaic form, did, even within the first century, transfuse its spirit into a Christian form; and, substituting Baptism for Circumcision, and the mystic influence of the Bread and Wine of the Communion for the doctrine of purifying and defiling meats, did thereby, as has happened many a time since, pervert Christianity to a fatal extent, and seduced those who would have resisted it to the death under its own form, because now, though its spirit was the same, its form was Christian."—Ibid. Vol. II. p. 173.

"Strictly speaking, the claim of a priesthood rests only on a supposed essential and permanent difference between man and man. If there be no such difference, if all men be of one race, and of one

intellectual and moral nature, that the claim in any mere man is founded on falsehood; and a merely human priesthood, except in the single instance of the *typical* priesthood of the Jews, is an institution contrary to truth, and therefore contrary to true religion.

“Now let us observe what has taken place actually in Christianity. If superiority of knowledge were of itself sufficient to justify a priesthood, never were any men better entitled to become priests than the apostles of our Lord. They were the sole depositories of that knowledge of God, without which none could be saved. They were endowed over and above with certain extraordinary powers, fitting them not only for teaching but for government. Accordingly, they were the teachers and governors of the Christian church, to the full extent of the terms; and because their teaching, by being embodied in books, was capable of being made perpetual, they are still our teachers: all that we know of Christianity we learn from their writings only, and all that they have told us concerning it we receive at once on their authority. They would also be our governors, if government did not essentially require to be exercised by living men; and thus, though it be possible to teach posterity, it is impossible to govern them. But as they *are* our only divinely-appointed teachers, so they *were* our only divinely appointed governors; God having never given to any since either the knowledge which marked them out for the one office, or the extraordinary gifts and powers, which marked them out for the other. Yet even these divinely appointed teachers and governors advanced no claim to the office of priests, nor, except in one point to be noticed hereafter, did they exercise any peculiar priestly power; because both their knowledge and power were given them to raise their brethren, not to establish between them a perpetual difference; and because all men, in their relations to God, are essentially equal: and to talk of their purity and impurity in his sight, is on the one hand to forget that common sin by which all are made unclean, and on the other hand, to despise that common redemption by which our true and divine Priest has made all clean.”—Arnold’s Sermons. Vol. III. p. 408, 410.

“Superstition labors to make forms and ceremonies indispensable, and therefore pleads for them the sanction of God’s authority. So she pleaded for the necessity of circumcision, by the mouth of the Judaizers of old; so she pleaded and pleads for the necessity of a priesthood and an apostolical succession, by the mouths of the less excusable Judaizers of later times. And St. Paul’s conduct and language in dealing with the zealots of circumcision, as preserved to us in the Epistle to the Galatians, ought for ever to have silenced the pretensions of the zealots for a priesthood.”—Ibid. p. 428.

—“If the notion be spread, that out of a given number of men

some are required to be holier than the rest, you do not, by so doing, raise the standard of holiness for the few, but you lower it for the many. This has happened in the case of oaths ; for men, inculcating that perjury was a much worse sin than falsehood, have by no means promoted the cause of truth, but the contrary : they have not led them to scruple greatly at falsehood, and still more at perjury : but to think perjury no worse than they ought to think falsehood, and to think falsehood without perjury a very light offence, and one which they commit with little hesitation.

“And therefore, without the smallest reference to former times and obsolete errors, or to high and theoretical questions of theology, there is no truth more important and more deeply practical, than that of Christ being our only priest ; that, without any other mediator or intercessor, or interpreter of God’s will, or dispenser of the seals of his love to us, we each of us, of whatever age, or sex, or condition, are brought directly into the presence of God, through the eternal priesthood of his Son Jesus ; that God has no commands for any of his servants which are not addressed to us also ; has no revelation of his will, no promise of blessings, in which every one of Christ’s redeemed has not an equal share. He speaks to us, not through the ministry of others, but directly : his message is in our hands, and it is ours to read it and to receive it.”—*Ibid.* p. 137.

These are truly Scriptural statements ; but to what available purpose are they made ? They are not read by one in a thousand, while every circumstance conspires to perpetuate a contrary effect—the retention of the term “priest,” both in the translation of the New Testament, and in the public formularies ; the class denominations of clergy and laity ; the prohibition of coloured garments ; the prescription of ministerial vestments ; the exclusive ministrations of ordinances ; the interdiction (except in the case of tuition) of secular occupations ; and the adoption of a Levitical description of maintenance. All these, not only foster the mischievous delusion of a priesthood among the multitude, but among so many of the clergy themselves as to have generated the Puseyite heresy, eventually promoting many open defections to Rome. And thus it happens, that, as a superstitious fondness for relics and representative memorials has gradually slidden into the grossest idolatry, so a distinct and privileged ministry has slidden into an unscriptural, profane, avaricious, and tyrannical priesthood. The real truth, however, of the matter is, that even a ministry, such as it was in the apostolic times, has not existed since that period ; as is evident from two considerations : 1. The promise of supernatural concomitance (Matt. xxviii. 20) was limited “to the end of the age,” or close of the Mosaic dispensation ; and 2. The qualifications have

ceased with the cessation of the qualifying gifts. As therefore all religious views have ever since been more or less intermixed with error, no man can now assume the office of a teacher, or do more than deliver lectures to the best of his knowledge, judgment, and ability. This ought always to be an admitted point on the part both of the speaker and his auditors ; otherwise, so long as a distinct ministry, of any kind or degree, is acknowledged, a deceptive succedaneum is upheld so confessedly deteriorating as to be worse than nothing.

Mr. Beverley has done much for the cause of truth by completely disproving the assumed distinction between clergy and laity ; “ the popular language about which,” he justly says, “ betrays the grossest ignorance of the first principles of the gospel.”—*Heresy of a Human Priesthood*, p. xiv. But, though he has perhaps left nothing to be added on this part of the subject there is a short coming ; and one more step is requisite, to arrive at the whole truth connected with it. He still retains the mistranslation of the concluding words of Matthew, and with it the equally assumed notion of a still existing ministry—and, not only so, but of a still inspired ministry, as appears by his application of 1 Cor. xii. 7—13, and other similar passages, to post-apostolic time. But the preaching of the apostles, including that of their associates and converts, differed essentially from that of later times. The preaching of the former was by immediate inspiration—it was indeed the same revealed word that was afterwards embodied in the New Testament. The preaching of the latter, even when that of real believers, is not by inspiration at all, but by citation from and comment on the Scriptures ; as is proved by the following considerations. 1. Were it otherwise, it would be infallible, free from all leaven of error, and equally worthy of being regarded as Scripture. 2. Though it is common to speak of divine illumination and teaching as an object of prayer, and as obtained in answer to prayer, few venture, like Paul, to say in plain terms, that their preaching is “ in demonstration of the spirit and of power,” as not only in itself a supernatural gift, but confirmed by other such gifts, well knowing that it would not stand this test. When I say few, I mean comparatively few : for even some whole bodies have laid unequivocal claim to it, as, for instance, the Quakers and Irvingites of our own times ; but it has gradually become almost inaudible, and most others regard it as fanatical. 3. The few who contend for it, are confronted by their mixed doctrine, a compound of error and truth, not only as shown by opponents, but often by their own change of opinion on points, on which they previously thought themselves divinely taught. There are indeed those, in all denominations, who are “ born, not of bloods, nor of the will of the

flesh, nor of the will of man, but of God;" whom "the spirit of life has made free from the law of sin and death," and who are enabled to "walk, not after the flesh, but after the Spirit;" but even the most advanced of these, and apparently the best qualified to direct others, have no Scriptural mission either original or successional. Hence in calling attention to their views, they are, strictly speaking, self-sent: and have no claim to it beyond the laudable motive of communicating matter, which, from their own experience, they believe to be profitable; and the Scriptural proofs, which they are able to bring of its correctness. This is their real position: and the assumption of more than this invests them with an undue authority and influence, injurious both to themselves and others; and countenances all the false pretensions of all the false teachers, that have deluded and desolated the earth since "the consummation of the age."

Another living writer, in a small tract entitled "Reflections on the Ruined Condition of the Church, and on the Efforts making by Churchmen and Dissenters to restore it to its Primitive Order," approaches somewhat nearer the truth by acknowledging their inability. "Those," says he, "who have been endeavouring to form churches seem, though meaning well, to have entirely forgotten our need of *power* as well as of *direction*."—p. 18. Here however is the common mistake, that we are still under the ministration of the Spirit, and consequently that the directions given during its existence are still applicable. Again—"To acknowledge the World to be the Church, or to pretend to again set up the Church, are two things equally condemned and unauthorized by the word. If you say, What then is to be done? I rejoin—Why are you ever thinking of *doing* a something?"—p. 22, 23. And yet even he would do something, and that something equally unauthorized. "I know that those, who esteem these little organized associations to be the Church of God, see nothing but mere meetings of men in every other gathering of God's children. There is a very simple answer to this matter. Such brethren have no promise authorizing them to again set up the Churches of God when they have fallen, whilst there is a positive promise, that where two or three are gathered together in the *name of Jesus*, he is in their midst. Thus there is no promise in favour of the system which organizes churches, whilst there is a promise for that 'assembling together,' which the children of God despise." This direction, as shown by the whole context, is exclusively addressed to the apostles. Besides, how are they to know, that they meet together in the name of Jesus? They may intend it; but how are they to learn themselves or show to others, that this intention is more than a merely human act, or how such

associations are more than "mere meetings of men"? What follows, however, is well said. "And what do we see to be the consequence of the pretensions of these bodies? Pride is nurtured in their presidents and their members, and those who contrast these pretensions with the reality, are disgusted and repelled; and thus the desired object is hindered, namely, the union of God's children.—Here and there the pastor's gifts [?] may produce much effect, or it may happen that all who are Christians may be living in unity, and there will be much joy; but the same thing would have resulted, though there should have been no pretension whatever to be the Church of God."—p. 24.

The fact is, that the church is not in ruins, as no church exists, in his use of the word, to be ruined.

To these extracts and observations on a spurious ministry, I shall add the following on its general effects throughout the world.

"But in what terms are we fairly to describe the present health and powers of the haggard superstition of the West?—If the strength of immortality be indeed in her, to what region has the vital energy retired?—is it kindling about the heart? Is it within and around the pestilential levels of the Tiber, that we are to find the force, the concentration, the fervour, that should belong to the centre of a living body? or may we chose among the extremities? Is the Catholic faith otherwise then decrepit, as it exists in the midst of the sceptical intelligence of the north of Italy; or by the side of the mystical unbelief of Germany? Or shall we prefer the mockery of France to the debauchery of Spain and of Portugal, when we are thus in search of the power and promise of Popery? But, perhaps Ireland is the asylum of the true and indestructible religion! Those who will console themselves with such a supposition, shall not be disturbed in their dreams; and yet we will not hold our conclusion in suspense—That Popery, like Mahometanism, and every other superstition of mankind, is in its wane. Upon the Church of Rome, most conspicuously, have come the many loathsome infirmities that usually attend the close of a *dissolute life*. She who once lived deliciously, and courted kings to her couch, is now spurned, and mocked, and hated, in her wrinkles. Every ear in which she would whisper an obsequious petition, is averted from the steam of her corrupted breath.

The Greek church should not be quite omitted; but if we affirmed that *second childhood* had come upon it, we should plainly err; for *childishness* has been its character, even from its youth up. The offspring of a decrepit power, it has known nothing, in its long life of fourteen centuries,—but inanity;—has cared for nothing but toys.

The Protestant communities of northern Europe are not to be spoken of summarily, or in mass. Let them stand aside from our survey. The course of affairs may probably, at no distant time, decide upon their respective merits, and shew which of them has lost, and which retains, the Spirit of Life.—Saturday Evening, p. 22, 23.

“Our church has now a strict bond in matters of opinion, and none at all in matters of practice; which seems to me a double error. The Apostles began with the most general of all bonds of opinion—the simple confession that Jesus was the Son of God—not that they meant to rest there; but that, if you organize and improve the church morally, you will improve its tone theoretically; till you get an agreement in what is essential Christian principle, and a perfect tolerance of difference in unessential opinions. But now, the true and grand idea of a church,—that is, a society for the purpose of making man like Christ,—earth like heaven,—the kingdom of the world the kingdom of Christ,—is all lost; and men look upon it as “an institution for religious instruction, and religious worship,” thus robbing it of its life and universality, making it an affair of clergy, not of people,—of preaching and ceremonies, not of living,—of Sundays and synagogues, instead of one of all days and all places, houses, streets, towns, and country.”—Arnold’s *Life and Letters*. Vol. II. p. 15.

“It has been maintained, that the duration of spiritual gifts is distinctly implied in our Lord’s promise (Mark xvi. 17). ‘And these signs,’ &c.—but, that believing is, in this verse, to be taken in the sense of exercising the faith of miracles, is evident both from the nature of the subject to which it refers, and from the fact, that, even in apostolic times, the endowments here promised were not extended to all who simply believed the gospel. In writing to the Corinthians, Paul asks, ‘Are ALL workers of miracles? Have ALL the gifts of healing? Do ALL speak with tongues?’ (1 Cor. xii. 28.)”—Henderson on *Divine Insp.* p. 441. Sec. Ed.

“It is a question which has been much agitated, and one of the most difficult in the department of church history: ‘At what time did these miraculous gifts cease in the church?’ . . . —Ibid. p. 443. Doctor Henderson thinks, with Bishop Kaye, that they were “gradually withdrawn . . . that the power of working miracles was not extended beyond the disciples upon whom the apostles conferred it by the imposition of their hands” . . . and that “the silence of ecclesiastical history respecting the cessation of miraculous gifts in the church, is to be ascribed, not to the insensibility of Christians to that event, but to the combined influence of prejudice and policy

—of prejudice which made them reluctant to believe, of policy which made them anxious to conceal the truth.”—Ibid. p. 489, 490.

The church, in Greek *ἐκκλησία*, as applied to the people of God, describes them, (according to its derivation,) as *called out*, that is, from the mass of mankind, usually termed the world, and characterized as hostile to Christ, to his *called*, chosen, and faithful followers, and lying in wickedness. John xv. 19; Rev. xvii. 4; 1 John v. 19. Such the churches were at first; but this state of things was soon reversed, and churches, particularly established churches, made it much more their object to call the world into the church, by which both became one body, and one they have continued ever since. And though, since the Reformation, many attempts have been made to effect a separation, they have always failed sooner or later. Why?—For the reasons already assigned. We are now, as taught by Scripture, and manifested by long experience, under another dispensation, in which the written word is the only preacher; and its converts will be most useful in the world by not stepping out of the place, which that word assigns to them.

M A R K .

Mark iii. 19. “And Judas Iscariot,” &c. Whitby draws an erroneous inference from this appointment, when he says it was designed “to teach us that the mission of a person may be valid, though he be not sanctified; and that we should hearken to, and, in things belonging to their ministerial office, should obey even such persons.” Judas was chosen for a special purpose, “that by him,” as Whitby rightly says, “the counsel of God in giving up his Son to the death, and the Scriptures, might be fulfilled. Acts i. 16.” But no unsanctified person was either sent forth or acknowledged at or after the day of Pentecost; and no person whatever after the fall of Jerusalem, as Whitby himself shows on Eph. iv. 11—13.

Mark ix. 43—48. The expressions “where their worm dieth not, and the fire is not quenched,” are borrowed from Isai. lxvi. 24, relating to the same punishment, as is evident from the words “carcases” and “all flesh”; and, though the idea of *endless* is attached, in modern conception, to the *undying* worm and *unquenchable* fire, their whole meaning, according to Scripture usage, is *unarrested* till consumption is effected, as is equally evident from Isai. i. 31, Jer. iv. 4, vii. 20, xvii. 27, Ezek. xx. 45—49, Amos v. 6, and other places.

The idea of literal *worms* being in *hell* no one ever believed; hence the worm that never dies is interpreted to mean *conscience*,

which is to torment the damned for ever. But this is a *private interpretation*; for *conscience* is not spoken of under the figure of a *worm* by any sacred writer, either in this world or a future state of existence. See, on the whole passage, Balfour's First Inq. p. 175—187.

Doctor Bloomfield has a note on this passage, from which, by his reference to Origen, and to Professor Stuart's Essays, he appears to be unacquainted with the present state of the controversy. He does not seem to know, that the limited torment of Origen is rejected by hundreds of thousands as a remnant of the old leaven of endless torment, and that the Professor's Essays have received an answer, by Mr. Balfour, of Charlestown, Massachusetts, to which, as having passed through three editions, it was incumbent on him, if able, to reply. Mr. B. after mentioning three previous opponents, writes thus, in the Introduction to the Third edition, published in 1832.

“The last attempt to refute the Inquiry, was made by Professor Stuart of Andover. From some cause or other, the public had long looked to him, to furnish a refutation of the Inquiry. The failure of the preceding attempts to refute it, was imputed by some to want of talent. When Mr. Sabine did not succeed, we heard it remarked — ‘If Mr. Stuart only takes hold of it, he will easily refute it.’ At last his Exigetical Essays appeared in 1830. Though he avoids naming me or the Inquiry in them, it is obvious enough to all, they were written to counteract the effect, which the Inquiry had produced on the public mind; and also what I had written, in my Second Inquiry, on the words rendered everlasting, and for ever, in our common version. We replied to these Essays, in a series of letters addressed to Mr. Stuart, which were published in 1831. He has not yet made any reply to them. Here the controversy for the present ends.

“Before Mr. Stuart's Essays appeared, we supposed he must have something new and powerful to produce: that the Inquiry would receive a full and fair reply, and that I should see in what my error consisted. But we are entirely disappointed; for, like all the preceding attempts to refute it, the principal facts and arguments are passed over without any notice. Indeed, many of Mr. Stuart's statements confirm the views advanced in the Inquiry. We begin to suspect, no respectable reply can be made to it, which will prove, that Sheol, Hades, Tartarus, or Gehenna, designates a place of endless misery to the wicked. We have too high an opinion of Mr. Stuart's understanding to think, that he considers his Essays deserving the name of an answer to the Inquiry. We never heard of a single intelligent man, orthodox or otherwise, who thinks his Essays a reply to it; but we have heard several express a contrary opinion. If the book then is not unanswerable, we may say it yet remains unanswered.”

A passage of the Professor's Essays, which the Doctor cites with especial commendation, runs as follows :—" *if the Scriptures have not asserted the ENDLESS punishment of the wicked, neither have they asserted the ENDLESS happiness of the righteous, nor the ENDLESS glory and existence of the Godhead.* The one is equally certain with the other. Both are laid in the same balance. They must be tried by the same tests. And if we give up the one, we must, in order to be consistent, give up the other also." But, notwithstanding this imposing display of italics and capitals, it is an obvious fact, as may be seen in any Concordance, that the Bible does not furnish one example of the adjective ENDLESS coupled with punishment. The same remark applies to other negatives occurring in Scripture : viz. *ουκ εσται τελος*, (Luke i. 33), *ακαταλυτος*, (Heb. vii. 16), *απεραντος*, (1 Tim. i. 4), *αφθαρτος*, (1 Pet. i. 4). It is, therefore, an impossibility to lay these opposites in the *same* balance, or to try them by the *same* tests ; and the arguments, by which the Professor attempts it, are necessarily inconsistent and deficient. For example :—

"I take it," says he, "to be a rule in construing all *antithetic* forms of expression, that when you can perceive the force of one side of the antithesis, you do of course come to a knowledge of the force of the other side. If *life eternal* is promised on one side, and *death eternal* is threatened on the other and opposite one, is it not to be supposed, that the word *eternal* which qualifies *death*, is a word of equal force and import with the word *eternal* which qualifies *life*? In no other case could a doubt be raised with regard to such a principle." To this Mr. Balfour replies.

"1st. You here, as all along, assume that '*eternal life*' refers to the future endless happiness of the righteous. Yea, you assume, that *αιων* and *αιωνιος* are, in fact, sixty times so applied in the New Testament. This I deny ; and here, I think, one capital mistake lies on the subject in discussion. '*Eternal life*,' designates indeed the happiness of the righteous ; but it is their happiness in this world. This I have shown in my Second Inquiry, and saves me the labour of showing it here. The one side of your antithesis, I consider then, a false assumption, and of course it affects all you have said, But even if it was admitted true, let us notice—

"2nd. The other side of the contrast. You say '*life eternal* is, on the one side, contrasted with *death eternal* on the other.' But this is, if possible, a still greater mistake ; for no such contrast is found in the Bible. The phrase '*eternal death*' is used by no sacred writer. . . . The very want of such an antithesis shows you are mistaken, some how or another, in your views on this subject. . . .

"I am aware, that you may object, and say—It is true, the precise phrase *eternal death* is not used in Scripture ; but is not

eternal punishment used and contrasted with *eternal life*, Matt. xxv. 46, etc.? I most freely grant this, but in reply would say, 1st. this change in the phrase, on the one side of the contrast, does not alter the case, until it is proved that eternal life on the other, refers to the endless happiness of the righteous in a *future world*. . . . Substitute then what phrase you please, on the one side of the contrast, in the place of *eternal death*, your doctrine of eternal punishment can never be established, until you prove that *eternal life*, on the other side, refers to the endless happiness of the righteous in heaven." —Reply to Professor Stuart's Exegetical Essays, p. 73—75.

"But let us examine," says Mr. Balfour, "if this *antithetic* rule, on which you place so much dependence, is not the ruin of your doctrine of endless punishment. . . . Paul says, Rom. v. 18, 19—'Therefore, as by the offence of one, judgment came upon all men (*εις παντας ανθρωπους*) to condemnation; even so, by the righteousness of one, the free gift came upon all men (*εις παντας ανθρωπους*) unto justification of life. For as by one man's disobedience many (*οι πολλοι*) were made sinners; so, by the obedience of one, shall many (*οι πολλοι*) be made righteous.' Again he says, 1 Cor. xv. 21, 22—'For since by man came death, by man came also the resurrection of the dead. For as in Adam all (*παντες*) die, even so in Christ shall all (*παντες*) be made alive.' Such is a specimen of the antithetic mode of speaking on this subject."

That cause must be weak, or weakly advocated, which is supported by such criticisms as the following.

"I have no doubt," says the Professor, "that the word *sheol* in this case [Job xxi. 13], does involve the idea of *sudden death*, or *dying*, as a calamity. The question however is, whether in the mind of the speaker, in such a case, any thing more was probably contemplated, than the simple fact of sudden *natural death*? The answer to this must of course depend on the fact, whether the speaker believed in any future retribution, any future punishment of the vicious, and rewarding of the virtuous. In case he did, (and who will undertake to show that he did not?) then how can we avoid the apprehension, that he connected with going suddenly and violently down to *sheol*, the idea of a miserable condition there? How can we *rationaly* avoid such an apprehension?" "Is it not strange," Mr. Balfour replies, "that you should talk and reason in this manner? for, 1st. How can any man tell what was '*in the mind of the speaker*, whether the speaker believed in any future punishment,' but by what he has expressed? And if he has expressed it any where, why do you not produce it? But what he has expressed, you make to depend on something believed in his mind on the subject, which he has not expressed. And unless we can show, that he had not your doctrine of future punishment in his mind, which

he has not expressed, you conclude it must have been in his mind, though he has not expressed it. . . .

“2nd. Does not such a mode of proving your cause show its weakness; and that ‘philological disquisition’ is here out of the question? If you can prove ‘*the fact*,’ on which the truth of your doctrine is allowed to depend, is it correct for you to assume it, and call on those whom you oppose to disprove it? It is because you cannot prove it, that such a course is pursued. And if the texts do not prove ‘*the fact*,’ by your own confession, your texts are useless. They are not to the purpose, for which you produce them.” Reply, &c. p. 132, 133.

I do not agree with Mr. Balfour on some important subjects, as appears from such of these Notes as relate to them. I can nevertheless recommend his writings as containing much interesting and instructive matter on the heathenish errors, which he combats; particularly his First and Second Inquiry, and his Reply to Professor Stuart’s Essays.

The Doctor concludes his Note as follows. “The necessary conclusion, then, must be, that the smoke of future torment will ascend up *for ever and ever!* That this was the universal sentiment of the Fathers (with the exception of Origen), is shown by Whitby, Heb. vi. 2. That the doctrine is consonant to *reason*, as well as Scripture, appears from its having been held by Greeks, Romans, and Jews, and indeed by the whole civilized world.” *Valeant quantum valere possunt!* As to the former authority, it is that of men, who show themselves, by their “*inventions and innovations*,” to be among the first, if not the very first, corrupters of Christianity; who advocate “the worship of *saints* and veneration of *reliques*; and then,” adding sophistry to fraud, “when brought into repute, upon the credit of their testimony, as holy and religious men,” who “urge this very repute as an argument of their truth!” Hales’s Chronology, Vol. III. p. 382. But, were it otherwise, the Bible is as open to us as to the Fathers, and is now more intelligently studied than at any former period; and as to the latter, or that of “Greeks, Romans, Jews, and the whole civilized world,” it is, when weighed in the balance of the sanctuary, found to be equally wanting. I shall say a few words on each. 1. As to the Greeks and Romans, we learn, from the better authority of the great apostle to the Gentiles, that “professing themselves to be wise, they became fools” (Rom. i. 22), addicted to the most senseless idolatry and the most degrading vices. Indeed, the Doctor’s appeal to Gentile *reason* is not very consistent with his adopted explanation of the “reprobate mind” (ver. 28), to which God had judicially abandoned them—*αδοκιμον*. . . . “‘unfit to discharge the offices of mind.’ Thus God permitted them to be punished by that wherein they had sinned. And as they had abused

their *mind*, so God permitted it to become *insulsa*—the state of those who are befooled or infatuated." Such is the Doctor's account of Gentile *reason*. 2. As to the Jews, the teachers whom they proffered to our Lord and his apostles, were "blind leaders of the blind," who "made the word of God of none effect by their traditions." Indeed, the common notions on this subject are heathenish grafts on Scripture language, either learned by Jews from their intercourse with heathens, or ignorantly retained by heathens after their reception of Christianity. 3. As to the whole civilized world, the assertion is much too general; but, even if strictly true, it is no recommendation of any opinion to say, that it is held by Turks, Hindoos, Chinese, Buddhists, and the like. In opposition therefore to all such authorities, I think it superabundantly proved, that the prevalent doctrine is neither consonant to *right* reason, nor to rightly interpreted Scripture; and deeply lament the obstinacy with which so many continue to maintain it, and the apathy with which they contemplate its horrors.

Since the foregoing was written, Professor Stuart has expressed difficulties on this subject almost amounting to a recantation, as may be seen in an article from his pen in "The Biblical Repository," reprinted in "The Star in the West," and in "The Universalist" for March, 1851. He reasons from the usual considerations, and even appeals to their influence "with some of the ancient fathers. Above all," he says, "a punishment *without end*, for the sins of a few days or hours, is a portion of misery incompatible with justice as well as mercy. And how can this be any longer necessary, when Christ has made atonement for sin, and brought in everlasting redemption from its penalty?"

It thus appears, that Professor Stuart has changed sides, and that Doctor Bloomfield must henceforth surrender his authority.

Mark ix. 49.—"anticipating the fiery trials of faith, a preparation for which I conceive to be symbolized by the salt of sacrifices. Thus, I think a connection will appear with the preceding indispensable self-denials, and with the conclusion, 'have salt in yourselves,' &c."—Letter from the Rev. W. Napper.

Mark x. 17. "'Good master.' It is said, that the Rabbins affected this title, which shows the peculiar propriety of our Lord's answer."—Scott.

L U K E.

Luke vii. 47. "These words, as they now stand, seem to imply, that her sins were forgiven, *because* 'she loved much;' whereas her sins were forgiven, because she believed and repented. . . The original word *ὅτι*, rendered 'for,' should be, as it is in other passages, rendered '*therefore*;' and the sense will be in unison with the whole discourse."—An Exposition of the Parables of our Lord, &c. By the Rev. B. Bailey. M.A. p. 54, 55.

Luke ix. 18. Hug maintains, that the events in Matthew, between Mark vi. 45, and viii. 26, have been lost out of the text of Luke; and assigns, as a reason for this opinion, that "it is contrary to the custom of this writer to omit any event."—Introd. to the N. T. Part. I. § 41. But the arrangement in Mark, which includes these events, is regular; and the arrangement in Luke, which omits them, is also regular, and allows no place for their regular insertion. I therefore conclude, that the omission is intentional. Hug also allows, that they are "not preserved in a single M.S."

Luke ix. 56.—"is not come to destroy men's lives," &c. As Christ, in his judicial capacity, and in fulfilment of "the judgment written," (Ps. cxlix. 9), destroyed many lives by the sword of the Romans, he seems, in this place, to express the compassionate feelings of his human nature. The same remark is applicable to xix. 41—44. Or the meaning may be, that he does not inflict even temporal punishment in a vindictive spirit, and that his ultimate and unfailling purpose is to save them; for, "as in Adam all die, even so in Christ all shall be made alive." 1 Cor. xv. 22.

Luke x. 18. "'I beheld Satan,' &c. i. e. all the adversaries of the gospel, who are afterwards called serpents, scorpions, and the enemies host, "fall," &c. that is, from the political heaven, from power and authority. See Isai. xiv. 12, 13; Matt. xxiv; Luke x. 15; Rev. xii. 7—9. See also Cicero, when he says to Mark Anthony, '*You have hurled your colleagues down from heaven.*'"—Balfour's Sec. Inq. p. 101, 102.

Luke xii. 4, 5. This passage and Matt. x. 28, are often quoted as parallel; and they are so far parallel, that the warning in both is founded on the power of God, and that both allude to the judgment already noticed. They were not, however, uttered by our Lord on the same occasion; and the language of the former seemingly imparts much more than that of the latter, which speaks of the body only. As he required his servants to be faithful to death, he sometimes permitted their enemies to prevail over them so far as to kill

their bodies, or take away their lives ; but God only could aggravate death by that most dreadful of all inflictions here called casting into Gehenna : most dreadful as being the peculiar mark of his greatest displeasure. Many indeed are of opinion, that nothing inflicted on the body after death can be a punishment influential on the minds of the living. The contrary, however, is fostered in many parts of the Old Testament by representing burial as a blessing, and the want of it a curse. See Gen. xv. 15 ; 2 Sam. vii. 12 ; 1 Kings xiv. 11, 13 ; xxi. 19, 23, 24 ; xxii. 37, 38 ; 2 Kings ix. 35—37 ; Eccles. vi. 3 ; Isai. xiv. 18—20 ; lxvi. 24 ; Jer. vii. 33 ; xix. 7 ; xxii. 18, 19. And that this sentiment was prevalent in Judea in our Lord's time and afterwards, we find in many parts of Josephus. "Nay they," the Zealots, "proceeded to that degree of impiety as to cast away their dead bodies without burial, although the Jews used to take so much care of the burial of men, that they took down those that were condemned and crucified, and buried them before the going down of the sun."—Wars of the Jews. B. IV. ch. v. § 2—"I cannot but think, that it was because God had doomed this city to destruction, as a polluted city, and was resolved to purge his sanctuary by fire, that he cut off these their great defenders and well-wishers, while those that a little before had worn the sacred garments, and had presided over the public worship, and had been esteemed venerable by those that had dwelt on the whole habitable earth when they came into our city, were cast out naked, and seen to be the food of dogs and wild beasts."—Ibid.—"Nor did Niger of Perea escape their hands, . . . and, when he was drawn out of the gates, and despaired of his preservation, he besought them to grant him a burial ; but, as they had threatened him beforehand not to grant him any spot of earth for a grave, so did they slay him, without permitting him to be buried."—Ibid. Ch. vi. § 1.—Along all the roads also vast numbers of dead bodies lay in heaps, and even many of those that were so zealous in deserting, at length chose rather to perish within the city ; for the hopes of burial made death in their own city appear of the two less terrible to them. But these zealots came at last to that degree of barbarity as not to bestow burial either on those slain in the city, or on those that lay along the roads ; but, as if they had made an agreement to cancel both the laws of their country and the laws of nature, and at the same time they defiled men with their wicked actions, they would pollute the Divinity itself also, they left the dead bodies to putrify under the sun ; and the same punishment was allotted to such as buried any as to those that deserted, which was no other than death ; while he that granted the favour of a grave to another would presently stand in need of a grave himself."—Ibid. § 3. See Balfour's Inquiry, p. 187—190, third edit.

Luke xiii. 28. See Note on Matt. viii. 10, 11.

Luke xvii. 20, 21. "The kingdom of God, when it comes, will, in a great measure, consist of internal qualifications, which its subjects must possess."—Nisbett's Scripture Doctrine concerning the Coming of Christ, p. 77.

Luke xx. 27—38. The word *αναστασις*, translated *resurrection*, is commonly supposed to denote a reunion of soul and body; but this is neither the proper meaning of the word, nor the doctrine denied by the Sadducees. "The word," says Campbell, "denotes simply being raised from inactivity to action, or from obscurity to eminence, or a return to such a state after an interruption;" and "it is notorious," as he further remarks, "not only from Josephus, and other Jewish writers, but from what is said, Acts xxiii. 8, that they denied the existence of angels, and all separate spirits." He therefore, for "no resurrection," substitutes "no future life," as the "only version which makes our Lord's argument appear pertinent, and levelled against the doctrine he wanted to refute. In the common version, they are said to deny the resurrection, that is, that the soul and body shall hereafter be reunited; and our Lord brings an argument from the Pentateuch to prove—What? not that they shall be reunited (to this it has not even the most distant relation), but that the soul survives the body, and subsists after the body is dissolved. This many would have admitted, who denied the resurrection. Yet so evidently did it strike at the root of the scheme of the Sadducees, that they were silenced by it; and, to the conviction of their hearers, refuted."—Campbell on Matt. xxii. 23.

This answer of our Lord to the Sadducees is, at the same time, opposed to every species of Partialism. It not only refutes their doctrine of annihilation, by asserting the immortality of the whole human race; but also that of posthumous suffering by asserting it to be a happy immortality. The common opinion limits our Lord's answer to the future state of the righteous; the expression *καταξιωθεντες—τυχειν, ισαγγελιοι* and *υιοι Θεου*, being thought inconsistent with any other: but it is obvious, that the answer, in this case, would not embrace the whole question, which relates to all the dead indiscriminately. The supposed inconsistency must therefore be unfounded. An able tract has been written on this passage by John Howard Hinton, M.A. in which the phrases are all examined. To my apprehension, he proves more than he intends: that is, more than the future life of all, independent of its happiness or misery. I shall therefore avail myself of his explanations, as finding much in them to my purpose, both where they have and have not my concurrence.

He shows, in the first instance, that the translation, "accounted worthy to obtain," does not give the sense of the original, which is nothing more than to *enter on* or *possess*; and this whether each word is used alone or both together. "Such redundancy of expression," he says, "is not without example in the Greek writers; and an instance of it is cited by Schleusner, under the word *καταξιοω*."

His remaining explanations are as follow:—

"*'Equal unto the angels: ισαγγελαι.'* This word would be better rendered, according to all authorities, 'similar to angels;' or, as it is happily phrased by Mr. Isaac Taylor, 'on a par with angels.*' The point of similarity intended by its use is always to be suggested and determined by the connexion. In this case, it is only that they will 'neither marry nor be given in marriage,' since 'they cannot die any more;' and it involves no inconsistency to say, that even wicked men will, in the future world, resemble angels in *these* respects. Our Lord's words convey no more.

"The expression is varied a little by Matthew, who says, that in the future life, men 'are as the angels of God in heaven.' This phrase, of course, defines the holy angels; but it does not entail the idea of a resemblance to them in their holiness. The similarity is confined to the points already indicated."—p. 16.

If "it does not entail the idea of a resemblance to them in their holiness," the definitive '*of God*' must be superfluous; and tend only to embarrass the subject by the introduction of irrelevant matter.

Mr. Hinton admits, that the phrase "*'the children of God: υιοι του Θεου'*" is often used in the New Testament to denote a state of spiritual privilege, and that, by association, it more naturally conveys to us this idea than any other." It occurs but in five other places,—Matt. v. 9, Rom. viii. 14, 19, ix. 26, Gal. iii. 26, —in *all* of which it is used in a good sense. There is indeed a 'danger, which lurks under such associations;' but it is danger to the cause of Partialism. I do not consider the phrases 'children of God,' and 'offspring of God,' as 'equivalent.' The latter, no doubt, expresses 'our natural relation to God as our Creator;' but the former, in all other places, and in none more than in its present connection, expresses a *spiritual* relation. All the dead are called the children of God in virtue of their resurrection through Christ, who is, 'the resurrection and the life;' 'for, as in Adam all die, even so in Christ all shall be made alive.' Christ, in his assumed humanity, is the head and restorer of our whole race; so that, without him there would be no resurrection at all. It is in vain, there-

* Saturday Evening—Endless Life.

fore to give a detached explanation of this last phrase ; and, when so detached, to say, " It denotes nothing of character."

Mr. Hinton has done good service, by showing the true meaning of the phrase *καταξιοθεντες—τυχειν*, as being the *only* one, " which apparently favours a limited view of our Lord's words." All the others do not furnish the least foundation for the same objection ; though Mr. Hinton, on this supposition, thinks it necessary to pare them down to a neutral sense. Why should our Lord use language so much fuller than was necessary to silence the Sadducees, if not to state the facts of the case ? Surely that explanation, which accounts for it, is preferable to that, which nullifies it. It is indeed remarkable, that the two strongest expressions,—' the children of God,' and ' living to God,' elsewhere restricted to the righteous, have here a ' universal application ;' teaching that all men are partakers, with Abraham, Isaac, and Jacob, in redemption from sin and death. For this reason, I consider this passage as preeminently teaching this great and glorious truth ; and that nothing but the prevalence of an inverted system of interpretation prevents any one from perceiving it.

Luke xxi. 22, 24, 32. It is a great mistake, and often produces much confusion, to translate the different verbs in these verses by the same word *fulfilled* : as they really convey opposite meanings : *γινομαι*, in ver. 32, signifying the commencement of a series ; and *πληρωω*, in the others, its conclusion.

Luke xxiii. 34. Was this prayer to be finally ineffectual ? 1 Tim. i. 15. As the temporal punishment was not remitted, what other than final salvation can be inferred ?

J O H N.

John i. 9.—" which, coming into the world, enlightens every man."—See Bloomfield.

John i. 16—18. " It has been disputed, whether these verses are from the *Baptist* or from the *Evangelist*." Bloomfield. He concludes, that " They are doubtless the words of the *Evangelist* ;"—and this conclusion is confirmed by the arrangement.

John i. 16. —*χαριν αντι χαριτος*—" like the Heb. *חן על חן*, an idiom not unknown to the Greek classical writers. Thus Theogn. Admon. 344, *δοις αντ' ανιων ανιας*. The sense will thus be, ' grace upon grace,' or ' benefits upon benefits,' abundance of benefits."—Bloomfield.

John i. 29. The author of "Saturday Evening" surmises, p. 96, that "*the entire Christian body may be capitally at fault.*" *Almost the entire body is capitally at fault*; because at fault in the capital article of REDEMPTION, which it represents, under the two opposing systems of Calvin and Arminius, as a *partial provision* or a *failure*. But surely this passage gives no countenance to either of these views. Surely "taking away the sin of the world" plainly expresses both the *totality* and *certainty* of all three: the action, the thing, and the persons.

What is the *sin* of the world? *Unbelief*. "He," the Holy Spirit, says our Lord, "will convince the world" . . . "of sin; because they believe not on me." John xvi. 8, 9.

When and how does he take away sin? At and by his death. He, who in the beginning was with God and was God, assumed human nature, that he might bring sin and suffering to an end by his death, not only in his *own person*, but in *the whole of that nature*; and hence sin and suffering cannot pass the barrier of death in *any portion* of it. "As the children are partakers of flesh and blood, he also took part of the same, that, through death, he might destroy him that had the power of death, that is the devil." Heb. ii. 14.

What then is the devil referred to in this passage? Whatever has the power of death. What then has the power of death? Sin and the law, the strength of sin, by which it has passed through the whole human race. 1 Cor. xv. 56; Rom. v. 12, 13.

Having thus brought sin and its wages death to an end, he, by his resurrection, brought in life and incorruption, not only in his *own person*, but in all; "for, as in Adam all die, even so in Christ all shall be made alive." 2 Tim. i. 10; 1 Cor. xv. 22. As the head of our whole race, he changes, through his death and resurrection, our earthly, animal, and mortal, into his heavenly, spiritual, and immortal; "according to the *inworking* (*ενεργειαν*) by which he is able even to subdue all things unto himself." 1 Cor. xi. 3; xv. 49, 53; Phil. iii. 21.

Some Partialists give a correct view of redemption, with the exception of its extent: such is the following:—

"When Jesus was crucified, and died, and was buried, God's church was crucified, died, and was buried, in him; and when he was quickened, arose, and ascended, she was quickened, arose, and ascended in him."—Christian Witness for April, 1839, p. 145.

The church of the *first-born* has, both here and hereafter, many great and glorious privileges; but the contrast between it and the rest of the human family consists in filling a higher place in the scale of blessing, not a contrast of happiness and misery. Indeed, so forcible is truth, that Partialists often concede the whole question, though in direct opposition to their system. For example—

“No consistent scheme of religious belief will ever be derived from the Pauline epistles, which is not based on the principle, that the redemption procured for mankind by the mediation of Jesus Christ is as extensive as the loss procured by the fall.”—British Critic, No. 36, 1835, p. 314.

“In short, the restoration accomplished by the Redeemer is, not only of equal extent with the forfeiture incurred by Adam, but exceeds it, ‘abounding to the many’ in gratuitous benefactions.”—Ibid. p. 315.

The writer of “Christ our Life” makes some good remarks on the *practical bearing* of the popular creed, which apply, however, though he vainly attempts to show the contrary, with nearly equal force to his own. He truly says, in p. 62, that “every one believes, in a sentence of infinite suffering, and no one believes it;”—that “every one holds it in theory, no one in reality, and as applied to themselves;”—that, “in other words, Universalism is practically the creed of all.” And why? Because, as he says a little before, its “extreme severity has produced a reaction in the minds of men to the opposite extreme—a belief of an unbounded and unqualified exercise of mercy.” But he is “bold to say, that such would not be the case with respect to the sentence of destruction;” though in p. 63, he “doubts if destruction be not the most horrible thought to the human mind.” Surely this is not a little inconsistent. Universalism indeed has, in every point of view, the advantage over its rivals. “We love God, because he first loved us” (1 John iv. 19); and surely we cannot rest our confidence in that love on a broader and more unfailing basis than his *unconquerable* love to all his creatures. We are also required to love, not only the brethren, but all men, even our enemies; and surely his motives to this must be stronger, who regards all men as objects of the divine favour, and partakers at last of a common happiness, than his, who sees, in the greater number, so many fiends in embryo.

There is also another point of view, in which Universalism is the “practical creed” even of its greatest opponents: namely, that they are in the habit, though in opposition to their professed sentiments, of using its most unmeasured language; a plain indication of its congeniality to Scripture, reason, and unsophisticated feeling. Such are the following passages. “The benevolence of God is *immutable* and *eternal*. This divine attribute is, like omniscience and omnipotence, plainly incapable of addition or diminution. How can it be increased? by whom or what can it be lessened? what can put an end to its existence? All these questions convey their own answer.”—Dwight’s Theol. Sermon ix. “He exhibits to us that he is kind, not only to such as are virtuous, but to such also as

are sinners ; and that this kindness, in its extent and consequences, is infinite." Ibid. "Jesus Christ is the great blessing of the world."—Henry on Gen. xii. 3, and xxii. 18. "Blessed be God for Jesus Christ. This second man is the Lord from heaven, who restores the blessings which our first father lost, and brings greater and nobler along with him."—Boothroyd on Gen. iii. 15. Such also is the following distich,

In him our fallen race can boast
More blessings gain'd than e'er were lost.

Universalists alone can use such language, with strict and unequivocal truth ; and can alone rest on it with unalloyed satisfaction.

John iii. 36.—"This phraseology" (*everlasting life*), "is peculiar to the New Testament, as it occurs only in Dan. xii. 2, and in reference to the age of the Messiah. Had it referred to a life common to believers under the Mosaic and Christian dispensations, why was this the case? If it means, as most Christians believe, the life or happiness of the heavenly state, Old Testament saints must have known it, for they looked for this. See Heb. xi. But they are never said to have it, to have it abiding in them, or even to hope for it, which is often said of New Testament believers. Besides, though all the prophets bore witness to Christ, yet he is never called 'eternal life' by any of them, as by the New Testament writers. The reason of this seems to be, that this title refers to his own manifestation in the flesh ; hence John calls him 'that eternal life which was with the Father, and was manifested unto us.' . . . "In short, I conceive, that all the everlastings of which the Scriptures speak, stand, in some shape or other, connected with God's dispensation of love and mercy to man through Jesus Christ. . . . Hence the state after this does not appear to me to be described in Scripture by the expression 'everlasting life,' but by other words and phrases.—For example—The dead are said to put on incorruption or immortality. Mortality is then to be swallowed up in life. They cannot die any more, but are equal unto the angels, being sons of the resurrection ; their inheritance is *incorruptible* and *fadeth not away* ; and they are said to be (*pantote*) for ever with the Lord."—Balfour's Second Inquiry. p. 353, 354.

John iii. 36. Many MSS. according to Griesbach, and very many according to Scholz, with Cyril of Alexandria and Chrysostom, read *την ζωην*. The translation then will stand thus :—"He who believeth on the Son hath eternal life, and he who believeth not the Son shall not see that life ; but the wrath of God abideth on him."

John v. 2. "If *εστι γαρ*, *there is*, be the true reading, as the consent of almost all the Greek copies argues, it seems to intimate

that *Jerusalem* and this *pool* were then standing, when St. John wrote the gospel; and therefore, that it was written, as Theophylact and others say, before the destruction of Jerusalem, and not, as the more ancient fathers taught, long after."—Whitby.

John v. 3, 4. Waiting for the, &c. "I have," says Boothroyd, "inclosed these words in brackets as being of doubtful authority. The learned reader may see Griesbach, who marks them as what should probably be omitted, and gives the authorities for it. With Doddridge, I observe that the 7th verse seems to require the account contained in these; and the difficulty of explaining these may have led some to suspect, and others to omit them.

The connection of ver. 3, 4, not only with 5—9, but with the rest of the passage is clearly shown by the arrangement.

John v. 18.—*ιδιον*, *his own*—in a peculiar manner. See also x. 33.

John vi. 37. Whitby argues, from this text, against the doctrine of election, by asking, "what better excuse could be made for them than this, that they could not come to him, as being not elected by God to that life he offered, to induce them to do so?" This objection is anticipated by Paul in his epistle to the Romans. "Thou wilt say then to me, why doth he yet find fault; for who hath resisted his will?" (ix. 19)—where, however, he charges it, not with error, but with presumption. "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (ver. 20, 21.) The reply, indeed, as understood by Partialists of every description, whether Calvinistic or Arminian, that is, as connected with the perpetuation of evil and suffering, involves an absurdity. One favour is often the pledge of another, and so it is in the present case. The favour of existence, and the principle of self-love implanted in the breast of every creature, is virtually a promise, on the part of the Creator, so to provide for its well-being, that the first gift shall not become a curse. This claim, arising from the correlation of Creator and creature, is one, which, in the nature of things, cannot be forfeited; and is strongly illustrated by that of parent and child so often employed, for this very purpose, in Scripture. If existence is made, on the whole, a blessing, "the thing formed" has no right to arraign the mode or process employed by infinite goodness and wisdom; but, on the contrary supposition, it is impossible for any sensitive being so to divest itself of natural self-love as to acquiesce in its own endless misery. Universalism, therefore, gives the only true view of the subject.

John viii. 2—59—. “ 11. *She said, No one, Sir.* She had not been carried before the Judges, nor had a legal sentence been pronounced against her ; and Jesus assured her, that he was no civil magistrate, and would not arrogate to himself the office of condemning her ; yet, as a teacher of truth and righteousness, he would admonish her to ‘ go and sin no more,’ but reform and repent. Such I take to be the meaning of our Lord ; nor does he in the least connive at or allow of the offence : he only refuses to act as a civil magistrate. From a mistaken view of this subject, it is well known that the whole paragraph, including the last verse of the former chapter and the first eleven of this, were excluded from the lessons of the Greek Church ; and that some very valuable MSS. and the Syrian version do not contain this story. For the variations in other MSS. see Griesbach, who marks it as very doubtful. After weighing the evidence on both sides, I consider it genuine ; and omitted only because they mistakingly thought that Jesus countenanced the crime of adultery. See Pearce and Whitby.”—Boothroyd’s Fam. Bible.

The genuineness of the passage is confirmed by the arrangement ; as appears both from its regular place in the larger portion, “ Jerusalem. (11—53, viii—xviii. 1.)” and from the internal regularity of the passage itself.

John viii. 44. “ Ye are of your father the devil,” &c. This passage is often cited as establishing the reality of a personal devil. The phrase expresses a personification, in which there is nothing more remarkable than in the well-known usage of the words “ father” and “ son,” in a multitude of passages. Thus Job said “ to corruption, Thou art my father, to the worm, Thou art my mother and my sister.” Thus also we have, “ children of the east ;” “ children of Belial” (or unprofitableness) ; “ children of wickedness ;” “ children of pride ;” &c. &c. Indeed Belial is as generally thought to be a person as the devil or Satan. See Boothroyd’s note on 1 Sam. i. 16

John x. 8. Doctor Bloomfield understands these words of the latter High Priests, observing “ that most of the High Priests under the *second Temple* were such, the History of Josephus will abundantly testify ; nay, it is clear that almost *all of them* for the last 60 or 70 years had been such ; persons who had *bought* their office, and then made as much of it as they could, for the short time they were allowed to hold it. The traits of their characters, as delineated by Josephus, exactly corresponds to those adverted to in the present comparison, ver. 10, 12, 13, namely, *avarice* and *extortion*, united with the utmost *timidity* and *neglect* of *protecting* those under their governance. That our Lord meant *chiefly* the High Priests of a recent period, is plain, from the use of the present tense, *εἰσι*. Now

that the sheep should not listen to their spiritual admonitions might be expected; and that they *did* not is attested by what we find in Jösephus."

John x. 34—36. "Is it not written in your law"—? The argument is from the less to the greater: *a fortiori*.

John xii. 48. John informs us, that "the last time" had arrived when he wrote his first epistle; (1 John ii. 18.) and "the last day" must belong to the last time. See Rom. xiv. 10, &c.

John xiv. 16. We have no word of corresponding extension, by which the several applications of Παρακλητον can be uniformly expressed. It means *one called in* or *on for aid* of any kind; and has been translated *Comforter, Monitor, Teacher, Advocate, Helper, Intercessor*; of which *Advocate* (from *ad* and *vocatus*) comes nearest to it in composition, and *Helper* in signification.

John xviii. 36. "My kingdom is not of this world." "No power or legislation can be admitted into Christ's church without making it a worldly kingdom."—Bp. Warburton. "The dissenting clergy, I am told, declaim against all human authority in matters of religion. They hold, that no church has a right to impose an article of faith on any other Christian community. I believe, from my heart, they are right: at least, if they be not, he that can refute them is a much abler man than myself."—Bp. Shipley's speech in the House of Lords. And yet these men, with these convictions, continue to hold their bishopricks, to partake in the worldliness, and wallow in the wealth of a state church. But such criminal inconsistencies are common in all such establishments.

John xix. 35. "St. John has made a solemn and sublime appeal to Christ as the *Searcher of hearts*, to vouch the truth of his testimony to the important fact of the Roman soldier piercing with a *spear* the side of Jesus on the cross, John xix. 35, thus more critically rendered by Wakefield, judiciously correcting the ambiguity of the received translation: 'And *he* who *saw this* (*ὁ ἑώρακως*) beareth testimony of it, that ye may believe: and this testimony of his *is true*, and JESUS HIMSELF (*κακεινος*) *knoweth* that he *speaketh truth*.'

"In his note, Wakefield remarks, 'I have put the *hyperbaton* (or *parenthesis*) of this verse in order: and I understand *Jesus* by *κακεινος*, [referring to verse 33, where his name is mentioned.] Our Evangelist makes a solemn appeal to *his Master* for the truth of this most curious and important fact; which he thought worthy of mentioning with particular distinction also in his Epistles. 1 John v. 5—8.'"—Hales's Faith in the Holy Trinity, Vol. II. p. 307, 308.

John xx, xxi. The authenticity of these two chapters, or of the two last verses, doubted by some (for which see Bloomfield), is fully confirmed by the parallelism.

John xx. 21. "Christ, while giving this charge to his Apostles, 'breathed on them, and said, Receive ye the Holy Ghost.' That is, he gave them the witness, that what they were to say came not from them, but from God. And so St. Paul refers to this witness in the words, . . . 'He who despises, despises not man, but God, who also hath given unto us his Holy Spirit.' That the Holy Spirit here spoken of has the same meaning as in the words of St. John seems certain from the context. It is no less certain, that it means some visible and manifest gift, which might show, that God was with the Apostles in truth. Hooker says, that it was not the miraculous power of the Spirit, for this was not given till the day of Pentecost; but 'a holy and ghostly authority, authority over the souls of men, authority, a part whereof consisteth in power to remit and retain sins; the power of the Holy Ghost for castigation and relaxation of sin.' So Hooker writes, in the fifth book of his Ecclesiastical Polity; a part of his work containing passages so unworthy of all that precedes, and of much that follows it, that nothing but a knowledge of the power of party spirit, even over a great mind, could allow us to believe that they were written in honesty. It cannot be shown, that 'no miraculous power' was given to the Apostles till the day of Pentecost. The gift of tongues on that day was the signal for the public exercise of their ministry; but who shall say that neither the gifts of faith, or of knowledge, or of wisdom, were conferred before, although they were not publicly exercised. Nay, we know, that one of these gifts was given before the day of Pentecost; for St. Luke says, that our Lord 'opened their understandings, that they might understand the Scriptures' (xxiv. 45), and assuredly we cannot suppose the fifty days from the resurrection to the day of Pentecost to have passed without any preparation of the minds of the Apostles for their coming work; especially as on that very day of Pentecost, when no other gift but that of tongues is recorded to have been communicated, Peter immediately spoke to the people in a manner, which shows that he must have been previously endowed with the gifts of preaching, *προφητεία*, of knowledge, and of wisdom.*

* "It is said in St. John vii. 39, 'The Holy Ghost was not yet given, because that Jesus was not yet glorified.' But the 'glorification' of Christ applies as much to his resurrection as to his ascension; I think even more. However, there is no question that the general out-pouring of the gifts of the Holy Spirit began from the day of Pentecost. I only think that St. John, who never mentions the day of Pentecost expressly, would not have excluded the only giving of the Holy Ghost which he has himself recorded (xx. 22), from being a fulfilment of the promise of Christ, though not the *whole* fulfilment of it. But the promise of the Holy Ghost,

“But, on the other hand, it may be contended against Hooker, that ‘the Holy Ghost,’ in the New Testament, never means any thing so vague and ambiguous as the language in which he interprets it: whether it be used to signify the gifts of the Holy Spirit or the graces, it always signifies something visible and manifest, a seal of God’s presence, whether the particular attribute which it declared was his power or his holiness. ‘We are sealed with the Holy Spirit of promise:’ this was true of the Apostles, and of those on whom they conferred their gifts, in a twofold sense; they had the seal of the spirit of power and wisdom, and also of the spirit of holiness. It is of the very essence of a seal to be manifest; for a seal is a witness, and a witness not forthcoming to give his evidence, is no witness at all. Whatever gift, therefore, or grace of the Holy Spirit, Christ conferred on his Apostles, when he said to them, ‘Receive ye the Holy Ghost,’ we may be well assured, that it was not ‘an authority,’ as Hooker calls it, but a pledge and seal of authority; wisdom, or power, or holiness, so manifest in them, that, when they spoke in the name of God, their warrant might be ever at hand to show that they did not speak falsely.” . . . —Arnold’s Sermons, Vol. III. p. 417—420.

ACTS.

Acts i. 11. This passage is generally supposed to assert, in strictly literal terms, a yet unfulfilled personal coming of our Lord: a supposition, which is nullified by a connected view of the subject. A *cloud*, in figurative illustration, affords a natural image of calamity; and is used by the prophets to indicate the horrors of war. “Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled.” Jer. iv. 13. “Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.” Ezek. xxxviii. 9. “Behold, Jehovah rideth upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart

always signifies some gift real and perceptible; to use our Lord’s own comparison, the sound of the wind must be heard, though we may not know whence it comes; and thus it will be found, that whenever any gift of the Spirit is mentioned in the Scripture, it may be referred to one of the three heads of power, wisdom, or holiness: power, not in the sense of authority, which is confusion, but in that true and proper sense of some real faculty or superiority, whether physical, intellectual, or moral, which confers authority on him who possesses it. And so far indeed, I agree with Hooker; for I believe, *that Christ gave his disciples authority, because he gave the power.*”

of Egypt shall melt in the midst of it." Isai. xix. 1. This last example is exactly to the point. Literally, it expresses a personal coming, and that even of Jehovah himself; but is shown, by the context, to prefigure anarchy and invasion. But most important of all is the employment of this image in Daniel's prediction of our Lord's judicial coming—"I saw, in the night visions, and behold, one like the Son of man, came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."—chap. vii. 13. I say this is the most important of all; because often cited and applied to himself, not only in connection with the same event, but with its frequently asserted proximity, of which the most remarkable is his declaration to the High Priest—"Henceforth (or, as in Luke, "From now,") ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. xxvi. 64; Luke xxii. 69. This surely puts the true sense of the passage beyond all reasonable doubt; for, as this application, both to person and time, must have been fully in the recollection of his disciples, it follows, when a cloud received him out of their sight, that the angelic speakers applied it, and that their auditors understood them to apply it, in the same, and not in a different sense. We accordingly find the same association of manner and time in the Apocalypse—"Behold, he cometh with clouds"—chap. i. 7—"Surely, I come quickly." chap. xxii. 20.

It is remarkable, that the prediction, in Mal. iv. 5, respecting the mission of our Lord's forerunner, was misunderstood precisely the same way. The mistake of the Scribes was, however, more excusable than ours; as, till the announcement of the angel to Zechariah, (Luke i. 17), there was no authorized correction of it. We, on the contrary, have long had the uniform evidence of every passage connected with the subject against the literal sense. See Lee's Inq. p. 108, 109.

Acts ii. 11. Lightfoot thinks, that these *Cretes* were the *Cherethim*, a Philistine nation and country. כרתים, he observes, is rendered Κρητες by the Greek interpreters, Ezek. xxv. 16, Zeph. ii. 5, 6; and there is some reason to apprehend, that Luke, in this place, understands the same people, because he joins them with the Arabians. Vol. x. p. 336.

Acts vi. 1—7. The collections and deacons mentioned in the epistles were for the relief of the Church at Jerusalem. And so no set officers were appointed to be in every church. Coleman said, that the place in Timothy showed the qualifications of a deacon, but not the perpetuity.—Ibid. Vol. i. p. 156.

Acts vi. 3.—“whom we may appoint over (την χρείαν ταυτην) this *occasion, exigency, or necessity*”—a temporary incident, which did not occur again either in Jerusalem, or in any other place; and yet this is the supposed origin of the permanent office called *deacon*. But, be it observed, that “the seven” are never called *deacons*. Indeed, the term appears to be avoided; as, on the mention of Philip xxi. 8, he is not called a deacon, but “the evangelist, and one of the seven.”—See also the Note on 1 Tim. iii. 8—13.

Acts vii. 2—53. It is thought, “that the course of argumentation,” in this defence, “was interrupted and broken off in the middle by the infuriate multitude.” So we read in Bloomfield’s note, who has accordingly represented the interruption thus: και ουκ εφουλαξατε This however does not appear either from the arrangements, which betray no hiatus; or from the matter, which embraces both the charges, and not only refutes, but retorts them. They seem to have been providentially restrained till this was done.

Acts vii. 44, 45. “The tabernacle of God was transferred to the Gentiles, and there established under Joshua; to signify in a figure, that the church, under Jesus Christ, should be transferred from the Jews to the Gentiles. The first set of people, who came out of Egypt, rebelled against Moses, and refused to hear the exhortation of Joshua: so they died in their unbelief, and their carcasses were left in the wilderness. But those who *came after*, the successors of that disobedient generation, entered with the tabernacle into the possession of the Gentiles; as the new children of Abraham, who came after the apostate Jews, followed the true Jesus, when his religion was translated into the heathen world.”—Jones’s Works, Vol. IV. p. 322.

Acts viii. 17. Imposition of hands was always accompanied with extraordinary gifts; and never used for what is now called confirmation. Women also were never subjects of it.—See Lightfoot, Vol. VIII. p. 127, 128.

Acts xiii. 48—“Chrysostom goes so far as to say, that the expression, τεταγμενοι, is employed to intimate that the thing is not a matter of *necessity*, or what is *compulsory*. And thus, far from favouring the system of an absolute decree, the words would lead to the *opposite* conclusion, that the Creator, while ‘binding nature fast in fate, left free the human will.’”—Bloomfield.

Compulsion and volition are terms expressing the distinction, as external or internal, between *equally necessary* causes of human action; and hence when Arminians attempt to disprove this necessity, they are eventually obliged to concede it. “While, however,

we contend," as afterwards observed in the same note, "that the doctrine of divine decrees can by no means be found here, yet it is proper to bear in mind, that the *dispositions* of the persons themselves could not have been what they were, still less have been originally such, from *themselves*; but must be ascribed to the *preventing grace of God*, to which alone it is owing that men are ever thoroughly disposed to embrace or obey the gospel of Christ, or (as it is said, John vi. 37, 39), are 'given to him of the Father;' 'the grace of God, by Christ, preventing them, that they may have a good will, and working with us, when we have a good will,' according to the doctrine contained in the 10th Article of our Church." What is here left, from first to last, to the original, independant, or exclusive operations of human volition? Nothing.

Acts xv. 28. Pollution of idols and fornication, to prevent a relapse into heathenism. Things strangled and blood, to avoid offending the Jews.—See Lightfoot, Vol. VIII. p. 477.

Acts xix. 41. "In every case the word means *an organized body*, in opposition to *a casual meeting*. The Ephesian assemblage appears to be no exception to this interpretation, as there the people evidently came into the theatre to hold a judicial assembly in their corporate capacity, however tumultuous in their proceedings. They rushed into the theatre, as the Athenians frequently did into the *βουλευτήριον*, or forum, when Demosthenes harangued to them."—Ewing's Gr. and Eng. Lex. 3rd Edit.

Acts xx. 28. "As the word here rendered 'overseers,' in the common version, is, in every other passage, rendered 'bishops,' uniformity requires this correction," viz. bishops, "otherwise a false impression is given respecting the office held by the individuals addressed in this verse."—Craik's Improved Renderings.

This is a great mistake. The word *overseer* is the proper English equivalent of *ἐπισκοπος*, and the word *bishop* is really that, which gives "a false impression" of the office, by suggesting the idea of a *diocesan bishop*, to which it bore no resemblance. The requisite uniformity, therefore, is the reverse of that here recommended: that is, a substitution of *overseer* or *overseers*, for *bishop* or *bishops*, whenever the latter occurs.

Acts xxiii. 12. What must such a man do in this sense. ילך אצל חכמים ויתירו לו את גרוו, "Let him go to the wise men, and they will loose his vow; according as it is written, 'The tongue of the wise is health.'" Prov. xii. 18. It is no wonder, if they were prodigal and monstrous in these vows, when they could be so easily absolved.—Lightfoot. Vol. VIII. p. 495.

Acts xxiv. 15. It was the opinion of the Jews, that there should be a resurrection in the days of the Messias.—Lightfoot. Vol. V. p. 255. This opinion is confirmed by the words *μελλειν εσεσθαι*, which the apostle here uses. It was near, but not yet arrived.

From this text, it is generally assumed, without either Scripture authority or logical necessity, that “the unjust” will continue such after death.—See Note on Rom. vi. 7.

REVELATION.

The present arrangement of the Apocalypse is taken, with some corrections, from a work formerly published. Being complete in all its parts, it is accompanied with the same references; and exemplifies the system recommended in the Appendix, with the other examples there given. I also take this opportunity of retracting the millennarian views given in the preface to that work, of which a fuller examination of the Scriptures has enabled me to see the error.

It is generally maintained, that the Apocalypse was written in the reign of Domitian, about the year 96; but there are few cases of a general concurrence in opinion founded on such deficient evidence. “It should,” says Doctor Tilloch, “be constantly recollected, that, however numerous the authors are, who ascribe it to the end of Domitian’s reign, the testimony of all of them may be resolved into that of *one individual*, whom they copied, namely Irenæus; that another tradition placed the date in the reign of Nero, and another in that of Claudius: and hence it follows, that the true date, if it can be settled, must be ascertained by some other evidence.”—Dissertations, p. 14. Of this evidence, the principal sources are the three following.

1. From a comparison of corresponding passages in the Apocalypse and the Apostolical Epistles, whence it is easily perceivable, which are the originals. It is observable, that, in the former, they make constituent and regular parts of the composition, or structure of the book; but that, in the latter, they are introduced and applied incidentally, according to occasions and circumstances; and this sometimes accompanied with expressions indicative of reference or allusion. Such are the following.

REVELATION.

— *ὁ ερχομενος*, the coming-one, i. 4, 8, iv. 8.

Behold, I come quickly, iii. 11, xxii. 7, 12, 20.

EPISTLES.

— the coming of the Lord draweth nigh. James v. 8.

— for yet a little, and (*ὁ ερχομενος*) the coming-one will come, and will not tarry. Heb. x. 37.

REVELATION. (*cont.*)

— the first-begotten of the dead—i. 5.

— and hath made us kings and priests unto God and his Father. i. 6, v. 10, xx. 4, 6, xxii. 5.

— and out of his mouth goeth a sharp two-edged sword—i. 16, ii. 12, 16, xix. 15, 21.

Be thou faithful unto death, and I will give thee the crown of the life. ii. 10.

— the book of life—iii. 5, xiii. 8, xvii. 8, xx. 12, 15, xxi. 27.

— the new Jerusalem, which cometh down out of heaven from my God. iii. 12, xxi. 2, 10.

— the beginning of the creation of God—iii. 14.

And I beheld, and I heard the voice of many angels, . . . and the number of them was myriads of myriads, and thousands of thousands. v. 11.

— for the great day of his wrath is come,—vi. 17.

— in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished—x. 7.

— and he doeth great wonders—xiii. 13.

EPISTLES. (*cont.*)

— the first-begotten from the dead—Col. i. 18.

— if we suffer, we shall also reign with him. 2 Tim. ii. 12.

— a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Pet. ii. 5.

— ye are a chosen race, a royal priesthood—ver. 9.

For the word of God is quick and powerful, and sharper than any two-edged sword—Heb. iv. 12.

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of the life, which the Lord hath promised to them that love him. James i. 12.

— whose names are in the book of life—Phil. iv. 3.

— the Jerusalem, which is above, —Gal. iv. 24.

— the city of the living God, the heavenly Jerusalem. Heb. xii. 22.

— the first-born of every creature —Col. i. 15.

— ye are come . . . to myriads of angels—Heb. xii. 22.

— treasurest up to thyself wrath against the day of wrath—Rom. ii. 5.

For this we say unto you, by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not precede them who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God; and the dead in Christ shall rise first. 1 Thess. iv. 15, 16.

— at the last trumpet; (for the trumpet shall sound)—1 Cor. xv. 22.

— whose coming is after the working of Satan, with all power, and signs, and lying wonders—2 Thess. ii. 9.

REVELATION. (*cont.*)

— the first-fruits to God and to the Lamb. xiv. 4.

— mystery, Babylon—xvii. 5.

And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords—xix. 16.

— from whose face the heavens and the earth fled away, and there was no place found for them. xx. 11.

And I saw a new heaven and a new earth. xxi. 1.

Behold, the tent of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. xxi. 3.

Behold, I make all things new. xxi. 5.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. xxi. 14.

For without are dogs—xxii. 15.

This comparison affords no small evidence, that the Apocalypse was written *before* the Epistles; and, considering the apparent references in 1 Thess. iv. 15, in 2 Cor. vi. 16, in James i. 12, and in 2 Pet. iii. 13, the first of which is concluded to be not later than the year 54, that its actual appearance was probably *prior* to that date.

2. From the retention of the symbolical form. Considering the events, which it predicts,—the destruction of Jerusalem, the cessation of the Roman power, and the prevalence of Christianity,—a plain and literal statement of them would have been most imprudent. “Would not,” says Professor Lee, “the document have been carried to the governors, and perhaps even to Rome itself, and cited

EPISTLES. (*cont.*)

— that we should be a kind of first-fruits of his creatures. James i. 18.

— the mystery of iniquity doth already work—2 Thess. ii. 7.

— the blessed and only Potentate, the King of kings, and Lord of lords. 1 Tim. vi. 15.

Now that which decayeth and waxeth old is ready to vanish away. Heb. viii. 13.

— in which the heavens and the earth shall pass away—2 Pet. iii. 10.

Nevertheless we, according to his promise, look for new heavens and a new earth. 2 Pet. iii. 13.

— ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 2 Cor. vi. 16.

— if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 Cor. v. 17.

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner stone. Eph. ii. 20.

For he looked for the city, having the foundations, whose builder and maker is God. Heb. xi. 10.

Beware of dogs—Phil. iii. 2.

against them as treasonable? Would it not naturally have been inferred, that they were a political society, associated purely for worldly purposes? and would not the false teachers have been among the first to give information of the existence of such a document? I must confess, I think it extremely probable that, in such a case, all this would have come to pass.”—Sermons and Diss, p. 294. “And perhaps the prophecies committed to writing in Babylon, by Ezekiel and Daniel, employed symbolical writing generally, rather than that of a plainer and more obvious description for similar reasons; and, if so, all becomes reasonable and obvious. But why such a book should appear, couched in terms of this kind, after all the world had become Christian, for the mere purpose of marking out certain political events, I must confess it is out of my power to see.”—Ibid. p. 295, 296.

3. The highly figurative character of this book was also necessary, “for the purpose of bringing the *mystical* announcements of the Prophets to bear on the events then to take place; and so to supply the best means of interpreting them. The enouncements of John are, as it will be seen, easily identified with those, to which they were intended to call our attention. Hence these supply the surest clue to their meaning.”—Inq. p. 255.

“Interpreters have been less fortunate in regard to the Apocalypse than in regard to any other book of the New Testament: a proof, that, soon after the downfall of the Jewish state, familiar acquaintance with the cast of thought and peculiar views of this nation was lost, and even Asiatics no longer understood Jewish diction and Palestinian imagery. We imagine, then, what has been the case in later days.”—Translation of Hug’s Introduction to the New Testament, by David Fosdick, jun. Andover, 1836. p. 665.

“In this book three cities are mentioned. . . . One of them is Sodom, called likewise Egypt; another is Babylon; and the third is a new Jerusalem coming down out of heaven.” . . .

“These cities, however, do not stand merely as such . . . they are figures of other ideas. Rome, or Babylon, is contrasted by the author with the everlasting Gospel, *ευαγγελιον αιωνιον* (14: 6, 7, 8). Thus contrasted with Christianity, it can hardly denote any thing else than heathenism, to represent which it was natural to select the metropolis of the heathen world. John too describes it in such language as is commonly used by the prophets concerning false gods and the worship of them. It is the *habitation of devils*, the seducer to *unfaithfulness towards the true God*, to *πορνεια*, and all the nations and kings of the earth drink of the *cup of her fornication*. (18: 2, 3; 17: 1, 2, 5).

“If the capital of the heathen world represents the pagan religion,

we may easily infer what is represented by the Jewish capital. What but the Jewish religion? Heathenism and Judaism, the two dominant religions of the ancient world, are doomed to fall.

“And what was to take their place? *A new Jerusalem*, the kingdom of the blessed after this life (21 : 22 : 6). Such is the representation of this new Jerusalem, it is true, and as such it is usually regarded. But, if other cities denote religions, so must this. If Rome and Jerusalem represent heathenism and Judaism, the new Zion can be no other than Christianity, which is to rule and bless mankind for ever. This the unity of the whole demands, for there would be no unity, if the plot, so to speak, was composed of such dissimilar topics as heathenism, Judaism, and eternal blessedness.

“Why, moreover, should this kingdom of the blessed forsake its ancient and happy abode in heaven and come down among men, unless it were an earthly institution (21 : 23). It was only as a religion that it could descend to earth to supply the place of the two religions which were destroyed.

“It is no objection to this opinion, that the graves are first opened and the dead restored to life. The resurrection of the dead, which is here mentioned, is one of those strong terrific images sometimes employed by the prophets to denote a total change of affairs, the revival of national prosperity, and of the religious constitution of the Jews. Ezek. xxxvii. Isai. xxvi. 19. And, as to the circumstance of a day of judgment connected therewith, we know that this too was made use of figuratively by the prophets, to denote the execution of punishment upon those, who oppressed and ill-treated the people of God, or to express God’s purpose of bringing about a new epoch of glory for his religion and people. Joel iii. 2 seq. Zeph. iii. 8, seq.”—*Ibid.* p. 666, 667.

Doctor Lee is of opinion, “that the Apocalypse contains no original predictions at all; but exhibits, on the contrary, at once a synopsis, and system of interpretation, of all such prophecy as refers to the establishment of the Christian Church, and nothing else.”—*Inq.* p. xiii. He also entertains no doubt, “that the different visions of St. John are, just as those of Daniel are, repetitions of the same events and times; and that this repetition has been had recourse to for the best purposes, viz. to enable him to take up all the more remarkable predictions of the Old Testament, and to apply them to the establishment of the Church of the New: and further, to afford the best key to the true interpretation of them all; such as otherwise we never should have had.”—*Ibid.* p. xiv. Of all this he has given such abundant proof, that here again I would rather refer the reader to the work itself than multiply extracts. I shall therefore confine them to such passages as are of most general importance,

and of which the sense will suffer least by separation from their contexts.

The book is, in the first place, divided into three parts: an Introduction, a Conclusion, and intervening matter; which last is divided into four parts. Of these, the first, or vision of Christ, is introductory to the Seven Epistles, and the third, or Vision of the Throne and Book, is introductory to the Seven Seals; and each corresponds to the other both as visions and introductions. The second and fourth, or Seven Epistles and Seven Seals, also correspond to each other both in their septenary character and in their connection with the two preceding.

There are three noted arrangements either of the whole Apocalypse or of its principal parts, which the present analysis shows to be erroneous.

The most comprehensive is that of Bishop Newton, which may be exhibited as follows:—

$$\begin{array}{l}
 A \mid \text{Command: things} \left\{ \begin{array}{l} a \mid \text{seen. (i. 19—)} \\ b \mid \text{that are. (--19—)} \\ c \mid \text{that shall be. (--19.)} \end{array} \right. \\
 A \mid \text{Execution: things} \left\{ \begin{array}{l} a \mid \text{seen. (i. 8—20)} \\ b \mid \text{that are. (ii, iii.)} \\ c \mid \text{that shall be. (iv—xxii. 1—5.)} \end{array} \right.
 \end{array}$$

This, however, is inadmissible; because it places v. 8—18 after v. 19, and repeats v. 19, first in *a*, and afterwards in *a*; and thus becomes an arrangement, not of the book or written account, but of the events themselves independent of it.

The second arrangement is that of Wesley, which, however, he no more than suggests in a note, without applying it in the body of his work. After the terrestrial vision in the first three chapters, he supposes the remainder of the book to consist of four celestial visions, each introduced by successive *openings* in heaven. 1. A door opened in heaven, which gave the Apostle a view of the spiritual church and worship, chap. iv. 1. 2. The spiritual sanctuary opened, chap. xi. 19. 3. The same again, chap. xv. 5. And 4. Heaven itself fully opened, chap. xix. 11. This division is considered by Doctot Hales as “furnishing a simple and most satisfactory *master-key* to the plan of the whole Apocalypse.” See Wesley’s note on Rev. iv, 1, p. 210; and Hales’s Chron. Vol. III. p. 585. Sec. Ed.

In disproof of this, I refer to 10. 42, p. 212. The correspondences under which are so obvious as to show, that xi. 19 cannot be disjoined from 12. 17, and made the commencement of 12. 18; to those under 13. 15, p. 221, showing that xv. 5 is the commencement, not of a principal, but of a subordinate portion; and to the two

make this alteration; for, by long usage and acceptance in the Christian Church, it is now accounted *The Revelation*." Not perceiving how an adventitious circumstance can change a wrong translation into a right one, I have rendered the word "A revelation."

The word "Revelation" is accompanied with two adjuncts, each having the force of an adjective, and dividing the whole paragraph into two corresponding parts, general and particular: viz.—the genitive "of Jesus Christ," and the relative "which," with its dependent clauses. This relative is the object of the verbs "gave" and "signified," as if written "which he gave" and "which he signified." The addition of *it*, by our translators, is therefore superfluous; and of *them*, by Dean Woodhouse, improper. The Vulgate renders *et significavit mittens per angelum suum*, and after it our first translator Wickliff, *and he signyfyede sendinge bi his aungel*.

Rev. 2. 1. (i. 1, 2.) and 2. 3. (4—6.) John is declared to be the human medium in the Title, and from John accordingly the Address proceeds; and as, in the Title, the revelation is conveyed through Jesus Christ, so the ascription of glory is returned to him in the Address.

Rev. 2. 2. (i. 3.) and 2. 3, 4. (4—7.) The chief topic of the whole book is the Coming of Christ. The time of this great event is alluded to in the Benediction, and the event itself is announced in the Admonition.

Rev. 4. 13. (i.—11—) This passage is omitted by Griesbach; but its correspondence to 4—11 (ver. 8) authorizes its insertion. Antitrinitarians try to get rid of it; because it identifies Christ with him, who proclaims himself the Almighty.

Rev. i. 9. "Which does not necessarily mean, that he was there on account of persecution for the word of God (much less in the times of Domitian); but, it may be, for the purpose of preaching, just as Paul was at this or that place for the same purpose. . . "It is true, tradition makes Patmos the place of John's exile under Domitian; but this seems to have no better authority than that of conjecture."—Lee's *Inq.* p. 237.

Rev. 4. 19. (i. 12—) Some translators, to avoid the supposed blunder of *seeing a voice*, render "I turned to see *whence* the voice *came*." But first, there is no blunder. Sight being the most comprehensive of all the senses, is often, in all languages, put for perception in general, so that "to see the voice" is equivalent "to perceive the voice;" or *voice* may be considered as a metonymy for *person speaking*. Secondly, this translation does not give the sense, *voice* being the object of the verb *see*, as shown by its being in the

accusative; and not the subject of *came* understood. Thirdly, the simple and unbending dignity of Scripture phrasology is greatly lowered by such feeble circumlocutions. Fourthly, the same construction occurs, in v. 11—, under a common reference—

And I beheld }
and I heard } a voice...

The common rendering should therefore be retained.

Rev. 6. 2. (i. 13—16.) The structure of this passage is beautifully regular. The accessories in 8. 1. and 8. 3. are in pairs; there are two similes in 9. 1. and 9. 3., and but one in 9. 2. and 9. 4.

The eye and ear being the principal inlets of knowledge, we find themselves, their exercise, or their objects, variously connected in the Scriptures, and frequently in the present book. See 9. 2. and 9. 4. of this passage; 13. 7. (ix. —13—21.) and 13. 8. (x, xi. 1—14.); 21. 17. (xi. 12—) and 21. 20. (xi. —12.); 13. 9. (xi. —15—18.) and 13. 10. (xi. 19.); 17. 131. (xviii. 1, 2—) and 17. 134. (xviii. 4—); and 14. 42. (xxi. 1, 2.) and 14. 43. (xxi. 3—8.)

Rev. 6. 58. (iii. 11.) “We have here Christ’s coming coupled with judgments which should try the whole world (ver. 10). But this was, as we have seen, to take place *with power*, and to commence within the generation then existing. By Christ’s *coming quickly*, therefore, must of necessity be meant His coming during the period of Daniel’s seventieth week, that is, at the time of *the end* generally, when judgment should first be executed upon the Jews, in the fall of their city and sanctuary, and in their final dispersion; and secondly, upon the *Desolator* himself, the Persecutor termed the *Little Horn*, who should make war upon the saints, and whose body should then *be given to the burning flame*.”—Lee’s Inq. p. 233.

Rev. iv. “We now come to the fourth chapter of this Book, in which we have a general description of Christ sitting in judgment, with the powers of heaven and earth in attendance.” . . .

“We have in the next chapter (v.) a general description of this judgment; of its execution and consequences. “*The Book*,” i. e. the Holy Scripture, particularly of the Old Testament, the Visions of which were sealed up in Daniel unto the time of *THE END*, is here (i. e. in the time of *the end*) opened by the Lamb: that is, by the ministry of Christ *primarily*; and then, *secondarily*, by that of his preachers. This *primary* act of opening is here carried on through seven stages: in other words, the seals are made to be *seven*, and each of these is said to be opened some time after its immediately preceding one. The number *seven* is used here, as it should seem,

indefinitely : and is perhaps intended to correspond to some extent, to the seven days of Daniel's mystical *seventieth week* (in its seven days), during which *the Covenant was to be magnified with the many.*" —Lee's Inq. p. 257, 258.

Rev. 6. 70. (iv. —2—8—) It may perhaps be thought an impropriety, in the synopsis of topics, to consider the "Throne" as "Principal," and the "Sitter" on it as "Accessory." The throne, however, is obviously the leading topic of the whole passage ; and is represented as principal, not in itself, but with respect to its place in the arrangement. This appears more evidently in 7. 47. (iv. 4.) where the twenty-four thrones are first principal, and the elders accessory ; and then, in the subdivision 8. 32. (iv. —4.) where the elders are principal, and their garments and crowns accessory.

Rev. 7. 51. (iv. —6—8.) I prefer the punctuation of Griesbach, which places the comma after ἐξ, to that of the common text ; because it renders the correspondence of 8. 36. (iv. —6.) and 8. 39. (iv. —8.) more exact. For the same reason, I prefer the common reading, γεμοντα, to that of Griesbach, γεμουσιν. The two parts thus form a very exact introversion :—

γεμοντα οφθαλμων	full of eyes
{ εμπροσθεν	{ before
{ και οπισθεν—	{ and behind—
{ κυκλοθεν	{ round about
{ και εσωθεν	{ and within
γεμοντα οφθαλμων.	full of eyes.

In this description, John presents to us the Sitter, the animals, and the Lamb, all on the same throne, the last being described as "in the midst of the throne and of the four animals." (v. 6.) Putting all these particulars together, I conceive the occupants of the throne to have appeared in the following positions :—Four cherubic faces outwards and inwards, hence said to be round about and in the midst of it ; the Sitter and the Lamb within all the faces, and so more properly in the centre ; and, lastly, the centre itself of such amplitude as to allow, between the Sitter and the Lamb, a space to be passed over when the latter "came and received the book." (v. 7.)

John does not, like Ezekiel, speak of animals, each of which had four faces, but of four animals, three of which were like a lion, an ox, and an eagle, and one of which had a face as a man ; thus apparently assigning a single face only to each animal. If this was a real change in the symbols indicating a change of signification, the expressions "round about and in the midst" may still be explained by supposing two sets of the same animals, four of which were round about and four in the midst.

Rev. 7. 58. (v. 3, 4.) Griesbach omits *και αναγωναι*, which renders the correspondence closer.

Rev. 3. 24. (vi. 1—8.) The arrangement of the first four seals is shown by the colours of the horses : the white and the black, the red and the fallow being opposed to each other in alternate order.

Rev. 7. 76. (vi. 7, 8.) I prefer, in ver. —8, Griesbach's reading of *αυτω*, to him, instead of *αυτοις*, to them ; because hades, being the receptacle of souls *after* death, cannot well be represented as joined with death in *previously* killing the body.

Rev. vi. 9—11. “By the ‘*little season*’ here . . . is evidently meant, the time within the latter half of Daniel's seventieth week, during which *further* persecutions and martyrdoms, should take place. Throughout this, these martyred saints are instructed to wait, until the full cup of persecution should have been drunk by their brethren, and the destined time of *trying and purifying* the new Church, or new Jerusalem, should be *fulfilled*, and ‘*the end of the matter*’ (Dan. vii. 28) have arrived. We have therefore under this seal a continuation of the judgments commenced under the last, and to be poured out on the ministers and followers of the *Little Horn*, which should make war upon the saints.”—Lee's Inq. p. 270.

“Let us now consider, for a moment, the scheme apparently contained und erthe opening of these *six seals*. It has already been observed, that the progress made in opening these, keeps pace, to some extent, with the days of Daniel's seventieth week. Under the opening of *the sixth*, we have seen that judgments are poured out upon the nations, such that by them the whole system of nature seems to be dissolved : that even the heavens pass away, as does every mountain and island. In other words, the whole world has, in its moral and religious character, now disappeared, and all things have become new ; or, in the phraseology of Scripture, *new heavens*, and a *new earth* have now been created, i. e. in the miraculous establishment of better things. This is here put under the figure of the six days work of the primitive creation, the last of which is mystically detailed under the opening of the *sixth seal*. Under the opening of the seventh (chap. viii. 1) . . . no work is done : the same is, as we shall see, the case under the sounding of the *seventh trumpet*, and the pouring out of the *seventh vial*. After the work of our *six days* here therefore, that of the seventh (the sabbath of this week), is the assembling of the redeemed (ver. 9, 17) to sing the praise of *Him*, who has so done all things well ; had avenged the controversy of his Zion, and put the *Son of Man*—in his people—in possession of the kingdom under the whole heaven.”—Ibid. p. 286, 287.

Rev. viii. 1. "The *half-hour's silence*, here mentioned, seems intended to mark the close of the events of the seven seals, and to afford a space between this and the following series, enounced under the sounding of the seven trumpets, so that they should not be confounded together." . . . —Lee's Inq. p. 288.

Rev. viii. 2—5. "By '*the seven angels*' we are perhaps to understand '*the seven Spirits which are before His throne*' (chap. i. 4), and '*the seven Spirits of God*' (chap. iii. 1) which are here said to be had by Christ. Again, (chap. iv. 5) we have '*seven lamps of fire burning before the throne, which are the seven Spirits of God.*'" Ps. civ. 4; Heb. i. 7; and Zech. iii. 9, and iv. 10; are then cited. "Whether therefore we term these *the seven Angels, the seven Spirits of God, or the seven eyes of God*, burning like lamps, the same agents appear to be meant, and these as actuated by the Spirit of Christ. I take them, therefore, to represent *His spiritual Ministers* generally, as sent forth to minister at this particular period.

"We are next told, that '*to them*' (these angels) '*were given seven trumpets,*' i.e. to each of them one. But, before they begin to sound, an Angel is seen with a golden censer standing before the altar of incense—which was placed before the veil,—for the purpose of offering up, with incense, the prayers of the saints, who were necessarily, and would be, during this period '*in much tribulation.*' We then have—intimating, as it should seem, the answer to these prayers,—a portion of fire taken from the altar and cast upon the earth: the consequence is *voices, thunderings, lightnings, and an earthquake*: i.e. the terrors, woes, cries, and the like, now *generally* to follow, i.e. throughout this whole period: which is, as usual, a general anticipation of these."—Lee's Inq. p. 289, 290.

Rev. viii. 5.—Dean Woodhouse rejects the pronoun *it* inserted by our translators after the verb "cast:" what was cast into the earth being, not the censer, but the fire; and refers to Luke xii. 49, as similar both in import and expression.

Rev. 8. 70. (viii. 7—12). The introverted arrangement of the first four trumpets is shown by the correspondence of the first and fourth, of which the former relates to the earth, and the latter to the heavens; and also by that of the second and third, which respectively affect the waters of the sea and of the rivers. The consequences also of the first and fourth are two in number, and those of the second and third three.

Rev. ix. —1. The α in $\alpha\beta\upsilon\sigma\sigma\omicron\varsigma$ is supposed to be either privative or intensive. According to the former, it is translated *the bottomless pit* throughout this book in the common version: a trans-

lation, which presents very incongruous ideas; as what is open at both ends is, not a *pit*, but a *tube* or *perforation*. It is more properly translated *the deep* in Luke viii. 31, and Rom. x. 7; being the word by which the seventy render תְּמוֹם, translated *deep* or *depth* in the Old Testament.

Rev. xi. 3—5. The Holy Spirit dispensing light and unction through his ministers of the Old and New Testament. See Lee's Inq. p. 354.

Rev. xi. 7—13. “‘This persecution,’ say the authors of the Universal History, vol. xv. edit. 1748, p. 502, *note*, ‘which was the tenth and last general one, broke out on the 23rd of February, (A.D. 303), and raged ten whole years with a fury hardly to be expressed. . . . Such numbers of Christians suffered death in all the provinces, that the tyrants, imagining they had compassed their wicked intent, and entirely abolished Christianity, told the world in a pompous but lying inscription, *that they had extinguished the Christian name and superstition, and every where restored the worship of the gods to its former purity and lustre*. But the Church triumphed,’ &c. The lying inscription alluded to is probably one of those preserved by Gruterus, p. cclxxx. (Græv. vol. i.) which are as follow: ‘DIOCLETIANUS. JOVIUS. ET MAXIMIAN. HERCULEUS CAES. AUG. AMPLIFICATO. PER. ORIENTEM. ET OCCIDENTEM. IMP. ROM. ET NOMINE. CHRISTIANORUM DELETO. QUI. REMP. EVERTEBANT.’—‘DIOCLETIAN. CAES. AUG. GALERIO. IN. ORIENTE. ADOPT. SUPESTITIONE. CHRIS. UBIQ. DELETA. ET CULTU. DEOR. PROPAGATO.’ An edict of Maximin to the same effect is to be found in the Ecclesiastical History of Eusebius, lib. ix. cap. 8. How, I say, the Christians of those times must have been struck when they compared these events with the prophecies of this book!”—Lee’s Sermons and Diss. p. 322, 323.

Rev. 14. 10. (xi. —15.) Though the difference between singular and plural is often immaterial, I consider the reading of Griesbach, ΕΓΕΝΕΤΟ ἡ Βασιλεια as more agreeable to our Lord’s words in John xviii. 36, than the common reading ΕΓΕΝΟΝΤΟ αἱ Βασιλειαί.

This is commonly supposed to mean the *conversion* of the kingdoms of this world; but the parallelism in 14. 12. (17, 18.) shows it to mean, not their conversion, but *subjugation*.

Rev. xiii. 3. —“wounded”—“in the fall of the *Jewish polity*, which he had so amply succeeded in making his own.”—Lee’s Inq. p. 391. “‘healed’—in the gift of power ‘to make war with the

saints, and to OVERCOME THEM,' (in an *earthly* sense,) during the latter half of Daniel's seventieth week."—*Ibid*, p. 394.

Rev. xiii. 11, seq. "The heathen priesthood."—*Lee's Inq.* p. 397.

Rev. 18. 48. (xiv. 10—) The wine of God's fury is here said to be *mixed unmixed*: that is, *mixed* with the lees, and thus made turbid and highly intoxicating; and *unmixed* with any thing to dilute or weaken it.

Rev. xiv. 11. Some lasting indication and memorial of their punishment, as that of the dead sea has been of the judgment on Sodom and Gomorrah. Jude 7.

Rev. 12. 18, 12. 20. (xii—xv., xvii—xxii. 1—5.) The parts of the two supplementaries have both a proximate and a remote correspondence. The former is sufficiently obvious. As to the latter, they are both introversions: the topic in 13. 11, 13. 18, and 13. 22, is the true or false church; there are in 13. 15, seven angels, and in 13. 22, one of the seven angels; in 13. 12, and 13. 21, the topics are contrasted, the two beasts with the new heavens and earth, and the sea in the one with its non-existence in the other; there are in 13. 14, and 13. 19, the same judgments, both threatened and inflicted; and lastly, the same parties in the middle: the Lamb and his company, and Christ and his risen saints.

Rev. 13. 18. (xvii.) Beside the direct correspondence of the topics as exhibited here and in 13. 22, they also contain a remote one, as follows:—

- 14. 34. | Approach. (—1, 2.)
- 35. | Purpose. (3—18.)—
- 44. | Approach. (xxi. 9—)
- 45. | Purpose. (—9—27, xxii. 1—5.)

There is also, in 14. 35, of this place, a remote correspondence, as follows:—

- 16. 116. | Promise. (—1, 2.)
- 117. | Performance. (3—7—)
- 118. | Promise. (—7.)
- 119. | Performance. (8—18.)

Rev. xvii. 3. "That this Beast is Daniel's blaspheming Little Horn, there can be no doubt." . . . —*Lee's Inq.* p. 437.

Ver. 10. "By '*seven Kings*,' appears to be implied the whole series of Rule constituting this Power, just as it is by the *ten horns*, and the *Little Horn* that sprang up after and among these (in Daniel, chap. vii. 7, 8, 20, 24, &c.): and again, by the legs of iron, and feet and toes of iron mixed with miry clay (chap. ii. 33—36, 40—46)."—*Ibid.* p. 138.

Ver. 12. "Now here, as just noticed, by these *ten kings* appears to be signified,—in round numbers,—the whole series of persecuting Rule, for these reasons : viz. I. They had *received no kingdom as yet*, i. e. as already observed, before Domitian was in power : but were, as constituting St. Paul's Man of Sin,—*shortly* to appear. II. If they were to receive power with the beast, each for a certain season, then could not the whole of this reach beyond the period determined for his fall : i. e. the close of Daniel's seventieth week. And again, as each of these was so to have his *hour* with the beast, they must of necessity succeed one another in time, so that the last should fall with the beast himself. And III. If these *ten horns*, or *kings*, were so to succeed Daniel's ten horns, for they occupy the place of the *eleventh*, or *Little Horn*, they must then symbolize the rule and mark the period, of this *eleventh Little Horn* : and accordingly, they must fall with the beast, as before. And, for the same reason, they must synchronize with the *ten toes*, or kings, of Daniel's first vision, and must also perish from the stroke of the stone which destroyed them. We have therefore, in every case here, the same Power, events, and times, before us.

"It may nevertheless be supposed, that this number is to be *literally* understood, for in some parts of this angelic explanation, the *literal* sense is evidently intended ; and if so, then the *ten* persecutions, or *ten* persecuting Emperors may have been meant. But, as I doubt whether such an exact number of persecutors can be shewn to have acted on these occasions, I have preferred taking the analogy of the parallel Scriptures."—Ibid. p. 441, 442.

Rev. 19. 46. (xvii. 6, 7—) Two such opposite modes of translation are scarcely to be found as those exemplified in the authorized version of chap. xiv. 2, and of the passage before us ; or a more remarkable instance of needless departure from propriety and good taste than in the latter :—"And when I saw her I *wondered* with great *admiration*. And the angel said unto me, Wherefore didst thou *marvel* ?" The word "admiration" is particularly improper, because including the sense of *approbation*. See Crabb's Synonymes on these words.

Rev. 18. 91. (xvii. —8.) —"the *beast that was, and is not, and yet is* : ' which seems, at first sight, to be very obscure : the meaning of which however evidently is, *the beast which was, but remains not, nevertheless he now is* ;' i. e. at this period of the vision ; still he continues not, but goes eventually into perdition."—Lee's Inq. p. 440.

Rev. 17. 139. (xviii. 9.) Griesbach's omission of *αυτην* after *κλαυσονται* is supported by the construction in 17. 143. (—11—)

Rev. 30. 29. (xviii. 13.) Griesbach's addition of *αμωμιον, amomum*, renders the arrangement more exact: namely, that of an introversion consisting of a plural noun between two singulars.

Rev. xx. 1—3. —“*a thousand years*”—Daniel's seventieth week, commencing some time during the ministry of our Lord; its first half, during which Satan was “*bound*,” or limited in power, the apostolic period; and its second, during which he was “*loosed a little season*,” the time of the general persecutions. See Lee's Sermons and Diss. p. 339—341, and Inq. p. 269, 465, &c.

Rev. xx. 14. The last predicted judgment, or overthrow of heathenism, having been symbolized by casting into the lake of fire (See note on Matt. iii. —12, § 6); and the final victory over death and hades having been coincident with it, they are here represented as partaking of the same doom. Thus the greatest judgment issues in the greatest mercy; and thus, at the sounding of the seventh or last trumpet, the mystery of God in both worlds, the seen and the unseen, was finished. Such is the conclusion, which I draw from a comparison of Rev. x. 5—7, 1 Cor. xv. 55, and this place.

Rev. xxi. 1. —“*a new heaven and a new earth:*” the “*new covenant.*” Heb. viii. 6—12. —“*the first heavens and the first earth:*” the “*old covenant,*” which “*had passed away,*” (Rev. xxii. 11.) being brought to an end, by the destruction of the temple. The transition, however, was not sudden, the new having been introduced, through the intermediate ministration of the Spirit, (2 Cor. iii. 7, 8.) before the termination of the old, or while “*ready to vanish away.*” (Heb. viii. 13.)

Rev. 16. 159. (xxi. —1.) —“*no more sea.*” There is no place, under the new covenant, for worldly commotions, producing tyrannical rule and false religion. See Ps. xciii, and Note on 12. 18.

Owen and Wakefield suppose *εντευθεν και εντευθεν* to signify, that the river went round the broad-place, and that there was but one tree of life, which was consequently in the midst of both. It appears, however, to me, that, both here and in Ezek. xlvii. 7, 12, to which it alludes, there were many trees, expressed by a distributive singular; because, like the cherubim on the walls, door, and vail of the temple, (Ezek. xli. 18, 19, 25.) they all typified the same object, Christ; and I apprehend the introversion, under which I have exhibited the passage, to be equivalent to an alternation, thus:—

In the midst of the broad place of it, and on this side and on that side of the river,	}	<i>was, &c.</i>
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GALATIANS.

Gal. ii. 14. "It is not agreed, among Editors and Commentators, whether the Apostle's address to Peter terminates at ver. 14; or is carried forward; and, if so, *where* it terminates."—Bloomfield. This question is settled by a single inspection of the parallelism, which shows it to conclude at ver. 14; it being evident, that i. 6—24, ii. 1—14, corresponds to iv. 12—20, and ii. 15—21, to v. 1—6.

Gal. iii. 19. There are two principal kinds of mediation: that of legislation, typified by Moses, as recorded in Exod. xx. 18—21, and Deut. v. 23—31, and alluded to in this place; and that of atonement, typified by the priesthood, as shown in Heb. v. 1—5, vii. 23—25, viii. 1—6, and ix. 24—28. It however demands particular notice, that a priesthood was appointed immediately after the fall; (Gen. iii. 24.) and that Moses acted as a priest, both in delivering the law, and in the consecration of the Levitical priesthood; (Exod. xxiv. 6—8, xxviii. 1, xxix. 1—44.) after which it was confined to the tribe of Levi, till superceded by the great antitype after the order of Melchizedek. Heb. vii. 11—28.

Gal. iv. 10. "[For] ye observe [*the Jewish sabbath*] days and months [*the New Moons,*] and times [*of their solemn Festivals*] and [*Sabbatical*] years."—Whitby. There is no essential difference between the ceremonial observance of Jewish days and any other days; and, as few are aware of the delusive fictions of this kind, which have been introduced by a corrupt priesthood, I shall here produce them from Sir Isaac Newton and Doctor Hales.

"The times of the *birth* and *passion* of CHRIST, with such like niceties, being not material to religion, were little regarded by the *Christians* of the first age. They who began first to celebrate them placed them in the *cardinal points* of the year; as the *Annunciation* of the *Virgin Mary* on the 25th of *March*, which, when, *Julius Cæsar* corrected the calendar, was the *Vernal equinox*; the feast of *John the Baptist* on the 24th of *June*, which was the *Summer solstice*; the feast of *St. Michael* on September the 29th, which was the *Autumnal equinox*; and the *birth* of CHRIST on the *Winter solstice*, December the 25th; with the feasts of *St. Stephen*, *St. John*, and the *Innocents*, as near it as they could place them. And because the *solstice*, in time, removed from the 25th of *December* to the 24th, the 23rd, and the 22nd, and so on backwards, hence some, in the following centuries, placed the birth of CHRIST on *December* the 23rd, and at length on *December* the 20th, and for the same reason, they seem to have set the feast of *St. Thomas* on *December* the 21st, and that of *St. Matthew* on *September* the 21st. So also, as the entrance

of the sun into all the signs of the *Julian Calendar*, they placed the days of the other saints: as the *Conversion of Paul* on *January* the 25th, when the sun entered into *Aquarius*; *St. Matthias*, on *February* the 25, when he entered *Pisces*; *St. Mark*, on *April* 25, when he entered *Taurus*; *Corpus Christi*, on *May* the 26th, when he entered *Gemini*; *St. James*, on *July* the 25th, when he entered *Cancer*; *St. Bartholemew*, on *August* the 24th, when he entered *Virgo*; *Simon and Jude*, on *October* the 28th, when he entered *Scorpio*; and, if there were any other remarkable days in the *Julian Calendar*, they placed the saints upon them: as *St. Barnabas* on *June* the 11th, where *Ovid* seems to place the feast of *Vesta* and *Fortune*, and the goddess *Matuta*; and *St. Philip* and *St. James*, on the 1st of *May*, a day dedicated to the *Bona Dea* or *Magna Mater*, and to the goddess *Flora*, and still celebrated with her rites.

“All which shows, that these days were first fixed in the *Christian Churches* by *mathematicians*, at *pleasure*, without any ground in *tradition*; and that the *Christians* afterwards took up with what they found in the *Calendars*.”—Prophecies of *Daniel*, Ch. II. Part I, p. 144; quoted by *Doctor Hales* in his *Chronology*, Vol. I. p. 92, 93, Sec. Ed.

The real days have been providentially buried in oblivion, as if to discourage their celebration; but a temporizing policy is not to be so defeated.

The meetings of *Christians*, on the first day of the week, while the temple was standing, and apparently for the joint accommodation of *Jewish* and *Gentile* converts, are no precedent for us; as the apostles are so far from *enjoining* the observance of any day whatever, that we find either a direct *condemnation* of it when thought to be essential, as in *Gal. iv. 10, 11*; or a *disparagement* of it as a mark of weakness, as in *Rom. xiv. 1—6*. In this latter passage, he who makes *no exceptions*, either with respect to meats or days, is manifestly the strong in faith; and no censure is passed on his conduct, except as it may throw a stumbling-block in the way of a weak brother. He who believes enters into *God's rest*, or into the antitypical sabbath, which is the only one of this dispensation. *Heb. iv. 9—11*.

Archbishop Whately allows, that the observance of *Sunday* is required by no other authority but that of the *Church*; and *Doctor Arnold* only by its expediency. “We are bound,” he says, “by the spirit of the fourth commandment, because we are not fit to do without it.” But the observance of a day is not the *spirit* of the commandment, but a mere imitation of the *letter*. See a Tract by the *Archbishop*, and *Arnold's Sermons*, Vol. III. p. 285.

Easter, (given as the translation of *το πασχα* in *Acts xii. 4*, and so called, according to *Bede*, from a goddess called *Eostre*, whose

festivals occurred at that season,) the day of our Lord's resurrection, being the third day after the paschal full moon, could not be hidden; and has always been observed by Judaizers as a great sabbath day. John xix. 31. But, though so fixed, it was not done with sufficient exactness to prevent disputes. A violent controversy accordingly broke out, on this point, near the end of the second century, between the Greek and Roman churches; which was revived, in England, by the Romish monks, with Austin at their head, in the seventh, when much blood was spilt in the war kindled by it. See Hales's Chron. Vol. I. p. 67. Sec. Ed. *Hæ nugæ in seria ducunt.*

. . . . "in that most ancient and celebrated dispute between the eastern and western churches, *about the time of holding their Easter*, St. Polycarp, Bishop of Smyrna, the disciple and immediate successor of the apostles, and Anicetus his cotemporary, the Bishop of Rome, severally alledged the authority of *apostolic tradition* for their different practice, from which neither of them could be induced to depart. Euseb. Hist. Eccles. l. v. c. 24."—Middleton's Free Inq. p. 184. Thus the word of God is made of no effect by tradition.

I. THESSALONIANS.

1 Thess. iv. 13—18; v. 1—11; 1 Cor. xv. 12—57. Having fully proved, under Matt. xxiv, xxv. that the time indicated in these passages ("the coming of the Lord," "the day of the Lord," and "the end"), commenced with the destruction of Jerusalem, it follows, that the resurrection, of which they speak, is a literal posthumous resurrection, and not a figurative resurrection, in the present life, from the death of sin, the latter not being limited to any particular time. It also follows, that this literal resurrection is not, as commonly supposed, a general resurrection of dead bodies, no such event having then occurred.

The subjects of resurrection in both passages are divided into two general classes: those who sleep, and those who do not sleep, or who should be living and remaining at the coming of the Lord. Of both classes it is said, that they would all be changed; that the change of the former would terminate an interval called sleep; but that the change of the latter would be immediate, or without any interval. There is no promise of exemption from natural death: resurrection does not consist in the reamination of sublimated dust; but in the restoration or continuance of conscious existence. Christ, from the time of his resurrection, being possessed of all power in heaven and earth (Matt. xxviii. 18), and his exercise of it, for the subjugation of his enemies and the deliverance of his people, being repeatedly expressed under the figure of a "coming," this figure is

carried on by representing the saints of former ages, as brought with him, and those of future ages as caught away to meet him, and so becoming henceforward one company.

Ver. 15. "For this we say unto you by the word of the Lord, that we who are alive and remain to the coming of the Lord, shall not precede them who are asleep." As our Lord had declared, that his coming would be within that generation, Paul might well conclude that many of them, and possibly himself, might live to see it.

Ver. 16. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first." "Here we have a *description* of the solemn advent of Christ, expressed by images and types derived from the triumphal entry of an earthly king taking possession of a kingdom with an armed force. (Koppe.) There is here supposed to be an allusion to Joshua at Jericho, and to the sounding of the trumpets there."—Bloomfield. This triumphal entry was effected by the instrumentality of the Roman armies. Matt. xxii. 7. There is also a more direct allusion to the trumpets in the Book of Revelation. The Doctor says, "the best commentators are agreed, that nothing is said, either here or at 1 Cor. xv. of the *wicked*; since the time when *they* should arise could be of no moment to their friends, inasmuch as they would rise only to *perdition*." The "*perdition*" perhaps of their nearest relatives, that is, as these commentators think, their *endless perdition*, "of no moment!" Does Christian belief diminish benevolence? Does Paul, who, in writing to the Romans (ii. 31) condemns the want of "natural affection" as a heathen vice, assume it here to be a Christian virtue? Surely, even hopeless sorrow is more amiable than this!—A nearer view, however, of these things will, I trust, be found more consoling.

Ver. 17. "Then we, who are alive and remain shall be caught away together with them, in clouds," or multitudes, "to meet the Lord in the air," or, into air, "and so we shall be ever with the Lord." "The air," I think, cannot here mean the material element as a permanent habitation of spiritual bodies; and therefore conceive it to express complete *enlargement* or *deliverance*. רוח is thus used in Esther iv. 14, where it is coupled with יצלה.

II. THESSALONIANS.

2 Thess. ii. 1—3. "It is particularly worthy of the judicious reader's notice, that there is a remarkable resemblance between our Lord's language . . . and that of St. Paul, in the chapter under consideration, as will be seen by the following view of them.

MATT. xxiv. 4, 6.

Take heed that no man deceive you.—See that ye be not troubled.

MARK xiii. 5, 7.

Take heed lest any man deceive you.—Be ye not troubled.

LUKE xxi. 8, 9.

Take heed that ye be not deceived. Be not terrified.

2 THESS. ii. 1, 2, 3.

Now we beseech you, that ye be not soon shaken in mind—or be troubled. Let no man deceive you by any means.

“Here it must carefully be observed, that, both in the Epistle and in the Gospels,—the subject treated of unquestionably is *the coming of Christ*. In the latter, the question of the disciples is *What shall be the sign of THY COMING?* In the former, the apostle’s language is—*Now we beseech you concerning THE COMING OF CHRIST*. The language therefore and the subject are so strikingly the same, that scarcely a single doubt can be entertained, that the one has an immediate and direct reference to the other, even though no other evidence of the fact could be produced. But when to this it be added, that our Lord, in a very particular and earnest manner, spoke of *the destruction of Jerusalem* as declarative of the *true nature of his coming as the Messiah*, and particularly pointed out *the sign of its approach*, in order that they should make a deep impression upon the minds of those who should be living at the time, saying, in the most impressive language—*Behold, I have told you before*.—When all these circumstances are maturely and attentively weighed—there can hardly exist a doubt in the mind of any impartial person, that, by *the coming of Christ*, in the passage under consideration the apostle had an immediate reference to *the destruction of Jerusalem*. And this meaning of the phrase *the coming of Christ* is strongly confirmed by the language, which he had made use of in the fifth chapter of his former Epistle, that *the coming of the Lord* and *the day of the Lord* were at hand—as well as by that event being confessedly at no great distance. At least it must be admitted, that there is no inconsistency in the supposition that the apostle referred to that event.

“‘But,’ says Bishop Newton, ‘the proper signification of the phrase *the coming of Christ*, in this place, is his coming in glory to judge the world, as the context will evince beyond contradiction.’ And to prove this, he reasons as follows: ‘St. Paul himself,’ says he, ‘had planted the church at Thessalonica; and it consisted principally of converts from among the Gentile idolaters, because it is said, 1 Thess. i. 9, *that they turned to God from idols, to serve the living and true God*. What occasion was there therefore to admonish them particularly of the destruction of Jerusalem? Or why should

they be under such agitations and terrors upon that account? What connection had Macedonia with Judea, or Thessalonica with Jerusalem? What share were the Christian converts to have in the calamities of the rebellious and unbelieving Jews? and why should they not rather have been comforted than troubled at the punishment of their inveterate enemies? Besides, how could the apostle deny that the destruction of the Jews was *at hand*, when it was *at hand*, as he saith himself, 1 Thess. ii. 16, *and the wrath is come upon them to the uttermost*? He knew, for our Saviour had declared, that the destruction of Jerusalem would come to pass *in that generation*; and what a ridiculous comfort must it be to tell them, that it would not happen *immediately*, but would be accomplished within less than twenty years? The phrases therefore of *the coming of Christ* and *the day of Christ*, he concludes, 'cannot, in this place, relate to *the destruction of Jerusalem*, but must necessarily be taken in the more general acceptation of *his coming to judge the world*.'—On the Prophecies, Vol. II. p. 361, 362.

"Such is the reasoning of the learned prelate, which, if it is plausible, is no more: for in reply to the question—What connection Macedonia had with Judea, or Thessalonica with Jerusalem, it seems sufficient to observe that *the destruction of Jerusalem* was an event in which all Christians, however remote their situation, were materially and deeply interested, if only a prediction in which the credit of the Author of their religion, as a true prophet of God, was at stake. It was, in fact, the crowning evidence of the truth of Christianity, and a complete decision of the important controversy, on which the whole Gospel History is founded, concerning *the true nature of the Messiah's character*. And while that event remained unaccomplished, that controversy could not, with strict propriety, be said to be decided; for, as was before observed, from Dr. Jortin, 'Christ had foretold it so expressly, that if he had failed, his religion could not have supported itself.'

"That the apostle thought the Thessalonians interested in their destruction is plain from his mentioning it in so particular a manner, and particularly from the reason which he assigned for it—to wit—that they were the common enemies of mankind. And the history of the Acts of the Apostles particularly states it as a fact, that their rage against the Christians at Thessalonica was so great, that, having driven some of their teachers from thence by the violence of their persecution, they followed them to Berea, and stirred up the people of that place against them. See Acts xvii. 13.

"It must indeed be acknowledged, that there were reasons why they should rather be comforted than troubled, at the punishment of their inveterate enemies—but it does not appear that the Thessalonians were agitated at the thoughts of *their destruction*, but by the

suggestions of certain evil-minded persons. What these suggestions were, cannot, perhaps, with precision, be ascertained—but by the apostle's saying, that *that day should not come except there came a falling away—or an apostacy first*, it should seem they had intimated its very near approach—when, *as yet*, there were no such signs of it as had been predicted, and for which they were directed to watch. It surely was not a ridiculous comfort to tell them, that *the signs* predicted by our Lord, would precede the event.

“ ‘But,’ says the learned prelate, ‘how could the apostle deny, that the destruction of the Jews was *at hand* when it was *at hand*, as he saith himself, 1 Thess. ii. 16, *the wrath is come upon them to the uttermost?*’ To this question it may be replied, that here is a contradiction supposed, where there really is none; for the apostle did not mean to say, that it was *come*—that not being the fact at the time when he wrote this epistle—but only, that it was *coming*—that is—as the Bishop himself seems to have interpreted it—that it would be accomplished within twenty years.

“ ‘But perhaps this matter cannot be set in a clearer light than by the learned University Preacher, so often quoted in the course of this work. ‘Because,’ says he, ‘St. Paul assures his brethren, that the coming of Christ was *not at hand*—they’ (viz. the commentators) ‘have rashly represented him as informing them, that it was therefore at a considerable distance: and, as one mistake frequently leads to another, they have considered the prophecy of *The man of sin* as describing a system of spiritual corruption, which began to operate in the earliest ages of the church, and which the revolution of seventeen centuries has not been able to dispel. The former error has originated from not attending to the true meaning of the word, here rendered *at hand*, (upon which Mr. Alexander has left us the following very accurate observation. Paraphrase, &c. page 90.) ‘The word, which is rendered *at hand*, is not the same with that, which is rendered so in other parts of Scripture; and, without doubt, it should have been rendered differently here, if for no other reason, to avoid fixing a downright contradiction upon the doctrine of the New Testament. It is a much stronger expression than is used elsewhere of this event, and is applicable to none but a present event, or one so very near, that, according to the common use of words, it may be said to be present, or just here.’

“ ‘If St. Paul had denied that the day of Christ was *approaching*, or that it might happen during the existence of the Thessalonians, to whom he wrote, he would indeed have directly contradicted what he had plainly intimated in his first epistle; but he means only to affirm, that the day was not *at hand*—that it would not happen within a week, a month, or a year—and the expressions *ἡμερα ἐγγιζουσα*, and *ἡμερα ἐνεστηκνια*, would immediately excite, in the

mind of a Grecian, such very different and distinct ideas, that they would require no comment or explanation whatever.—The latter error, which I noticed as occasioned by the former, is most decisively confuted by comparing the passage we are considering with the opening of the prediction: for, as in the one our apostle insinuates that the day of the Lord might possibly overtake his Thessalonian converts, yet afterwards asserts in the other, without the least hesitation, that *that day shall not come except there come a falling away first*;—it necessarily and unavoidably follows, that this apostacy must have sprung up and arrived at its maturity within the compass of a few years; (Vide Grotii Opera, Tom. III. p. 719) and that the application of it to the corruptions, which have subsisted in the Romish church, must be abandoned as a defenceless and extravagant conjecture.’ (See Edwards’s Sermon on the Predictions of the Apostles, pages 27—30).”—Triumph of Christianity, p. 194—198.

2 Thess. ii. 4.—“ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς Θεοῦ καθίσει, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός: which may mean, *So that he sitteth as God against* (over against, i.e. in opposition to) *the Temple of God, showing himself that he is God.* It has been shown in Dan. xi. 31, that the abomination that maketh desolate is to be understood rather of the Roman armies, with their heathen ensigns, stationed over against the Temple, than of any thing else. These armies exhibited their eagles, as representing the court of their deities, and to these they offered divine worship: and here, in such a situation and manner, as to seem to bid defiance to the Temple itself.”—Lee’s Inq. p. 202.

“Again, that εἰς ναὸν τοῦ Θεοῦ cannot signify ‘*IN the Temple of God,*’ must be evident for these reasons: viz. I. The Christian Church cannot be intended in this place, because this is never designated in Holy Scripture by the term *Temple*. II. Nor can it be applied to the Temple of Jerusalem before its fall; for no such transaction ever took place *within* it; and, after its fall, and during the period of the Power before us, this was impossible. Nor III. will it apply to any heathen temple, and hence mean, that he should so exhibit himself in it: for no one of these can, in Scriptural language, be termed a *temple of God*. And, for the same reason, it cannot apply to a fallen Christian Church, such as that of Rome is; for this being both in practice and purpose *heathen*, cannot be termed the *Temple of God* in any sense. We must therefore look out for some other meaning: and that proposed above, will be found suitable in every point of view.”—Lee’s Inq. p. 203, 204.

2 Thess. ii. 7. This person, according to Doctor Lee, was Nero. “To no *series* of persons,” he observes, “can this apply; for the

only *series* had in view in Holy Scripture, and applying to these times, is here designated "*the son of perdition*," who was so to be revealed and destroyed. Some *individual* must therefore be meant; and the only individual to whom this is applicable, and did then exist, is the Emperor Nero. In his times, it is certain, no general persecution of the Church took place. Within the city of Rome he persecuted with severity, and under his hand Paul himself fell: but this is not sufficient to satisfy the predictions of Daniel, which foretel this warfare as *general*. After the fall of Nero, the space of time occupied by Galba, Otho, and others, is inconsiderable, and was not remarkable for any persecutions. To these succeeded Domitian; and in him, as we shall now see, all these things conspired to the very letter."—Inq. p. 212, 213.

I. CORINTHIANS.

1 Cor. i. 7, 8. His coming in judgment on the Jews, which, being persecutors themselves, and instigators of heathen persecution, would make a great difference in the condition of Christians all over the empire—"till the end"—Matt. xxiv. 13, 14.

1 Cor. i. 10. —"in the same mind"— See Whitby. Since the cessation of infallible teachers or illumination, individuals can no otherwise arrive at a rational conviction on disputed points, than by an impartial examination of the proofs by which they are supported.

1 Cor. ii. 6—16. Premises, 7,—13. Conclusion: the Holy Spirit is God. Premises, 12,—16. Conclusion: Christ is God.

1 Cor. ii. 14. "Adam was created of *body* and *soul*. Gen. ii. 7. He was not created a *Spirit*, as is clear from the quotation, which the Apostle makes, 1 Cor. xv. 45, contrasting Adam with Christ. 'The first man Adam was made a *living soul*; the last Adam a *quickenig Spirit*.' Hence, Adam's offspring have derived from him only bodies and souls, which are common to all men, unregenerate as well as regenerate. The Lord, however, gives to his people, in regeneration, to be partakers of a Spirit. Thus, then, the perfect man, ὁ τελειος, 1 Cor. ii. 6, consists of *body*, *soul*, and *spirit*; in reference to which is the prayer of the Apostle, 1 Thess. v. 23.

"From this difference between the regenerate and unregenerate, they are differently denominated. The unregenerate, in reference to his *soul*, as the highest principle of which he is partaker, is called ψυχικος, *soulical*. The regenerate, on the other hand, in reference

to the *Spirit* given to him, is called πνευματικός, *spiritual*. And these two are distinguished the one from the other: for example, by the Apostle Paul, 1 Cor. ii. 14, 15; also by Jude, verse 19, ψυχικοί, πνεύμα μη έχοντες, *soulical*, *not having a spirit*.

“And here I may observe, that the spiritual creation in the people of God, though begotten of the Spirit of God, is distinct from the same. This is obvious from the words of the Lord Jesus himself, when he says, ‘That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit.’ These words point out not only the distinctness of the flesh and spirit, but also, by analogy, that, as the child is a distinct existence from his father according to the flesh, so also the spiritual creature is distinct from the Holy Spirit of which it is begotten. The same is evident, also, from the declaration of the Apostle, ‘*The Spirit* witnesseth with *our Spirit*.’

“Further, I may remark, that these distinct appellations *soulical* and *spiritual*, apply also to the body. Thus the present body is called *soulical*, ψυχικόν, 1 Cor. xv. 44, 46, as being formed for the *soul*, in connection with which it has been originally derived to all men from Adam. On the other hand, the *glorified body*, for which believers here groan being burdened, Rom. viii. 23, is called *spiritual*, as being in the image of him who is ‘a quickening *Spirit*.’

“You may observe, that I have all along translated the word ψυχικός, *soulical*, as conveying the mind of the Spirit in the use of this word, which, indeed, clearly means *of, or belonging to the soul*; and was manifestly used, in every instance, in reference to the *soul*, as contradistinguished from *the Spirit*.

“The word ψυχικός occurs in but four distinct passages, 1 Cor. ii. 14; 1 Cor. xv. 44, 46; James iii. 15; and Jude 19; in all of which it bears the one appropriate meaning, viz. *soulical*. The translators, however, erroneously rendered it, in the two first instances, *natural*; and in the two last, *sensual*. Had Paul meant *natural*, φυσικός would have been the word to convey his meaning. The word *sensual* is also equally removed from the truth; such a term having reference to *flesh*, rather than to *soul*. Some, following the Vulgate, have rendered the word *animal*. A little consideration will, however, show, that, though the Latin, *animalis*, *animale* (not *animal*), as derived from *anima*, the *soul*, be a most accurate translation of ψυχικός; yet, owing to the peculiar ideas attached to the word *animal* in our language, it by no means conveys the proper force of the original.”—Letter from William S. Sankey, subjoined to the Second Edition of Thom’s Dialogues on Universal Salvation, p. 269, 270.

1 Cor. iii. 13.—“the day,” &c. Mal. iv. 1; Matt. iii. 10, 12; 2 Thess. i. 8; Rev. iii. 10.

1 Cor. iv. 8. This is spoken ironically, and no way affects the reality of Paul's reign, as a spiritual king, at the same time. This is evident from v. 20, in which he says, "the kingdom of God is not in word, but in power;" and from v. 19 and 21, in which he threatens to exercise that power. Thus also, the witnesses, Rev. xi. 3—6, and xx. 4, (as beautifully shown by Doctor Lee) were reigning and suffering at the same time. See Sermons and Diss. p. 363, 364. The verbs are all in the present tense.

1 Cor. v. 8. "'So then let us keep *our* feast,' i.e. (as Loesner explains) 'let us with alacrity worship and serve God in holiness of life;' or (as Pott explains) 'let our whole life be spent as a festival day?'"—Bloomfield.

1 Cor. vi. 3.—"we judge angels"—or messengers. The term is applied to a priest in Mal. ii. 7. The Christians judged the unbelieving Jewish priesthood in the same manner as the men of Nineveh and the Queen of the South are said, by our Lord, to judge the men of the then existing generation; and *βιωτικά* accordingly means secular affairs as opposed to ecclesiastical, as further appears from the next verse. Comp. Acts, xxiii. 3.

1 Cor. vii. 40. . . . *δοκω* must at least denote full *persuasion*, though modestly expressed. So Aristoph. Ach. 904, *τρια δοκω γ' αν επι προσβαλειν*, where Mr. Mitchel rightly remarks, that *δοκω*, thus followed by an infinitive, and especially when accompanied by *μοι*, denotes, not that doubtful state of mind, to which the present use of language attaches the word to *think*, but more frequently a full assurance and conviction; as in Aristoph. Pac. 13. and Ran. 1420. Plut. 1186.' This is sufficient to fully answer those who call in question the continual inspiration of the apostle."—Bloomfield.

1 Cor. x. The summary of contents, prefixed by King James's translators to this chapter, begins thus: "*The Jews had sacraments typical of ours.*" No—One type does not signify another. Type is to antitype, not as one shadow to another, but as shadow to substance. The removal of the shadowy dispensation ought to have taught this; but, instead of this, shadows have been so retained, disguised, invented, and multiplied, as to become almost the whole of a confused and superstitious system; from which the religion of most Protestants differs, more or less, not so much in kind as in degree.

1 Cor. x. 19, 20. Though neither an idol or idol sacrifice had any corresponding reality, yet, as the heathen believed their idols to

represent deified men, called demons, Christians, by partaking with them, would appear to acknowledge their reality, and so to countenance the idolatry, and lead weak brethren to join in it.

1 Cor. xi. —3—. This declaration cannot be restricted to believers ; for, as the head of every woman, and not of believing women only, is the man, so the head of every man whatever is Christ. This is not contradicted by the more limited declaration of Ephes. v. 23. Both are true. See xv. 22.

1 Cor. xi. 4.—“when St. Paul imposes silence on women in the Church, he means silence, not in opposition to any gift of the Spirit, but to the desire, which those who had *not* the Spirit might have of instructing others, or being themselves instructed in Christian knowledge.”—Pearce, quoted by Bloomfield.

1 Cor. xi. 26.—“till he come.” The apostle had previously mentioned the coming of Christ in judgment on the Jews ; (i. 7, 8 ; iii. 13 ; and iv. 5) and this accordingly must mean the same.

The types of water baptism and the Lord's supper were expedient, as an external testimony of discipleship in the face of Jews and heathens, so long as the typical dispensation was permitted to last ; and as an indulgence to the weak, who could not be suddenly weaned from ceremonial observances ; but, when the period should arrive for the abolition of the whole system, to which they naturally belonged, this expediency would no longer exist : and hence apparently the limitation of time, “till he come.”

1 Cor. xv. 1—8. It is clear, from all the narratives, that our Lord did not, after his resurrection, walk the earth, visible to all eyes, as he had done before it ; and that he was seen, by those only, to whom he made himself occasionally, and, as it seems, supernaturally visible. On the other hand, his body “saw no corruption,” and he not only presented it to sight, but submitted it to the test of palpable examination. These opposite circumstances make it questionable, whether he rose in a spiritual or a material body. The general opinion has long decided in favour of the latter ; but apparently without sufficient reason. For in what, it may be asked, do they differ from those of other theophanies ? The three men who appeared to Abraham, exhibited the same evidences of materiality both to sight and touch ; and yet no one supposes them to have been invested with really material bodies. Consistency, therefore, requires the same decision in both cases. In fact, we know nothing more of the *essence* of matter than of spirit ; all our knowledge of it being restricted to the impression, which it makes on our senses. Whatever, therefore, makes those impressions, becomes, to all intents

and purposes, *matter to us*, whether such in reality or not; and hence the numberless disputes on this subject are mere logomachies, without any definite ideas.

1 Cor. xv. 20. Comp. 51. "The dead" in ver. 52 are "the sleepers" in ver. 20; and all, good and bad, are in the Old Testament, said to sleep.

1 Cor. xv. 20—23. "The idea is not so much, that Christ was the first, *in the order of time*, who rose from the dead—as we are expressly taught, both in the Old Testament and the New, that prior cases of resurrection had repeatedly occurred—but the *first in rank, the author, the procuring cause, of the resurrection of the saints.*"—Bush's *Anastasis*. P. 173. This is a mis-statement. All preceding resurrections were merely to animal life, and their subjects died again; but, "Christ being risen from the dead, dieth no more, death hath no more dominion over him." Rom. vi. 9. Hence the resurrection of Christ is not only the first in rank, but the first in time also. He "is the beginning, the first-born from the dead, that in all things he might have the preeminence." Col. i. 18.

1 Cor. xv. 20—24. This passage directs us to the types, Lev. xxiii. in which we find the same parties: the wave sheaf, or "the first-fruits of the harvest," ver. 10, representing Christ; the two pentecostal loaves, baked with leaven, also called the first-fruits, ver. 16, 17, representing the two houses of Judah and Israel, (Ezek. xxxvii. 22; John x. 16; James i. 1, 18; 1 Pet. ii. 25; Rev. vii. 4; xiv. 4), and also believing Jews and Gentiles (Isai. lvi. 8); and the ingathering, the whole harvest, ver. 39, representing the rest of mankind, as otherwise the two loaves and the ingathering would mean the same thing. The apostle does not distinctly say, when the great residue, included in ver. 22, shall be made alive in Christ; but, as he assigns the resurrection of Christ's people to the time of "his coming," the resurrection of the rest appears, by the parallelism, to fall in with "the end;" and, as the former, according to Matt. x. 23, xvi. 27, xxiv. 3, and 1 Pet. iv. 17, was at the end of the Jewish dispensation, effected by the destruction of Jerusalem, the latter was at the end of the Gentile dispensation, effected by the destruction of the fourth beast, Luke xxi. 24, Dan. vii. 23—26. It is generally supposed, that the resurrection in 1 Thess. iv. 13—16, 1 Cor. xv. 23, and 51, 52, are all the same; but the circumstances show they are not. The time of the last is assigned to "the last trumpet;" the two former are assigned to the coming of Christ; and therefore "the trumpet of God," mentioned in the first, must be the first trumpet. This view will, I conceive, become more evident under the following enlarged distribution of it.

End of Jewish dispensation. Cotemporaneous events :

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| On earth. | Election. Matt. xxiv. 31 ; Rev. vii. ; xiv. 1—5 ; James i. 1, 18 ; 1 Pet. ii. 9 ; Tit. i. 1—4. |
| | Inflictions. Rev. viii. 7 ; xiv. 7. |
| In heaven. | Simultaneous resurrection and change of sleeping saints. 1 Thess. iv. 13—16 ; 1 Cor. xv. 21—23. |

Intermediate. Cotemporaneous events :

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|------------|---|
| On earth. | Progressive judgment. Luke xxi. 24 ; Dan. vii. 23—26 ; Rev. xiv. 8—11. |
| In heaven. | Resurrection and change of saints immediately consequent on their several deaths. 1 Thess. iv. 17 ; Rev. xiv. 13. |

End of Gentile dispensation. Cotemporaneous events :

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| On earth. | Universal subjugation. Rev. xi. 15—18 ; 1 Cor. xv. 24, 25. |
| In heaven. | Simultaneous resurrection and change of sleeping residue. 1 Cor. xv. 51—57. |

Interminable. Cotemporaneous events :

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|------------|---|
| On earth. | Reign of the saints. Dan. vii. 27 ; Rev. xxi. 1, 2. |
| In heaven. | Resurrection and change of all men immediately consequent on their respective deaths. Rom. viii. 19—21. |

1 Cor. xv. 22. Comp. Rom. v. 14, and Heb. ii. 16. "In forming a connection with flesh, Jesus formed a connection with a nature common to every human being ; and, if his connection with flesh is one of the *media* through which he is enabled to convey spiritual blessings to a few, the same connection with flesh, as a connection with all, evidently opens up a channel through which he may convey spiritual blessings to all."—Thom's Dialogues on Univ. Sal. p. 38. Sec. Edit.

"Besides, if the Jews find their antitype in believers as constituting the true Israel, where are the Gentiles to find their antitype, except in the rest of the family of man ?"—Ibid, p. 39.

1 Cor. xv. 24—28. The prevailing interpretation of this passage, viz. that it teaches the eventual surrender of the mediatorial kingdom, is strongly denied by Professor Bush for the following reasons.

1. That it rests solely and exclusively on this passage, though opposed to many others either clearly affirming or irresistibly implying its perpetuity.

Of the former, he cites 2 Sam. vii. 16, and its application in Luke i. 32, 33 ; Isai. ix. 6, 7 ; Dan. ii. 44, and vii. 14 ; Heb. i. 8 ; Rev. i. 5, 6, xi. 15, and v. 13 ; and of the latter, Heb. vii. 21, and i. 2.

"Now in reference to all the above citations we cannot doubt, that the kingdom, of which they assume to Jesus the ever-during sovereignty, is the *mediator'al kingdom*. Yet this, if any, is the very kingdom, which Paul is so generally understood to assert, that

Christ is one day to deliver up to the Father. . . . As Christ can be contemplated only in two characters, as God and God-man, so his kingdom or kingship can be viewed only in two respects, as that of God, identical with Jehovah, and of Messiah. But the kingdom of the Messiah is the *mediatorial kingdom*; and of that *alone* is the apostle here speaking; and, if he delivers up this kingdom, then it cannot be eternal, as the foregoing extracts unequivocally affirm that it is."

2. That the kingdom spoken of is not the kingdom of Christ, but of the world. "This is to be gathered mainly from the predictions of Daniel and the Apocalypse. From the combined testimony of these oracles we learn, that there is to be a succession of worldly empires, exercising, from age to age, a despotic and tyrannous rule over the great mass of human kind; till, at length, under the sounding of the seventh trumpet, the spiritual and eternal kingdom of Jesus supercedes all these monarchies, and assumes to itself that dominion, which they have so disastrously wielded over the subject nations of the earth. The process, by which this transfer is to be effected, is indeed gradual, and may be considered as going on during the whole period of the prevalence of Christianity, from its earliest origin, but it is not fully consummated till the epoch here alluded to arrives. Then it is, that the 'kingdom,' i. e. the rule, power, sway, dominion, which has been so long exercised by these various worldly empires, shall be *made over* to, and merged in, the supreme and universal kingdom of Jesus Christ. And this is precisely the 'end', which the apostle here says is to 'come.' It is the same result with that, which is shadowed out in the vision of the Great Image in Daniel, that was broken to pieces, and ground to powder by the stone cut out of the mountain—which itself grew to a great mountain, and filled the whole earth. It is no other than the kingdom of Christ and the saints, which displaced and succeeded the kingdoms of the four beasts, and which also became universal under the whole heavens. Such are clearly the announcements of the Old Testament prophets; and can we suppose, that Paul, writing under the guidance of the same Spirit, would announce any thing different?"

3. "That the sense ascribed to *παράδω*, *deliver up*, in the established version, is entirely unwarranted by the current usage of the New Testament writers. Not a single instance can be adduced where the verb has the meaning of *handing* or *resigning back*, *returning*, unless it be John, xix. 30, "He gave up the ghost (*παρέδωκε το πνεύμα*)," and this is by no means decisive, as it may there be understood in the general sense of *making over*, *transferring*, which obtains elsewhere throughout the whole New Testament without a single exception." . . .

4. That the nominative to *παραδω καταργηση, δη, and υπεταξεν,* is not Christ; but that, in common with many other instances, they exemplify the rule, according to which "Active verbs, especially of the third person singular, (frequently also in the plural), in many cases assume the signification of the passive, where no nominative is expressed." Thus corrected, the translation runs as follows.

Then cometh the end, when the kingdom shall be made over to God, even the Father; when all rule, and all authority and power, shall be put down. For he must reign, till all enemies are put under his feet. . . . For all things are subjected under his feet. But, when it is said, that all things are subjected, it is manifest, that he is excepted who subjected all things to him. And, when all things shall be subjected to him, then also the Son himself shall be subject to him, who subjected all things to him, that God may be all things in all.

Having thus proved the endless reign of Christ, he proceeds to show,—

1. That it is not limited by the word "till;" which neither *affirms* nor *denies* any thing beyond the specified period. Misapprehension, however, is, in this case, so common, that the Professor thinks it necessary to cite the following passages in opposition to it. Gen. xxviii. 15; 1 Sam. xv. 35; 2 Sam. vi. 23; Ps. cxii. 8; Isai. xxii. 14; xlii. 4; xlvi. 4; Matt. i. 25; v. 18; xxviii. 20; Rom. v. 13; 1 Tim. iv. 13.

2. That it is not limited by the exception of the Father. "If," he says, "it be true, that it is the Father, who has thus, by his supreme decree, put all things in subjection to Christ, it is of course to be presumed, that he will continue to retain preeminence, and that *after*, just as *before*, the execution of the decree, the Son will hold the same rank of economical subjection to the Father? A delegated authority necessarily implies a supremacy in him who conferred it. This is undoubtedly the true force of the original *τοτε και, then also*,—that is, *then*, just as *now*—which the rendering of the common translation entirely fails correctly to represent. Every one can perceive, that the expression—"Then shall the Son also himself be subject"—conveys a wholly different idea from—"Then also shall the Son himself be subject." In the one case, the force of the word 'also' falls upon 'then,' in the other upon 'Son.' The former we conceive, beyond question, to be the genuine sense. The apostle's words, so far from indicating any change in the official relations of Christ as Mediator, have for their express object to affirm directly the reverse. As Christ, in the great mediatorial scheme, *now* holds a place inferior to the Father, so, notwithstanding all the grandeur and glory that is predicted to accrue to him from the final subjection of his enemies, he is still ordained to occupy

that subordinate station. His conquests and his crowns still leave him second on the throne."—Anastasis, p. 370—383, *passim*.

It may be further observed, that, notwithstanding the prevalence of the interpretation here controverted, commentators do not appear to be satisfied with it. Both Whitby and Bloomfield call the passage obscure; and Boothroyd leans to a view, which, though diffidently expressed, plainly coincides with the Professor's. (p. 382). "As our Lord had declared himself the servant of the Father, both as man and mediator, and in all he did and suffered, was subject to his will and authority, I know not how he can be more subject, when he has put down all rule, &c., but, in the version given, it will be manifest in that day, that he has been subject, and has fulfilled all righteousness, and accomplished the purpose of the Father's love and mercy. If this be not the sense of the apostle, I do not know his meaning."—Fam. Bible,

For myself, I consider the whole question as settled by the declaration, that Christ "is the mediator of the new covenant," (Heb. ix. 15): a covenant, which will not, as the old has done, "vanish away" (viii. 13); but which will be as lasting as the spiritual promises, on which it is established (ver. 6—12). In fine—"So far as we are conducted by the light of prophecy into the unbounded future, we find the mediatorial kingdom *still going on*;" . . . "it still leaves the point of the Messiah's supremacy wholly unaffected; and the entire drift of the apostle's argument, in the present context, is to show, how that supremacy may consist with the asserted economical subjection, which necessarily grows out of the relation subsisting between the Father and the Son in the polity of the great redemption scheme.—Anastasis, p. 384.

1 Cor. xv. 26. "Death, the last enemy, is destroyed." Death is called the last enemy, because, being the wages of sin, it is the last that assails human nature; and the conquest of it, by the resurrection of Christ, is indifferently expressed by the present passive *καταργείται*, *is destroyed*, as here, or by the aorist active, *καταργησαντος*, *having destroyed*, in 2 Tim. i. 10. There is therefore no reason for translating the former in the future, *shall be destroyed*. Death was destroyed, first, in the resurrection of the head, and secondly, in that of the members, which renders the victory complete (ver. 54—57). As "all live to God," (Luke xx. 38) death was prospectively destroyed from the beginning; and has been actually destroyed, (that is, *κατ-α-ργείται*, un-done, dis-abled, de-stroyed, or thrown down), from the time that Christ rose from the dead. Indeed, such is the efficacy of this destruction, that, whether deferred and simultaneous, as in the resurrection of sleepers, or instantaneous and successive, as in that of others, the

sensible effect is alike to all ; because the duration of an unconscious state, however long, appears to the individual as nothing.—See the Note on Eccles. ix. 5, 6, 10.

1 Cor. xv. 37. —“ St. Paul is not discoursing of the identity of the raised body, but only of the qualities with which it is raised.”—Whitby.

“ In the New Testament (wherein, I think, are contained all the Articles of the Christian Faith) I find our Saviour and the Apostles to preach *the resurrection of the dead*, and *the resurrection from the dead*, in many places ; but I do not remember any place, where *the resurrection of the SAME body* is so much as mentioned. Nay, which is very remarkable in the case, I do not remember in any place of the New Testament (where the general resurrection at the last day is spoken of) any such expression as *the resurrection of the body*, much less *of the SAME body*.”—Locke’s Reply to the Bishop of Worcester’s Answer to his Second Letter, p. 166.

1 Cor. xv. 44. “ It is sown,” &c. “ It seems hence probable that the word *sown* doth not relate to the body being laid in the earth, but rather to its production into the world ; for, when it is interred, it is no more an *animal-body*, but a body void of life : it is not only weak, but wholly destitute of power. And this appears yet further from the following proof of these words, *It is sown an animal body*, for so it is written, *The first man Adam was made a living soul*. The Apostle doth indeed, ver. 36, 37, speak of seed sown in the earth ; but then he speaks of it as still alive, and having its seminal-virtue, or animal-spirit in it, and after dying there ; whereas our bodies first die, and then are cast into the earth.”—Whitby.

1 Cor. xv. 51. The wicked, as well as the good, are said to sleep : sleep implies waking ; but, if (as some maintain) the wicked do not live again, their death is not sleep, but extinction.

The word in the original, translated “ changed,” does not signify *alteration*, but *substitution* ; as may be seen from all the other passages, in which it occurs—Acts vi. 14 ; Rom. i. 23 ; Gal. iv. 20 ; Heb. i. 12. It is admitted, that the expressions often *seem* to imply a resurrection of the same body ; but this presents no material difficulty. We speak of the present living body as always the same, though we know its particles to be in such continual mutation as to be wholly different at different periods ; and the Scripture expressions may be well understood in like manner. The body, in both cases, is considered as the same ; because belonging to the same conscious individual.

1 Cor. xv. 53, 54. As life is destroyed by death, so death can only be destroyed by immortality; and consequently death is not destroyed, but perpetuated. by extinction of being.

1 Cor. xv. 55. This triumphant exclamation appears very disproportionate on the supposition, that immortality is confined to the comparatively small body of the saints; or that, except to them, it is a curse instead of a blessing.

1 Cor. xvi. 22. "Here the apostle explains the technical expression *αναθημα*, *anathema*, by the Syriac phrase, *μαραν-αθα* *maran-atha*, signifying 'accursed be thou,' which was the Jewish form of excommunication."—Hales's Faith in the Holy Trinity, &c. p. 51.

II. CORINTHIANS.

2 Cor. iii. 17.—"the Lord is that spirit,"—i.e. as he is "the way," "the resurrection," &c. He is its author and giver. Matt. iii. 11.—See Newcome.

2 Cor. v. 1—4. The contrast, in this passage, is generally thought to be the same as that in 1 Cor. xv. 53, 54, that is, between the natural and the resurrection body: but I rather identify it with that in Heb. ix. 11; as, though implied only in the former, it requires us to infer, that the natural body is *made*, like an artificial building, *with hands*. I therefore exhibit the contrasted terms as follow.

Ver. 1—earthly house, &c.	}	The	{	building of God, &c.	}	The
2—this habitation. (<i>α- κηνησιον</i> , understood)				habitation from Hea- ven.		
4—this tent.				clothed upon, &c.		
new Jerusalem.						

and understand the *clothing upon* to signify (like the descent of the new Jerusalem from heaven, Rev. xxi. 2) the introduction of the new dispensation before the removal of the old. This was agreeable to God's former dealings with his worshippers, in which we find a gradational transition, from lower to higher, through the patriarchs, Moses, John, Christ, and the Apostles. The subject, in 1 Cor. xv. 53, 54, being the final resurrection, we find, on the contrary, no *clothing upon*, but *putting on* only; which, as premised in ver. 51, 52, is a *change*, or substitution, "in a moment, in the twinkling of an eye."—See Note on Rev. xxi. 1—.

2 Cor. v. 6—8. "Did he count upon a long interval of dormant and unconscious repose before he awoke to the felicities of heaven? . . . This, surely, would not be to be absent from the body."—Bush's Anastasis, p. 260. A man in a perfectly sound sleep is as

much alive as when awake ; and however long he may remain in that state, the interval appears to him as nothing. See Note on Eccles. ix. 5, 6, 10. Thus, the Old Testament saints were virtually placed, in this particular, on an equality with those of the New ; and the reason why the resurrection of the former was deferred till the second coming of Christ, might be to concentrate all in him as “the resurrection and the life.”—See Heb. xi. 39, 40.

I. TIMOTHY.

1 Tim. ii. 5. —“one mediator,” &c.—not between God and some men ; but “between God and men” in general. Comp. Tit. iii. 4.—“the philanthropy of God our Saviour.”

1 Tim. iii. 8—13. There are, according to traditional doctrine, *three* permanent orders of *διακονια*, *ministry*, or *service*, in the church ; *bishops*, *priests*, and *deacons*. It is however evident, from Tit. i. 5—7, that bishop, and presbyter, or priest, were the same office ; and, as to that of deacon, the only reason for supposing it to be a specific office, is seemingly derived from this passage, and from Phil. i. 1 ; in which, accordingly and only, *διακονος* and *διακονεω* are translated “deacon,” and to “use the office of a deacon.” The original, indeed, gives so little countenance to this distinction, that Timothy himself is called *διακονος* in ver. 6 of the next chapter. As there were elders in every congregation (Acts xiv. 23), the ministry over which they presided was, no doubt, subordinate to their own ; but then, as this ministry was open to all, and as it embraced diversities of gifts, ministrations, and operations (1 Cor. xii. 4—6), there is no warrant for restricting the term *διακονος* to any one office whatever. The importance however of this question, except as one of interpretation, is much diminished by the consideration, that there is now no official ministry at all ; as shown in the Note on Matt. xxviii. 20.

1 Tim. iii. 15. “In the authorized translation, ‘the *church* of God’ is reckoned ‘*the pillar* and ground of the truth.’ But there is an apparent *incongruity* in this ; for how can *the church*, which is supported, be the *pillar* which supports it ? And surely, *στυλος*, without the article, is rather a *pillar*, or one of the pillars ; for there may be many. The term, therefore, may more properly be applied to *Timothy* himself, as an able supporter of the truth or true religion, in the *house* of God, or congregation of the living God. Here the imagery is critically correct : as a *pillar* supports the *house*, so *Timothy* was bound to support the *congregation*. And it is conformable to the usage of the apostle, who compares the heads of the

John, to 'pillars,' Gal. ii. 9; and to the usage of our Lord himself, Mother Church at Jerusalem, *Peter, James*, the Lord's brother, and who promises to his victorious champion, 'I will make him a *pillar* in the *temple* of my God,' Rev. iii. 12. This instance surely is decisive. . . . The expression is plainly elliptical, *ὡς* being understood, 'as a pillar;' for so, many absolute expressions are to be taken comparatively. The comparison is expressed by *Peter*, representing the faithful 'as living stones erected into a spiritual house,' (*ὡς λιθοὶ ζῶντες οἰκοδομεισθε οἶκος πνευματικὸς*) 1 Pet. ii. 5, upon 'the twelve foundation-stones (*ἑμελίους*) inscribed with the names of the *twelve apostles* of the Lamb,' Rev. xxi. 14; and laid upon 'the living stone,' or 'rock,' CHRIST, upon which *his church* was to be built. Matt. xvi. 18; 1 Pet. ii. 4. Here *ἑμελίον* corresponds to *ἔδραιωμα* in the text; which renders the imagery of the apostle critically correct, and beautiful throughout, in the case of Timothy."—Hales's Faith in the Holy Trinity, Vol. II. p. 95, 96.

1 Tim. iii. 16. —"seen by angels—the prophets and apostles . . . By these, says the apostle, God in Christ was seen, . . . and by these, his witnesses, he was preached unto the Gentiles. . . . And lest they might be disposed to envy the lot of his chosen messengers, who had seen him with their eyes, . . . his own especial word has been recorded for their—I had better say for—our comfort; for their case is ours. 'Blessed are they who have not seen, and yet have believed.'"—Arnold's Sermons, Vol. II. p. 110, 111.

1 Tim. iv. 1. —"concerning demons"—It could not be doctrines taught by demons; such beings having no existence, except in the imaginations of the heathen and heathenizing Jews.

1 Tim. iv. 10. "He is the Saviour of all men, especially of them that believe"—Faith, according to this, appears to be necessary, not to a universal, but to a special salvation; and here, accordingly, we must determine in what each of these consists. Whitby, who speaks the common opinion, refers to Acts xiv. 17, which he confounds with some others relating to believers; and then quotes a Latin sentence, of which the following is a translation—"Some measure of divine doctrine is always exhibited to all; which, though a more hidden and sparing favour, is nevertheless sufficient as a remedy to some, and as a testimony to all." Here also there is some confusion. Where it operates on men as a remedy, they are brought within the class of believers; and then the testimony alone remains for the rest. But inefficacious testimony is not salvation.

"God's being the Saviour of all men, doth relate unto our Saviour Jesus, *his undertakings and performances for the salvation* of all men. He that opens the prison is to be stiled a deliverer

although the captive will not go forth ; as he that ministers an effectual remedy, although the patient will not use it, deserves the honor and thanks due to a physician—so is our Lord, in regard to what he hath performed for man and offered to them, (being sufficient to prevent their misery and promote their happiness), to be worthily deemed, and thankfully acknowledged, their Saviour, though not all men, yea, though not one man, should receive the designed benefit.’—Barrow’s Sermons on the Doctrine of Universal Redemption. 2d. Vol. 314, 324, fol. “ Now, in respect to this reasoning, I object to it, in the first place, generally, because it contains the manifest fallacy of comparing the will and power, (in its accomplishment,) of an omniscient uncontrollable Creator, with the will and power of a short-sighted, ignorant, and dependent creature. ‘ God being the Saviour, &c. is (says Barrow) the same with Jesus being the Saviour of all men.’ ‘ If a physician having the power to enforce his commands (to use the simile of the divine) offered me medicine, be it ever so excellent, which he previously knew I would not, or could not swallow ; or if the gaoler opened the prison door, out of which he previously knew I would not, or could not walk—it does not seem to me that the former would be entitled to the name of my deliverer from sickness, or the latter to the appellation of my deliverer from bondage. So, if God *willed* the salvation of all men, and put into operation the plan of redemption for that purpose, knowing that the former would be ineffectual, because the latter would not, or could not, be adopted, I know not in what sense I am to understand the expression that Jesus *is* ‘ the Saviour of all men.’ It seems to me, that the similes are unfortunate, and I cannot extricate the difficulty without landing on one horn of the dilemma—either frustrating the purposes of God, or admitting that the means chosen have been ineffectual for the intention—or concluding at once, without any mystification, for the fulfilment of the *will* in the saving of all men, without exception :—which is intelligible.”—Letters on the Nature and Duration of Future Punishment, &c. p. 396, 397.

—“ two things are obviously indisputable—1st. that God is the Saviour of all men generally ; and 2ndly, of those that believe particularly. Now I cannot, for the life of me, understand this in any other sense than that of a general amnesty to all eventually, under a particular reservation in favour of a particular class in the first instance.”—Ibid. p. 397, See Note on 1 John, ii. 2.

ROMANS.

Rom. i. —17. "The just by faith shall live." They who, in the days of Nebuchadnezzar and Titus, disregarded the prophetic warning, perished, but they who believed in it saved their lives. See Hab. ii. 4, and Heb. x. 38.

Rom. i. 17, 18. The revelation to the Jews was the righteousness of God by faith through his written word; and that to the Gentiles was his wrath from heaven against their abuse of the knowledge of himself afforded from the beginning to mankind, and manifested by the works of creation.—See Ellis's Knowledge of Divine Things, p. 208, &c.

Rom. i. 20. Αἰδιος. The following is Parkhurst's explanation;—
"Αἰδιος, from αει, *ever, always.*

I. *Eternal*, absolutely, without *beginning* or *end*.—Rom. 1. 20.

II. *Eternal*, in a restrained sense, or a *parte post*, *perpetual without end*.—Jude, verse 6."

The word occurs in these two places only; and in Jude the Syriac translation is *unknown*, implying a derivation from α and εἶδω, which agrees much better with the context in both. This is shown in Rom. i. 20, by the following arrangement.

For the *invisible* things of him,
since the creation of the world, } being understood,
by the things which are made, } are clearly seen :

even his *unknown* {power
and Godhead.

To which I may add, that, beside the similarity of *invisible* and *unknown*, there is also a contrast between these epithets and the words *understood* and *clearly seen*, very like that in Ephes. iii. 19, "to *know* the love of Christ, which *passeth knowledge*."—In Jude also

reserved {in *unknown* chains, } to the judgment of the great day.
{under *darkness*, }

certainly gives a more consistent sense throughout, than that of "endless chains to the judgment of the great *day*," which day is a limited time.

We often hear the terms Natural and Revealed Religion coupled together, and this passage is thought to assert the reality of the former. But this arises from attaching a mistaken sense to the preposition απο, *from*, the unequivocal rendering of which would be

since ; as it is in Matt. xxiv. 21, and Heb. ix. 26. I regard natural religion as a “dew in borrowed feathers.” It is generally overlooked, that all the systems, which have been written under this title, are the productions of men, who have had the advantage of that revelation, which was given at the beginning, gradually enlarged, and not wholly lost even among most heathen nations. I believe, that all idea of a First Cause is traceable to this Revelation ; and when the supposed discoveries of what is called Natural Religion are set up independently of it, that we “forsake the fountain of living waters, and hew out to ourselves cisterns, broken cisterns, that can hold no water.” Jer. ii. 13. What man discovers, man improves. If therefore religion had been of human discovery, it would, like the arts and sciences, have advanced under human cultivation. On the contrary, we find religion corrupted more and more under every dispensation. It is also a fact, that, in proportion as revelation is lost, civilization is lost with it ; and the ability, or even the inclination, to reascend in the scale of intellect and society. Better therefore, instead of losing ourselves in the mazes of our own speculations, to endeavour, by the rules of just interpretation, to ascertain the meaning of the whole word of God, which contains every necessary information relating either to our present or future well-being.

“When the idea of the Divine Existence has once been admitted into the mind, nothing is more easy than the discovery of innumerable proofs of it. Naturalists and metaphysicians employ it in their several systems, and unconsciously avail themselves of the light which it diffuses over their reasonings, even when undertaking by *a priori* or *a posteriori* arguments to establish the fact ; but it remains to be seen at what results they would arrive if they were to commence their labours totally uninfluenced by any such previous notion. Certain it is, that, how extensively soever the belief in a Deity has obtained in the world,—and few indeed have been the exceptions,—it cannot be shown that it has, in any one instance, resulted from argument, or that any individual ever acquired it by applying his mental powers to an investigation of the phenomena of nature.”—Henderson on Divine Insp. p. 7. Sec. Ed.

Rom. ii. 6. See v. 16, and Matt. xvi. 27, 28.

Rom. ii. 15. The approbation or scruples of conscience, whether it be an enlightened or an erring conscience, show, not the law itself, but “the *work* of the law,” written in their hearts ; and, *when* agreeable to the law of God, will condemn the disobedient Jews, ver. 13—17.

Rom. iv. 13. —“heir of the world”—in his spiritual seed.

Rom. v. 9, 10. —“much more”—*τινὸν ὀργῆν*, “the wrath”—Having received the *greater* blessing, which confers present peace, &c. and is the earnest of an undying life (v. 1, 2), we shall much more obtain the *less*, or salvation from the temporal wrath about to overtake the wicked.

Rom. v. 11. Mankind, according to v. 6, 8, and 10, are *reconciled* while ungodly, sinners, and enemies; but believers only “*now receive the reconciliation.*” This is the difference; but the apostle having stated, that all are *reconciled*, he proceeds to show, that all will *FINALLY receive the reconciliation.* Comp. Col. i. 20, 21.

Rom. v. 12—21. In this passage, the contrast consists in the universal evils of sin and death through Adam, with the universal benefits of righteousness and life through Christ. In two places, however, an additional benefit, conferred on believers, is specified: viz. reigning in life, ver. —17, or (more definitely) in eternal life, ver. 21. (Rev. v. 10.) Thus “Christ is the Saviour of all men, but especially of those that believe” (1 Tim. iv. 10); because their spiritual life commences even while yet in the body.

Among the evils of the present life, erroneous comments on the word of God hold no inconsiderable place; but still they fall in with the general scheme by setting forth more strongly the evidence and value of the truth. (See Note on Isai. xlv. 7.) Of this the following comments on the passage before us, by two Partialists of different schools, are an example. Each of them is valid against the error peculiar to the opposite system; but each takes no notice of the error common to both.

“I consider the blessings derived through Christ as enjoyed by all to whom he is the federal head; and, according to the general doctrine which he and the apostles taught, he is only so to believers. They only are the persons justified, reconciled, and at peace with God: they only feel the saving influence of truth, and become followers and servants of Christ. The sense which Macknight and other Arminian writers attribute to the passage is, that as sin and death came into the world by Adam, so righteousness and life are proposed to all, but secured to none; that the benefit derived from Christ is only bringing men into a salvable state by a new covenant. If this be the apostle’s meaning, he should have used the *conditional* tense, and said, verse 15th, ‘and the gift, by grace, *may* abound to many,’ and not *hath* abounded. And so, 17th, instead of ‘shall reign in life by one,’ he should have stated it, *may* reign, &c. And again, 19th, ‘*shall* many be constituted righteous,’ should have been, many *may* be constituted righteous. But, in this case, the comparison of Adam with Christ, and of the effect of his offence with the effect of the obedience and death of Christ is destroyed; for,

through Adam's sin, death hath actually come upon all men ; but righteousness and life have actually come upon none, but only a proposal of them in the gospel."—Boothroyd.

"That the *οἱ πολλοί*, *the many*, of the apostle here means *all mankind* needs no proof to any but that person, who finds himself qualified to deny that all men are *mortal*. And if the *many*, that is, *all mankind*, have died through the offence of one, certainly the *gift by grace*, which abounds unto *τοὺς πολλοὺς*, *the many*, by Christ Jesus, must have reference to every *human being*. If the consequences of Christ's incarnation and death extend only to *a few*, or select number of mankind, which, though they may be considered *many* in themselves, are *few* in comparison of the whole human race, the consequences of Adam's sin have extended only to *a few*, or the same *select number* ; and if only *many*, and not *all*, have fallen, only that *many* had need of a Redeemer. For it is most evident, that the same persons are referred to in both clauses of the verse. If the apostle had believed, that the benefits of the death of Christ had extended only to a select number of mankind, he never could have used the language he has done here. Though, in the first clause, he might have said, without any qualification of the term, *through the offence of one, MANY are dead* ; in the second clause, to be consistent with the doctrine of particular redemption, he must have said, *the grace of God, and the gift by grace, hath abounded unto SOME. 'As by the offence of one judgment came upon ALL MEN to condemnation, the free gift came upon SOME to justification.'* v. 18. *'As by one man's disobedience MANY were made sinners, so by the obedience of one shall SOME be made righteous.'* v. 19. *'As in Adam ALL die, so in Christ shall SOME be made alive,'* 1 Cor. xv. 22. But neither the doctrine nor the thing ever entered the soul of this divinely inspired person."—Adam Clarke.

These commentators, by their mutual refutation, so far serve the cause of Universalism : a service in which they are much more successful than in showing *how*, according to either of their systems the *injury to all* is *SURPASSED* by the *benefit to a few* ; or how the apostle's words convey this meaning. If *ten* persons were robbed of a joint stock of £1000, and if *five* of them were recompensed with a donation of £2000, the case would be parallel to that for which they contend ; but if, in stating it, I wrote *ten* instead of *five*, surely this language would not express it. Such, however, according to interpreters, is the apostle's language and meaning.

I shall add one more example of successful refutation, and unsuccessful substitution, as I find it in a note of Maclaine's in his translation of Mosheim. He is opposing Amyraut's propositions ; which, however, differ more in form than matter from those of his Arminian precursors. They run thus.

“That God desires the happiness of all men, and that no mortal is excluded by any divine decree from the benefits that are procured by the death, sufferings, and gospel of Christ :

“That, however, none can be made a partaker of the blessings of the gospel, and of eternal salvation, unless he believe in Jesus Christ :

“That such, indeed, is the immense and universal goodness of the Supreme Being, that he refuses to none the power of believing ; though he does not grant unto all his assistance and succour, that they may wisely improve this power to the attainment of everlasting salvation :

“And that, in consequence of this, multitudes perish through their own fault, and not from any want of goodness in God.”

“This mitigated view,” Maclaine replies, “of the doctrine of predestination has only one defect ; but it is a capital one. It represents God as desiring a thing (i. e. salvation and happiness) for all, which, in order to its attainment, requires a degree of his assistance and succour, which he refuseth to many. This rendered grace and redemption universal only in words, but partial in reality ; and therefore did not at all mend the matter. The Supralapsarians were consistent with themselves, but their doctrine was harsh and terrible, and was founded on the most unworthy notions of the Supreme Being ; and, on the other hand, the system of Amyraut was full of inconsistencies ; nay even the Sublapsarian doctrine has its difficulties, and rather palliates than removes the horrors of Supralapsarianism. What then is to be done ? from what quarter shall the candid and well-disposed Christian receive that solid satisfaction and wise direction, which neither of these systems is adapted to administer ? These he will receive by turning his dazzled and feeble eye from the secret decrees of God, which were neither designed to be rules of action, nor sources of comfort to mortals here below ; and by fixing his view on the mercy of God, as it is manifested through Christ, the pure laws and sublime promises of his gospel, and the respectable equity of his present government and his future judgment.”

This is really so vague as to decide nothing. The Gospel indeed contains all-comprehensive declarations and promises, so plain and determinate as to afford the fullest satisfaction to unbiassed minds ; but these are so explained away by all the disputants as to be completely nullified. Strange ! that men of eminent abilities and learning, while so quick-sighted to each other's sophistries, should continue blind to their own. The cause, however, appears in the last words. Their mistaken notions of a “future judgment” is the rock, on which all their fragile vessels have split.

Doctor Bloomfield gives a view of this chapter, which would be

correct, if not marred by a heterogeneous parenthesis, inserted with the unavailing expectation of reconciling contrary principles. This will appear by repeating said parenthesis as required by the concluding parallel, and thus defeating him with his own weapon.

“To advert to the contents of the present chapter, it is,” he observes, “shown, that being thus justified, 1. We have peace with God (with whom we were before in a state of enmity, being alienated from him), and we enjoy, through Christ, free access to a state of favour with God, and thus are led to rejoice in the hope of future glory, vv. 1, 2. 2. We are supported and comforted in all our afflictions during the present life; nay, we may even rejoice in them as the instruments of spiritual good to us, vv. 3, 5. 3. All this good is rendered certain, and the hope of it ensured, by the fact, that Christ, having died for us while in a state of enmity and alienation, and having thus reconciled us to God, will not fail to perfect the work which he has thus begun, vv. 6, 10. 4. We may now rejoice in God (who is as truly *our* covenant God as he had been that of the Jews), on account of the reconciliation which Christ has effected, ver. 11.” So far very well. “5. This state of reconciliation with, or filial relation to God, is now extended to all men (i.e. proffered to all, laid open to all, rendered accessible to all), in like manner as the evils occasioned by the sin of our first parent have extended to all, vv. 12, 14,” (i.e. been proffered to all, laid open to all, rendered accessible to all); “yea, such is the greatness of Christ’s redemption, that the blessings procured by his death far exceed the evils occasioned by the sin of Adam, vv. 15, 19; they even exceed all the evils consequent upon the sins of men, who live under the light of revelation, vv. 20, 21.”

On this I observe—1. That “extended” and “proffered” are not equivalent; the one expressing a certain, and the other an uncertain result. 2. That the parallel, “in like manner, &c. requires (as now shown) a repetition of the parenthesis, “i.e. proffered to all,” &c. But is this true? No. These evils are actually and really extended to all; and the opposite blessings, though proffered, are not merely proffered, but, to realize the parallel, must sooner or later, here or hereafter, be made equally certain to all. In short, his statement involves the absurdity of uncertain blessings exceeding certain and inevitable evils.

Rom. v. 19. “This verse is explanatory of the preceding, and οἱ πολλοὶ should be rendered ‘the many,’ which, as appears from the foregoing, is equivalent to πάντες: the main drift of the apostle throughout this passage being to set forth the universality of the redemption, as being *co-extensive* with the evil introduced at the fall, which it was designed to remedy. So Dr. Bentley, in his

masterly sermon on Popery, after quoting what is said at ver. 12, and the *redditio* at ver. 15, remarks: 'Who would not wish, that our translators had kept the articles in the version, which they saw in the original? thus, 'If through the offence of the one (that is, Adam) *the many have died*, much more the grace of God, by the one man, *Jesus Christ, hath abounded unto the many.*' By this accurate version, some hurtful mistakes about partial redemption, and absolute reprobation, had been happily prevented. Our English readers had then seen, what several of the Fathers saw and testified, that *οἱ πολλοί*, *the many*, in an antithesis to *the one*, are equivalent to *παντες*, *all*, in ver. 12, and comprehended the whole multitude, the entire species of mankind, exclusive only of *the one*. So again, vv. 18, 19, our translators have repeated the like mistake; where, when the apostle has said, that 'as the offence of one was upon all men (*εις παντας ανθρωπους*) to condemnation, so the righteousness of one was upon all men to justification; for,' adds he, 'as by *the one man's* disobedience (*του ενος*) *the many* (*οι πολλοι*) were made sinners, so by the obedience of *the one* (*του ενος*) *the many* (*οι πολλοι*) shall be made righteous.' By *this* version the reader is admonished and guided to remark, that the many in ver. 19 are the same as *παντες*, *all*, in ver. 18."—Bloomfield.

This, however, is immediately followed by the usual limitation, supported by the usual subterfuge.

"It is not, however, to be understood as meant, that all mankind are *actually* 'made righteous;' but only that the benefit of this *δωρημα*, or *χαρισμα*, or *δικαιωσις ζωης*, is *held out to all*; and, if they do not reap the benefit of it, it is through their own fault"— . . . But how does this agree with his sense of ch. viii. 23?—"For the world (i. e. God's creatures) was made subject to imperfection, corruption, and consequent misery (not by any will of its own; i. e. not as a punishment for any voluntary demerits of the sufferers, but by Him who thus subjected it), yet with a hope [on their part] that this very creation [i. e. these his creatures] will be *delivered* from the bondage of corruption, and admitted to the glorious liberty which pertains to the children of God."

Putting these two passages together, what this annotator calls "their own fault" is a consequence of what is shown to be *not their own fault*; and therefore accompanied with *hope*, as an earnest of ultimate deliverance. See Note on viii. 23, and 1 Pet. ii. 10.

"We do not say the Lord Jesus is a *great* Saviour, and then *weaken* it by confining his salvation to a *fraction* of the human family however large. But we do say, and prove too from Scripture, in beautiful harmony, one part with another, that the Saviour is *equal* to the salvation, and the salvation *worthy* of the Saviour. The Saviour *able* to save all—the salvation *for* all; so that *immensely*

beyond all sin by the first Adam creature, *extends* the salvation by the second Adam Redeemer. We do not affirm the Saviour is *infinite*, and his atonement *universal*, with one breath, and then affirm the salvation is *partial*, and the atonement *limited* with another breath ; for we boldly renounce all such inconsistent trifling here.”—Seabrook’s Few Brief Comments on a Tract by J. N. D. p. 10.

Rom. vi. 7. “This assertion,” says Bloomfield, “enforces the declaration in the foregoing verse by a *simile* drawn from physical death.” . . . But, if it was not strictly true, that death frees from sin, there would be no similitude, and consequently there could be no simile. The same figure is employed in 1 Pet. iv. 1. We have thus the authority of two apostles for this fact ; while it is no where said, that men will continue to sin in the next life. The original word in the former passage is *δεδικαιωται*, *is justified* : a word suggesting, most appositely “the Lamb of God that taketh away the sin of the world.”

Rom. viii. 23. —we wait for the redeeming and adopting of the Gentiles, to make up our mystical body.--Lightfoot. Vol. VI. p. 323.

The exigencies of a part cannot equal those of the whole. May we not then fairly conclude, that the blessings, now conferred on a part of mankind, will much more be extended, in a future state, to the whole. See Note on 1 Pet. ii. 10.

Rom. ix. 3. “The apostle (says Photius) does not say *ευχομαι*, but *ηυχομην*.’ . . . ‘I was wishing,’ which may very well mean, ‘I was ready to wish.’ . . . Thus it nearly resembles that force of the Imperative Indicative, by which is designated action *attempted*, but not *completed* ; as in the expression *διεκωλυεν*, Matt. iii. 14 ; see Winer’s Gr. Gr. § 41. 3. And so may be explained *εβουλομην*, at Acts xxv. 22. In this view, the sentiment will have that sort of qualification, by which we sometimes soften or excuse a somewhat too strong expression (which nevertheless we are unable to suppress) with ‘I had almost said ;’ thus taking from ourselves the responsibility of a deliberate and settled sentiment.”—Bloomfield.

Rom. ix. This whole chapter relates to temporals. See Whitby on v. 30.

Rom. ix. 19—21. See Note on John vi. 37.

Rom. xi. 23. “We have here therefore no prophecy : we have nothing more than an argument in the words of St. Paul. We clearly have a condition laid down, and the consequence of complying with it declared, viz. ‘*And they,*’ i. e. ‘if’ Israel generally, ‘*abide not in unbelief, (then) so, thus, or in this way all Israel shall be saved . . . for there shall come out of Zion the Deliverer, unto them that turn*

from transgression in Jacob.' It is added, in order to show, that we have no exception here from God's constant dealings with the Jews; and that all this is in strict accordance with the terms of the covenant: '*For this is my covenant unto them, when I shall take away their sins:*' namely, that they *abide not in unbelief*, but, on the contrary, that *they believe and repent.*"—Lee's Inq. p. 40, 41.

Rom. xiv. 10. The Jews stood before the judgment-seat of Moses (Matt. xxiii. 2, 3); but, at the close of the Mosaic dispensation, (a time future when Paul wrote,) all stood before the judgment-seat of Christ. There seems to be an allusion to Luke xxi. 36. It is said, in ver. 12, "every one of us shall give account of himself to God;" but, in 2 Cor. v. 10, more particularly, "that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." It is admitted, that the *saints* will not receive, in a future life, according to the *bad* deeds which they have done in the body; which admission is therefore inconsistent with the application of the passage to a posthumous judgment.

Rom. xvi. 20. "i. e. by the power of Christ *shortly* to be revealed, as foretold by the Prophets generally, and limited in time by Daniel to his *seventieth* mystical week."—Lee's Inq. p. 233.

Rom. xvi. 25, 27. Griesbach and Scholz produce nearly the same authorities, pro and con, respecting the true position of this doxology; and yet the former places it at the end of chap. xiv, and the latter at the end of the epistle, which is confirmed by the arrangement.

J A M E S.

James ii. 14—26. The subdivisions of this topic may be briefly exhibited thus.

A	a (14—16.)	A	a (21—23.)
	b. (17.)		b (24)
	a (18, 19.)		a (25.)
	b (20)		b (26.)

James ii. 21. "Suffice it here to say, with Mr. Wesley, 'there is no contradiction between the Apostles, because, 1. They do not speak of the same *faith*, St. Paul speaking of *living* faith,—St. James here of *dead* faith: 2. they do not speak of the same *works*, St. Paul speaking of works antecedent to faith,—St. James of works subsequent to it.'

"It may be added, that, as the very same Scripture examples are adduced by St. Paul to prove justification by faith only, and by St. James to prove justification by works, this strongly confirms the supposition that each Apostle wrote to correct the errors that

had sprung up among Christians on this subject—the opposite errors of Legalists and of Antinomians.”—Bloomfield.

E P H E S I A N S.

Ephes. ii. 2. “Chandler observes, that the Greek word *αιων*, and the Latin word *ævum*, which corresponds to it, signify *the life of man*, and by an easy figure, *the manner of man's living*. Here the word denotes those corrupt principles and practices, which prevailed in the world, and particularly the idolatry, and views connected with idolatry, which then prevailed.”—*Macknight*. The chief god of this idolatry was Jupiter, who was considered by his heathen worshippers as presiding over the air, or as the air itself. Homer calls him “cloud-compressing Jupiter;” and the image of Diana, in her temple at Ephesus, was believed to have fallen down from Jupiter. Acts xix. 35. Vossius mentions this old inscription at Rome, dug up from mount Cœlius: OPTIMUS MAXIMUS CÆLUS ÆTERNUS, *the best, the greatest, the eternal heaven*, or air. Orpheus taught the same in his verses.

Jove is the spirit of all nature's frame,
Blows in the wind, and blazes in the flame;
The deep beneath, the radiant sun above,
The moon's reflected light, are parts of Jove.

Ennius also speaks similar language.

Aspice hoc sublime candens, quem vocant omnes Jovem.
Behold this great sublime, that glows above,
Which all conspire to name celestial Jove.

Paul however tells the Ephesians, that this supposed “prince” is no other than “the spirit that now worketh in the children of disobedience:” that is, in plainer language, the spirit of human disobedience, or the disobedience itself.

Ephes. ii. 8, 9. The gratuitousness of salvation is here taught.

By grace (or favour)	[Fem.]	}	and	{	not of yourselves, (8—)
ye are saved,	[Mas.]				it is the gift of God, (—8.)
through faith,	[Fem.]				lest any man should boast: (9.)
			[Neu.]		

Severally.	{	Origin.	}	Collectively.	{	Neg. (8—)
		End.			Pos. (—8.)	
		Means.			Neg. (9.)	

Here, as the original word for “this” is neuter, and as there is no neuter noun in the preceding part of the sentence, it must agree with said preceding part collectively, or as a whole—this whole thing, this whole process, from first to last,—concerning which the apostle proceeds to assert, first, negatively, what it is not, “not of

yourselves," then positively, what it is, "the gift of God," and then negatively again, "not of works," with the reason, "lest any man should boast." Any other view of the passage is obviously forced and ungrammatical.

Faith is an *act*; every act, either of body or mind, is a *work*; and faith in Christ is accordingly said by himself to be "the work of God." John vi. 29. When faith therefore is opposed to works, (as here, in Rom. iii. 27, et al.) it is the opposition, not of one thing which is *not* a work to another which *is* a work, but the opposition of a *divine* work to any *human* work or works.

How ignorant then is the language of those, who give the name of *presumption to the assurance of faith* (Heb. x. 22) or of *humility to their own want* of it. The fact is the very reverse. If their reliance is *not wholly* on God, it must be *partly* on themselves; and in this case, there will be *some* room for boasting, or presumption: but, when our reliance is wholly on God, boasting or presumption, must be *wholly excluded*.

The false humility of the doubting professor is not only thus shown to be unscriptural, but exposes Christianity to the rebuke of infidelity.—" 'which is best, life or death, the gods only know,' as Socrates said to his judges, on the breaking up of the tribunal. Two thousand years since that sage's declaration of ignorance have not enlightened us more upon this important point; for, according to the Christian dispensation, no man can know whether he is *sure* of Salvation—even the most righteous . . . Now, therefore, *whatever the certainty of faith in the facts may be, the certainty of the individual as to his happiness or misery, is NO GREATER THAN IT WAS UNDER JUPITER.*"—Lord Byron's Life.

Ephes. iv. 12—45. See quotation from Whitby under Matt. xxviii. 20.

COLOSSIANS.

Col. i. 9—22.

For this *cause*, we also, since we have heard *these things*, cease not

A | praying and requesting for you,

B | a | that ye may be filled with the knowledge of his will, in all
| wisdom and spiritual understanding, (9.)

a | that ye may walk worthy of the Lord, to all pleasing;
| bringing forth fruit in every good work, and increasing in
| the knowledge of God; being strengthened with all
| strength, according to the might of his glory, to all patience
| and long-suffering with joy: (10, 11.)

A | giving thanks to the Father,

B | b | who hath fitted us for the portion of the inheritance of the
| saints in light, (12.)

b	c	who hath delivered us from the power of darkness,
	c	and hath translated us into the kingdom of his beloved Son ; &c. (13.)

A | Prayer.

B Its objects.	a	Doctrinal. (9.)
	a	Practical. (10, 11.)

A | Thanksgiving.

B Its motives.	b	End. (12.)
	b	Means.
	c	Evil removed. (13—)
	c	Good bestowed. (—13—22.)

The *motives* in *B*, appear under the form of a compound adjunct to the word “Father ;” and the *good bestowed* under that of a compound adjunct to the word “Son :” as follow.

d | in whom we have the redemption through his blood, the forgiveness of sins ; who is the image of the invisible God, the first-begotten of all creation. (14, 15.)

e | For by him were created all things, in the heavens and on the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities : all things through him and for him were created. (16.)

d | And he is before all things, and by him all things consist : and he is the head of the body, the church, who is the beginning, the first-begotten out of the dead ; that in all things he might be pre-eminent. (17, 18.)

e | For it pleased the Father, that in him all the fulness should dwell ; that by him all things should be reconciled to himself, having made peace through the blood of his cross, by him, whether things on the earth or things in the heavens. (19--22.)

d | Characteristics. (14, 15.)

e | Proof. (16.)

d | Characteristics. (17, 18.)

e | Proof. (19—22.)

Col. i. 23. “Hence it follows, that they who have true faith, and just ground of hope, may fall away from them.”—Whitby. No : the faith is true ; but such as fall away do not hold it *truly*. They are one or other of the three kinds of unfruitful hearers. Matt. xiii. 3—7.

PHILIPPIANS.

“Phil. iv. 8.

A | Το λοιπον, αδελφοι,

B | a | ὅσα εστιν αληθη, (true, in the essence of things.)
 | b | ὅσα σεμνα, (honest, to our moral sense.)
 | c | ὅσα δικαια, (just, conformable to the law of God.)

C | a | ὅσα ἀγνα, (pure, negatively free from vice.)
 | b | ὅσα προσφιλη (lovely, to our moral sense as individuals.)
 | c | ὅσα ευφημα; (of good report among other men, in strictness of morality.)

B | ει τις αρετη, (truth, honesty, and justice.)

C | και ει τις επαινος, (purity, loveliness, good report.)

A | ταυτα λογιζεσθε—

The foundation of this arrangement is given by Bp. Warburton, Divine Legation of Moses, Vol. I. p. 42, 4th edit.”—Communicated by J. H. Todd, afterwards F. T. C. D.

HEBREWS.

Heb. i. “The revelations of God to man were gradual, and adapted to his state at the several periods when they were successively made. And, on the same principle, commands were given at one time which were not given at another; and which, according to God’s method of dealing with mankind, not only were not, but *could not have been given*. This brings us to the famous doctrine of *accommodation*, which, having been carried by some persons to an extravagant and offensive length, has fallen, consequently, with many good men into great suspicion. . . . But perhaps it will be desirable to show more fully how *accommodation* must exist in every revelation from God to man, unless it were God’s pleasure to change this world from a state of imperfection to one of perfection.”

“In any communication between a being of infinite knowledge and of finite, it is obvious that the former must speak sometimes according to the views of the latter, unless it be his pleasure to raise him almost to his own level. In short, unless revelation be universal: that is, unless it extend to the removal of all error, and the communication of all truth, there must be an accommodation in it to the opinions of mankind, on all points where these opinions are not meant to be specially corrected. . . . But, in the case of our

Lord Jesus Christ, the necessity of this accommodation becomes more evident. When God dwelt among us, and vouchsafed to converse daily with us, it is manifest that infinity, thus communing with his finite creatures, must have adapted himself to their notions, or else he would have altered their nature to something far above humanity. He must have often spoken as a man who possessed no greater knowledge than the men of that time and country. We cannot, therefore, argue that all the opinions which Christ did not contradict, he sanctioned with divine authority;—nay, he must have used himself the common language of men, if it were a point, on which no revelation was intended to be made. And to say that this is to mislead mankind is untrue, as well as irreverent, unless we are prepared to show how otherwise God could possibly have communed with mankind, without making his revelation extend to every thing.

“This, then, is accommodation, so far as regards our knowledge.—Another sort of accommodation regards our practice.—That God has not thought proper to raise mankind at once to its highest state of moral perfection, any more than individuals are born at once to their maturity, is a matter of actual experience. . . . Now this less perfect state being a part of God’s will, the training applied to it must have been suited to it: that is, it must have been taken as imperfect, and dealt with as such; not anticipating the instruction of a more perfect state, but improving it in its imperfection; not changing spring into summer, but making of spring the best that could be made of it. At the same time the progress of mankind was to be provided for: perfection was to be prepared for, although not immediately made attainable. . . .

“These two considerations then,—That commandments given to persons differently circumstanced from ourselves, while they are not directly binding on us so far as this difference extends, are yet a most valuable guide indirectly and by analogy; and, that God’s revelation to man, including in this term both communications of knowledge and directions for conduct, were adapted to his state at the several periods when they were successively made, so that actions may be even commanded at one period, which, at another, men would have learnt to be evil, and which never, therefore, could be commanded to *them*:—these two considerations will enable a young man, not only to read the Bible without perplexity, but to find in all of it, in the older dispensations no less than the new, a consistent and all-sufficient guide for his daily living.”—Arnold’s Sermons, Vol. II. p. 434—443, *passim*.

The Doctor then proceeds to the application of these principles, after which he concludes as follows.

“These instances will sufficiently explain my meaning, and will show, I think, how completely the principle which they illustrate

will remove all the principal difficulties of the Old Testament. One more I will notice, because it was quoted by Carlisle, some years ago, in his defence on a charge of blasphemy. He read aloud in court, the seventeenth and eighteenth verses of the thirty-first chapter of Numbers, containing the command of Moses to spare only the virgins among the women of Midian, and to destroy all the rest. And he then asked, if it was possible to believe that a book containing such atrocities, could ever have proceeded from God. Certainly God would never give such a command to any one whose moral feelings would be shocked by it; but they to whom it was addressed felt it only as a constraint on their self-indulgence: they were not allowed to plunge into those sensual excesses, to which the grown up women of Midian were addicted, as a part of their religious rites."—Ibid. p. 454.

Heb. i. 2. "In Heb. i. 2, *τους αιωνας εποησεν*: '*made the worlds.*' Auth. Vers. i.e. in a *physical sense*. But the Scripture tells us of the making, or *creating of one only*. Of this, the sun, moon, stars, and visible heavens, form constituent parts, not separate worlds, as the philosophy of the case may seem to require: which, however, the Bible never professes to teach. And to imagine, that the heaven of disembodied spirits and of angels, &c. could be meant here, would be absurd in the extreme: of the creation of *this* we know nothing.

"Here (Heb.) in chap. xi. 3, we have *κατηρτισθαι τους αιωνας*, *the worlds were framed.*' Auth. Vers.: which is liable to the same objections. If however, we take *αιωνας* here in the sense given above, we shall have, *made or framed*, rather constituted, *adapted*, or the like, the several periods; (meton.) the *moral or religious appointments of these*: i.e. *the Dispensations*: and these are the things here *known by faith through the word*: these too are the *things seen*, which did not originate in *things visible*: but in the appointments of HIM *who is invisible*: which indeed may be true of the physical world; but it is not the matter in question with the sacred writer, in any one of these places. The Heb. *עולם*, and *העולם הבא*, are used in the same way. See Schleusner sub voce. N. T."—Lee's Inq. p. 134, 135.

Heb. i. 3. —*απαυγασμα της δοξης αυτου*—*the effulgence of his glory*—"Light is the offspring of fire, and yet coeval with it; for it is impossible to conceive a time, when the sun existed without emitting light; and, were the sun eternal, light would be co-eternal with it: as was very judiciously observed by Mr. Leslie to the Unitarians many years ago, and it is not answered yet."—Jones's Full Answer to an Essay on Spirit, p. 161.

—"when he had by himself purged our sins"—this purgation

was not effected by any being merely human, however sinless and excellent ; but by *God himself* : for “ God was in Christ reconciling the world to himself.” 2 Cor. v. 19.

Heb. ii. 5. As Paul is writing to Hebrews, **עֵלָם הַבָּא**, *the age to come*, in this sense, for the age of the Messiah, was the then-existing age or times. See Lightfoot, Vol. III. p. 311.

Heb. ii. 9—18. Angels being created holy and immortal, the expiation of sin and conquest of death was needed by, and could be effected in, that nature only, which suffers these evils.

Heb. iv. 3. The antitypical sabbath on earth. Rev. xiv. 13—in heaven.

Heb. ix. 16. See Ewing's Gr. and Eng. Lex. under *διατιθημι* and *διαθηκη*. The Heb. phrase is **כִּרְתַּת כְּרִית**, to cut off a purifier, or purification sacrifice ; and, as it was usual, in making covenants, for the parties to observe this rite as a pledge to mutual fidelity by their hopes in the antitypical purifier which it represented, the phrase came to be transferred to the covenant itself, and accordingly to be translated by the LXX. *διαθεμεναι διαθηκα*. Now, as Christ offered himself, he unites in himself both these meanings ; he is both Covenanter and Victim ; and this union seems, in Heb. ix. 16, to be appositely expressed by the aor. mid. *διαθεμενου* ; and even included in the word *νεκροισ*, v. 17.

“ If we take Christ here to be the *διαθεμενος*, or High Priest of his Church, proposing himself as the sacrifice, by which the *καινη διαθηκη* was confirmed, we reconcile St. Paul's reasoning at once with the rites to which it referred, and the whole of this context with the rest of this epistle. But introduce the notion of a *Will* and *Testator*, and then we have what is wholly repugnant to the context ; and allusions, to which the Hebrews were perfect strangers : the mention of *Will*, *Testator*, or any thing of the sort, never so much as once occurring in their writings.”—Lee's Heb. Lex. p. 94.

Heb. ix. 26—28. This is the only passage, in which the coming of our Lord is called a *second appearing* ; and I have met with but one explanation of it, which I consider as giving the true sense. See Select Sermons by Hosea Ballou, Boston, United States, 1832. This explanation, which occupies the whole of the first Sermon, appears very plain, at a single view, in the arrangement, which I here add both in the original and a translation. The first and last clauses do not read smoothly in English ; but our sole present concern is with the correspondences.

—“by the sacrifice of himself.” Dan. ix. 24.

—“to the men,” namely, the high priests, referring to ver. 25, where codex 73 of Griesbach and Scholz reads *οἱ ἀρχιερεῖς εἰσερχοῦνται*. This however makes but little difference, as a succession of persons is often expressed by a collective singular.

—“once to die,” that is, representatively in their sacrifices, on the day of atonement “once a year” (Lev. xvi. 34), to which special reference is here made. With respect to their annual or daily repetition, the sacrifices occurred “often” (Heb. ix. 25, x. 1, 11); but, with respect to each several year, they are considered as occurring but “once,” for the purpose of typifying the “one sacrifice” of Christ. In this way only could this circumstance be typified at all.

—“but, after this, judgment,” or “a judgment.” Entrance, after this death, invested with the breast-plate of judgment, into the holy place. Exod. xxviii. 29, 30.

—“to bear the sins of many :”—As typically represented by the breast-plate of judgment borne by Aaron on his heart. According to the common explanation, there is no analogy between the two clauses of the comparison.

—“who look for him,” &c.—Alluding to our Lord’s encouraging language : “When these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh.” Luke xxi, 28. Contrasted with this, the apostle represents the expectation of apostates as “a certain fearful looking for of judgment and fiery indignation, which is about to devour the adversaries ;” which representation again seems to contain an allusion to our Lord’s words : “men’s hearts failing them for fear, and for looking after the things which are coming on the empire.” Heb. x. 27 ; Luke xxi. 26.

—“without sin,” “to salvation.” “He that endureth unto the end, the same shall be saved.” Matt. xxiv. 13.

We thus perceive, that our Lord’s second coming is identified with that already considered under Matt. xxiv, xxv. ; and that this passage, contrary to the common explanation, which supposes it to speak of a future and posthumous tribunal, relates to our Lord’s priestly office, and to the deliverance of his people from the great impending temporal judgment.

Heb. x. 26—30. This “judgment and fiery indignation,” and this much sorer punishment” are the same thing ; and we shall find what it is on turning to the passages, to which the apostle refers. They are as follow :—Deut. xvii. 2—7. Here the punishment was stoning. Again : Deut. xxxii. 35—42. Here is the “much sorer punishment” both of Jews and Gentiles. Of Jews—for the day of their calamity is at hand,” &c. Of Gentiles—“If I whet my glittering sword,” &c. And what is the end of all this ? The blessed-

ness of an elect remnant out of both. "Rejoice, O ye nations, with his people : for he will avenge the blood of his servants, and will render vengeance to his adversaries ; and will be merciful to his land and to his people." ver. 43.

"The judicious reader cannot fail to observe, that the punishments which were inflicted upon the despisers of Moses's law were all of a temporal kind ; and, as these were set before them, as examples from which they might take warning, it may reasonably be inferred that he alludes to temporal punishments to be inflicted on those who deserted from the Christian faith ; especially if it be considered that the quotations from the Old Testament, are likewise descriptive of temporal judgments."—Nisbett's Scrip. Doct. concerning the Coming of Christ, &c. p. 118.

Heb. xi. 2.—"were borne witness to"—and again, ver. 39,—
"borne witness to"—that is, by God. See Macknight, and comp. ver. 4, 5, 16.

Heb. xi. 3. "By faith we understand, that the ages were framed by the word of God, so that the things which are (now) seen did not arise out of things which did (previously) appear. Comp. verses 1, 7, 26, 27."—Ewing's Lexicon.

"If," says Bishop Pearce, "we render the words *by whom also he appointed the ages*, the sense will fall in with Ephesians iii. 11."

Doctor Hales calls the translation of *the ages*, in this place, "the Socinian and Unitarian rendering," as if they only contended for it. His authorities, however, for the translation "*the worlds*" are insufficient. The word *αιωνες* does not occur in his citation from Maccabees and Philo ; and it is sufficient to say of the Rabbinical phrases, *עולם השפל*, "*this lower world*," i.e. *the earth*, and *עולם העליון*, "*the upper world*," i.e. *the heavens*, contain a use of the word *עולם*, which does not occur in the Bible.—See Hales's Dissertations on the Principal Prophecies representing the Divine and Human Character of our Lord Jesus Christ, p. 50, 51.

II. TIMOTHY.

2 Tim. iii. 16. *πασα γραφη θεοπνευστος, και ωφελιμος, κ. τ. λ.*

Heb. iv. 13. *παντα γυμνα και τετραχηλισμενα τοις οφθαλμοις, κ. τ. λ.*

"Some render the former passage, 'Every writing, divinely inspired, is also profitable, &c.' But, if this were correct, the latter should be translated, 'Now all naked things are also open to the eyes,' &c. This rendering refutes itself ; for instead of the passage showing the all-searching character of the eyes of God, it limits him

down to the beholding of naked things : i.e. those which are equally exposed to the gaze of man."—The Inquirer for August 1839.

"Of course, Paul by 'Scripture' recognises all those books which were so received by the Jews. Now, *we know* that these then were *the same*, which we now have as the Old Testament, to the exclusion of the Apocrypha.

"The Apostles equally recognize the writings of the New Testament. Thus Peter classes together 'the words which were spoken before by the holy prophets, and the commandment of us, *the apostles* of the Lord and Saviour.' (2 Pet. iii. 2). He gives his full sanction to Paul's Epistles, as being 'Scriptures' (2 Pet. iii. 16): although his own conduct had been mentioned with blame therein. (Gal. ii.) It is remarkable and interesting to see how, on that occasion at Antioch, the reproof of Paul to Peter meets all, who even *tacitly* belie the gospel, and who bring in 'expediency,' and the allowance of a little 'non-essential' evil in the church.

"Paul gives his sanction to the writings of Luke, although he was not an apostle; classing his gospel and the law of Moses together, as being *Scripture*. He says, 'The *Scripture* saith, Thou shalt not muzzle the mouth of the ox that treadeth out the corn; and *The labourer is worthy of his reward.*' (1 Tim. v. 18.) "The former of these cited passages is written in Deut. xxv. 4. The latter is only written in Luke x. 7. See the original Greek."—Ibid.

"To say nothing of the awkwardness and total want of point introduced into the passage by giving to the copulative conjunction *και* the signification of *also*, which even Geddes allows it requires some straining to make it bear in this place,* we may remark, that such a mode of construction is at variance with a common rule of Greek syntax, which requires, that, when two adjectives are closely joined, as *θεοπνευστος* and *ωφελιμος* here are, if there be an ellipsis of the substantive verb *εστι*, this verb must be supplied after the former of the two, and regarded as repeated after the latter. Now there exists precisely such an ellipsis in the case before us; and, as there is nothing in the context which would lead us to take any exception to the rule, we are bound to yield to its force, just as we would in any similar instance."—Henderson on Divine Insp. p. 265. Sec. Ed.

I. P E T E R .

1 Pet. i. 3—5. Not, as Mr. Nisbett observes, the final and everlasting salvation of mankind, in *a future state* (though, no doubt, this is included in it, and is the final object of the gospel dispensa-

* Bible, vol. ii. Pref. xi.

tion), but *the salvation*, to which the Gentiles, as a *nation*, were to be introduced at the full revelation, by the destruction of the Jewish nation, of the extensive designs which Jesus, as *the Messiah*, had in view with respect to *the Gentile world*. This is strictly confirmed by the 10th verse. See *Triumphs of Christianity*, p. 242.

1 Peter ii. 10. Referring to Hosea i. 6, 9, 10, ii. 23. "These words," as Whitby says, "plainly relate to God's dealings with the ten tribes of Israel;" and yet Paul applies them, in Rom. ix. 24, 25, to the Gentiles. May we not then, by a similar analogy, apply them to the great mass of mankind, who do not become the people of God in the present life? Shall this mercy be shown on the less and not on the greater occasion?

1 Pet. iii. 19. As Christ "came," by his spirit in the apostles, "and preached peace" to the Gentiles (Ephes. ii. 17), so, by his spirit in Noah, he "went and preached" to the antediluvians, who are described by Peter as having been "in prison," agreeably to the figurative language used by Isaiah in chap. xlii. 7, xlix. 9, and by our Lord himself in Luke iv. 18.

II. PETER.

2 Pet. i. 19. "We have not only seen and heard these things, whereby we may know that we have not *followed cunningly devised fables*—but we have also the more sure word of prophecy—or rather *the word of prophecy*, concerning THE COMING OF THE MESSIAH, *more fully confirmed*. But how more fully confirmed? Why, by the signs which are now discernible of its *near approach*; *whereunto*, says the apostle, *ye do*—or rather, *ye will do well to take heed, as to a light shining in a dark place, and the Day-star, or the Sun,* arise in your hearts*, i. e. till the coming of the Son of Man, as *the Messiah*, shall be as visible as *the lightning, which shineth from one end of heaven to the other*."—Nisbett's *Triumphs of Christianity*, p. 253.

2 Pet. ii. 1—21. "If we allow, that both Peter and Jude took the particulars here recited from some antient Jewish document, still, by fixing the stamp of their own inspiration upon them, they have indisputably established their authority."—Faber on the Three Disp. Vol. I. Note, p. 358.

* The Greek word here translated *Day-star*, signifies that which bringeth light.

2 Pet. ii. 4. Mr. Faber identifies "the angels," both here and in Jude 6, with "the sons of God" in Gen. vi. 2; but this is confounding them with "the old world," which is distinguished from them in ver. 5. I say, it is confounding them; because, considering the longevity of men at this early period, they must have made a part of the old world, and been involved in its punishment. We are indeed led to this conclusion by the whole narrative. See Note on Matt. iii. —12.

2 Pet. iii. 7. See the Note on Gen. viii. 21, 22.

J U D E.

Jude 7. Mr. Faber maintains, that *τούτοις* in this verse, being masculine, refers, not to Sodom and Gomorra, and the cities about them, which are all feminine, but to *αγγελους* in ver. 6, whom he identifies with "the sons of God" in Gen. vi. 2. But, as Mac-knight observes, though *πολις* be a feminine word, yet as it signifies the inhabitants of a city as well as a city itself, the relative *τούτοις* may very properly be in the masculine gender, to denote the inhabitants of the other cities of the plain." See Note on Matt. iii. —12, and 2 Pet. ii. 4.

Jude 7. "Intimating, that what they suffered was set forth to public view, and appeared to all as an example, or specimen, of God's displeasure against vice. The fire which consumed Sodom, &c. might be called *eternal*, as it burned till it had utterly consumed them. A fruitful plain was turned into *cinders*, and the vestiges, or marks and traces of that desolating judgment remained to that time; do yet remain; and are likely to remain to the end of the world." Benson in loc. cited in Law's Theory of Religion, Appendix xxvi.

Jude 8 —"reject dominion, and defame glories." In the received translation, this is rendered "despise dominion, and speak evil of dignities," meaning by "dignities" exalted rank, station, or offices. There is not much difference between these two offences; or, if any, the latter appears to be the smaller: whereas the comparison requires three distinct things, which, I conceive, are taken up in introverted order. These dreamers defiled the flesh like the inhabitants of the cities; they rejected dominion, like the antediluvian angels; and they defamed glories, like the unbelieving Israelites. What then, it may be asked, were the glories defamed? Peter enables us to answer this question. The plural *δοξας* occurs but three times in the New Testament,—in 1 Pet. i. 11, 2 Pet. ii. 10, and Jude 8,—the two last of which are identical; and, as Peter tells

us, in the first, what these glories were, namely, those which followed the sufferings of Christ, or, as further explained in the next verse, the glories of the gospel "preached with the Holy Spirit sent down from heaven," it is most reasonable to conclude, that, when he again uses the same term, he uses it in the same sense. The conduct therefore of these dreamers corresponded to that of the unbelieving Israelites, who defamed the glories manifested, by the hand of Moses, in the desert; and was a much greater sin than either the defilement of the flesh, or resistance to lawful authority. It was defamation of the Holy Spirit.

There is a variation in 1 Pet. ii. 11, and Jude 9, which calls for attention. We have "angels" in the former, and "Michael" in the latter, which angels are therefore the angels of Michael, as in Rev. xii. 7, that is, the followers of Christ, whose spiritual power and might was greater than the carnal power and might of their opponents. The citation occurs in Zech. iii. 2, which Boothroyd translates "Jehovah rebuke thee, O adversary;" and adds in a note—"I render as an appellative, as I think the narrative really requires. In the vision, the adversaries of the Jews are noticed as attempting to impede them in the restoration of their civil and religious polity, but in vain."

Jude 9. —"the body of Moses"—"The Jewish church and state, called the body of Moses, as the Christian church is called by Paul the body of Christ."—Macknight. See Note on Zech. iii. 2.

Jude 9. "There is no evidence, throughout the whole Bible, for a plurality of archangels. We read of only one, who is *αρχων των αγγελων*, (for such the word is, when given at length), the *head or ruler of the angels*, as being his creatures and servants."—Jones's Answer to an Essay on Spirit, p. 129. Comp. Matt. xvi. 27, xiii. 41, 1 Thess. iv. 16, John v. 25, 27, 28.

Jude 12. —"these feasts of love were the entertainment of strangers. It was a constant custom among the Jews, that, at every synagogue, a place and persons were appointed for the reception of strangers; as appears by their own writings. That this custom was translated into Christian congregations may be concluded, partly by the necessity of such a thing, at that time when the apostles and disciples went abroad to preach, without money or provision of their own, and could not have subsisted without such entertainments—and partly, because we read of Gaius, Rom. xvi. 23; and Phœbe, ver. 1; and women that washed strangers' feet.

"So did these false teachers walk abroad, and come as strangers, (for they crept in unawares, ver. 4,) taking on them to be true: and so the churches entertained them in such entertainments, in those

feasts of charity, at the common charge, looking on them as true ministers and disciples, but they proved spots and *rocks* (for so the Greek word signifies) in those entertainments: spots, that shamed the company they conversed with, and soiled them with the filth of errors and false doctrines; and rocks, at which multitudes of souls dashed, split, and shipwrecked faith and their salvation."—Light-foot, Vol. VI. p. 234, 235.

I. JOHN.

1 John ii. 2. "Some commentators by *the whole world* understand the whole world of the elect. But no where else in Scripture doth *the world* signify the elect. The appellation is given, either to the wicked of the world (ver. 16), or to mankind in general; in which latter sense John uses it here, to show that Christ is a propitiation, not for the sins of the Jews only, but also for the sins of all mankind." Macknight. He however explains away this universality in his paraphrase—"And the merit of his death is so great, that *he is a propitiation for our sins*, who have embraced the gospel; and not for ours only, but even for the sins of the whole world of penitents, who forsake their sins." But who is it enables any one to embrace the gospel, or who gives repentance? Who but God? Acts xvi. 14, v. 31, xi. 18. All such glosses represent men as independent of their maker, or as if they could bestow these gifts on themselves. Besides, as all converts are penitents, and all penitents are converts, they really constitute but one class, and the distinction in the text is nullified.

An ineffectual propitiation is no propitiation. If then God, who alone can make it effectual, does it not in this life, it follows, that he will do it in the next.

In few words: here is a proposition containing two unlimited assertions, which consistency requires to be either both believed or both denied; but of which the former is generally believed, and the latter as generally denied.

1 John iii. 8, 9. Comp. Matt. vii. 18, and xii. 34, &c.

1 John v. 1. "*Whosoever believeth that Jesus is the Christ hath been born of God*, εκ του Θεου γεγεννηται, which thus properly rendered implies, that, in every instance previous to belief, there must have been a spiritual birth. The same is also evident from the Apostle Paul, who, in his Epistle to the Galatians, ver. 22, enumerates *faith* as one of the *fruits*, and consequently *effects* of the *Spirit*. The spiritual, or 'divine nature' (2 Pet. i. 4), in the believer, is truly begotten of the word, the λογος, or ρημα, of God, through the

quickening of the Spirit of God, for so saith Peter in his first epistle, i. 23—25. Now the *λογος*, though it be preached out of the Scriptures, is to be distinguished from the Scriptures, which are called *γραφια*, or *λογια*, and is in truth an emanation from the divine *Λογος* himself; so that it may be truly said of the regenerate, that ‘Christ is formed in them the hope of glory.’ Agreeable to this, also, is the forcible language of the Lord himself: ‘*The words that I speak unto you, they are Spirit and they are life.*’

“Further: as the believer is begotten of the Word, so also the spiritual life is maintained in him by the same Word, through the power of the Holy Spirit. For it is in spiritual as in animal life. There are different stages; and in each of these the spiritual life is nourished, and spiritual growth carried forward by the Word. In spiritual babes, ‘by the sincere milk of the Word:’ in men in Christ, by ‘strong meat.’”—Letter from William S. Sankey, subjoined to the second edition of Thom’s Dialogues on Universal Salvation, p. 268, 269.

1 John v. 7, 8. The reading and sense of these two verses have given birth to volumes of controversy. A few citations from some of the most eminent writers on different sides will here suffice; which, for the assistance of the critical reader, I shall introduce by an arrangement of the original. The disputed part is inclosed between brackets.

Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, (7—)
ὁ Πατήρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα, (—7—)
καὶ οὗτοι οἱ τρεῖς ἓν εἰσι. (—7.)

Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῆ,] (8—)
τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα, (—8—)
καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. (—8.)

“WHO IS HE THAT OVERCOMETH THE WORLD, BUT HE THAT BELIEVETH THAT JESUS IS THE SON OF GOD, that Son spoken of in the Psalms, where he saith, ‘Thou art my Son; this day have I begotten thee.’ THIS IS HE THAT, after the Jews had long expected him, CAME, first in a mortal body, BY BAPTISM OF WATER, and then in an immortal one, by shedding his BLOOD upon the Cross, and rising again from the dead; NOT BY WATER ONLY, BUT BY WATER AND BLOOD; being the Son of God, as well by his resurrection from the dead, (Acts xiii. 33), as by his supernatural birth of the Virgin (Luke i. 35). AND IT IS THE SPIRIT also, THAT, together with the water and blood, BEARETH WITNESS of the truth of his coming; BECAUSE THE SPIRIT IS TRUTH; and so a fit and unexceptionable witness. FOR THERE ARE THREE THAT BEAR RECORD OF HIS COMING; the SPIRIT, which he promised to send; and which

was since shed forth upon us in the form of cloven tongues, and in various gifts; THE baptism of WATER, wherein God testified, 'This is my beloved Son;' AND THE shedding of his BLOOD, accompanied with his resurrection, whereby he became the most faithful martyr, or witness, of this truth. AND THESE THREE, the Spirit, the baptism, and passion of Christ, AGREE IN witnessing ONE and the same thing, (namely, that the Son of God is come); and, therefore, their evidence is strong: for the law requires but two consenting witnesses, and here we have three; AND IF WE RECEIVE THE WITNESS OF MEN, THE threefold WITNESS OF GOD, which he bare of his SON, by declaring at his baptism, 'This is my beloved Son;' by raising him from the dead, and by pouring out his Spirit on us, IS GREATER; and, therefore, ought to be more readily received."

"This is the sense plain and natural, and the argument full and strong; but if you insert the testimony of 'the three in heaven,' you interrupt and spoil it. For the whole design of the Apostle being here to prove to men, by witness, the truth of Christ's coming, I would ask how the testimony of 'the three in heaven' makes to this purpose? If their testimony be not given to men, how does it prove to them the truth of Christ's coming? If it be, how is the testimony in heaven distinguished from that on earth? It is the same Spirit witnesses in heaven and in earth. If, in both cases, it witnesses to us men, wherein lies the difference between its witnessing in heaven and its witnessing in earth? If, in the first case, it does not witness to men, to whom doth it witness? And to what purpose? And how does its witnessing make to the design of St. John's discourse? Let them make good sense of it, who are able. For my part, I can make none."—Newtoni Opera, Vol. V. pp. 528, 529. Horsley's edition.

"With respect to 1 John v. 7, 8, it has been already observed, that it was directed against the peculiar errors of the Nicolaitans and Cerinthians. Of these sects it has been likewise observed, that they respectively *denied* that Jesus was 'the Son of God,' and 'came in the flesh,' though they mutually expressed their belief in a Trinity. Such are the *fundamental* errors, which the apostle undertakes to refute; while, at the same time, he inculcates a just notion of the Trinity; distinguishing the *Persons* from the *substance*, by opposing *τρεις* in the *masculine* to *εν* in the *neuter*. Against those who denied that 'Jesus was the Son of God,' he appeals to the heavenly witnesses; and against those who denied that he 'was come in the flesh,' he appeals to the earthly. For the admission of the one, that the '*three*,' including the Word, were '*one*' God, as clearly evinced the divinity of Christ, as identifying him with the Father; as 'the spirit' which he yielded up, and the 'blood and water' which he shed upon the cross, evinced his humanity, as proving him mortal.

And this appeal to the witnesses is as obvious, as the argument deduced from it is decisive : those who abjured the *Divinity* of our Lord, being as naturally confuted by the testimony of the *heavenly* witnesses, as those who denied his *humanity* by the testimony of the *earthly*. Viewed with reference to these considerations, the apostle's argument is as full and obvious, as it is clear and decisive : while it is illustrated by the circumstances under which his epistle was written. But let us suppose the seventh verse suppressed, and he not only neglects the advantage which was to be derived from the concession of his opponents, while he sums up 'the witness of men,' but the very end of his epistle is frustrated, or the main proposition is thus left unestablished, that 'Jesus is the Son of God.' And though the notions of the heretics, on the doctrines of the Trinity, were vague and unsettled, the Church was thus left without warning, against their peculiar tenets, though the apostle wrote with the express view of countervailing their errors. Not to insist on the circumstances of the controversy, the object of the apostle's writing, not less than the tenor of his sense, consequently require that the disputed passage should be considered an integral part of his text.

"The reader must be now left to determine how far the internal evidence, supported by the circumstances of the controversy in which the sacred writers were engaged, may extend in establishing the authenticity of the disputed verses. As interpolations, we must find it difficult to account for their origin, by considering them the product of chance or design. For, assuming the reading of the Corrected Text to be genuine, is it not next to miraculous that the casual alteration introduced into the Received Text should produce so extraordinary an effect on each of the passages, and attended by consequences so various and remote ; that it should amend the solecism of the language, supply the defective sense, and verify the historical circumstances under which they were written ? But how is the improbability diminished by conceiving them the product of design ; while they appear to be unsuitable to the controversies agitated in the primitive church ? The early heretics did not subscribe to those parts of the canon, in which they occur ; and they did not meet the difficulties of those disputes, which were maintained by the later. In order to answer the purposes of those controversies, *Christ*, in two of the contested passages, should have been identified with 'God,' who 'was manifested in the flesh,' and 'purchased the Church with his own blood.' And instead of 'the Father, *Word*, and Spirit,' the remaining passage should have read, 'the Father, *Son*, and Holy Ghost.' Otherwise, the interpolated passages would have been direct concessions to the Gnostics and Sabellians, who, in denying the *personal* difference of the Father and Son, were equally obnoxious to those avowed adversaries the Catholics and Arians. Nor

did the orthodox require these verses for the support of their cause ; they had other passages, which would accomplish all that they could effect ; and, without their aid, they maintained and established their tenets. Admitting the possibility of an interpolation, in the three instances, we must be still at a loss to conceive with what object it could have been attempted."—Nolan's Inquiry into the Integrity of the Greek Vulgate, p. 276—280.

"The drift of this passage is to prove that grand article of our *faith* and *hope*, namely, that *Jesus is the Christ, the Son of God* ; and that, believing in his name, we might have *eternal life*. Ver. 11—13 ; John xx. 31.

"The proof of this rests on the abundant testimony given of Christ's *divine* and *human nature* : at his first baptism 'by *water*,' when he was declared to be the *Son of God*, and confirmed by the witness of *the Spirit* resting upon him, as recorded by the Baptist. Matt. iii. 16, 17 ; John i. 32—34. And again, at his second baptism, Luke xii. 50, by *water* and *blood* issuing from his pierced side on the cross : proving that he was the *Son of Man*, as recorded by John the Apostle. John xix. 34, 35.

"Nor was the foregoing testimony given singly by *the Spirit of Truth*, John xvi. 13 ; it was given conjointly by the *Trinity in Unity*, by the three heavenly witnesses, **THE FATHER**, at his baptism and at his transfiguration, calling him his *beloved Son* ; and at his resurrection, when he was declared to be the **SON OF GOD**, with power : Matt. iii. 17, xvii. 5 ; Rom. i. 4 ; by **THE WORD** himself, when after his ascension into heaven, where he was before, John i. 1, vi. 62, he sent the promise of the *Holy Spirit* to his disciples on the day of Pentecost, John xiv. 16, 17, 26 ; Acts i. 4, ii. 33. And by the **HOLY SPIRIT**, who testified of him. John xv. 26, xvi. 7—11 ; Acts v. 32.

"Neither was the foregoing testimony to his *human* nature confined to the *water* and *blood* : he was further proved to be *mortal man* by the *spirit* or *life*, which he breathed out on the cross. Matt. xxvii. 50 ; John xix. 30 ; Luke xxiii. 46 ; 1 John iii. 16. And these three earthly witnesses agree in one ; namely, in the reality of Christ's *human* nature, superadded to the *divine*. Hence, the Apostle concludes : If we receive the testimony of *men*, *John* the Baptist, and *John* the Evangelist, to the *human* nature of Christ, John i. 32, iii. 26, xix. 35 ; 1 John iii. 16 ; the testimony of *God* to his *divine* nature is greater ; as verified by the joint testimony of the whole *Trinity*, that he is the *Son of God*.

1. If this close analysis of the argument be correct, the seventh verse is naturally connected with the sixth and eighth ; in order to confirm the *single* testimony of the Spirit in the sixth verse, (given rather obscurely, and by way of inference) by the *full* testimony of

the *Trinity in Unity* in seventh verse ; which is called 'the testimony of God' in the ninth ; and is contrasted with the testimony of the *earthly* witnesses in the eighth. To this Porson objects : " If the *spirit* that witnesses in the sixth verse be the *Holy Spirit*, (which, I think, cannot be doubted, 'because *the Spirit is truth* ;) why is the epithet [*Holy*] after being twice omitted [in the sixth] added in the seventh, to mark a distinction without a difference ?" Letters, p. 397. To this species of objection, indirectly attacking the authenticity of the seventh verse, Nolan judiciously answers : " Because, when the *Holy Ghost* is mentioned by *himself*, '*the Spirit*' becomes his sufficient designation. Vide John i. 33, iii. 6, vi. 63, vii. 39. But when he is mentioned *with the Father and the Son*, the epithet 'holy' is necessary to *distinguish* him among the persons, as the Father and Son are equally spirits. Matt. xxviii. 19 ; 2 Cor. xiii. 14 ; [John iv. 24 ; Gal. iv. 6.] The epithet, added with so much propriety in the seventh verse, would have been absolutely improper in the sixth ; as '*the Spirit*' there means '*the Spirit of Christ*,' such being the proper designation of the Holy Ghost, where he is considered as the Spirit sent by the Son, to bear witness of him, in the passage before us ; compare Rom. viii. 9 ; John xv. 26. The *Holy Spirit* is, on the contrary, his proper designation when he is considered as the *Sanctifier* ; a being coequal and coessential with the *Creator* and the *Redeemer*, rather than [as] a spirit *proceeding* from either. As *the human* spirit is meant in the eighth verse, the epithet holy is, of course, as properly omitted in this verse, as it is retained in the preceding."—Nolan's Inquiry, &c. p. 569.

" 2. The seventh verse gives the *joint* testimony of the three heavenly witnesses, which our Lord himself had given before in *detail* when he appealed, 1. To the truth of *his own* testimony, respecting his character, John viii. 14, v. 31, 36, viii. 18. 2. To the testimony of his *Father*, John v. 37, 38, viii. 18 ; whom he called *ιδιον πατερα*, '*his peculiar Father*,' John v. 18 ; and was called himself, *του ιδιου υιου*, '*his peculiar Son*,' Rom. viii. 32 ; intimating unity of essence, or sameness of nature. 3. He appealed to the testimony of the *Holy Spirit*, John xv. 26, xvi. 7—11.

" 3. Eugenius, the very learned Archbishop of Cherson, proves the necessary insertion of the seventh verse, from the grammatical structure of the original, which would indicate a *false concord*, if it were omitted : for the masculine adjectives, *τρεις οι μαρτυρουντες* are properly connected with the *three persons*, *ο Πατηρ, ο Λογος, και το Πνευμα Αγιον*, in the seventh verse ; and again, with the component parts of the *Logos*, in his *human* nature, which, by the grammatical figure called *attraction*, (see the *Port Royal Greek Grammar*, B. vii. Cap. i. p. 319, Lon. Edit. 1797,) are connected with the heavenly witnesses, through the *Logos*. And this figure is not

unfrequent with St. John. See John xiv. 26, xv. 26, xvi. 13; in all which cases, the emphatic pronoun, *εκεινος*, though immediately connected with *το πνευμα το αγιον*, or *το πνευμα της αληθειας*, is attracted to the foregoing masculine noun, *ο παρακλητος*, which, in the last instance, is thrown back as far as the 7th verse; as ingeniously remarked by Nolan, p. 260, 565. Whereas, if the seventh verse be suppressed, the same masculine adjectives, *τρεις οι μαρτυρουντες*, are improperly connected with three neuter nouns, *το πνευμα, και το υδωρ, και το αιμα*, in the eighth verse. And that St. John did not confound masculine and neuter genders is evident from his connecting *το πνευμα*, singly, with a neuter adjective, *το μαρτυρουν*, in the sixth verse. . . .

“4. The last clause, *και οι τρεις εις το εν εισιν*, in the article *το*, prefixed to *εν*, implies the existence of the former clause, in the seventh verse, *και ουτοι οι τρεις εν εισι*. For this article necessarily includes *reference*.

“Thus, *το εν*, ‘the one’ talent in the parable, Matt. xxv. 18, plainly relates to *εν one*, given to the unprofitable servant, shortly before, verse 15. And in the Greek Septuagint Version of the Old Testament, there is not in Trommius’s Concordance a single instance of *το εν* when the article is not subservient to *reference* of some kind or other. And hence, ‘supposing the seventh verse not to exist, the phrase *εις το εν* of the eighth is a *deviation* from the ordinary usage *without example*,’ as candidly confessed by Bishop Middleton on the Greek article, p. 641—647. ‘I do not perceive,’ says he, ‘how the *present reading* of the eighth verse is to be reconciled with the *extermination* of verse v. 7.’ p. 647.

“In this clause, the preposition *εις* seems to be redundant, according to the Hebrew idiom. Thus *לבשר אחר*, *εις σαρκא מיאנ*, LXX. Gen. ii. 24, is rendered in the N. T. *σαρξ μια*, ‘one flesh.’ Matt. xix. 6.”—Hales’s Faith in the H. T. p. 216—222.

I here subjoin, as a suitable conclusion to these notes, a short general view of the dealings of God with mankind: cotemporaneous, successive, and final.

The popular creed teaches, that all the inhabitants of the earth,—both living and previously dead,—both infants and adults,—all, as some say, in heaven and hell, or, as others say, in some sort of elysium or tartarus, in which their endless happiness or misery is either begun or anticipated,—are to be brought together and judged according to their works; though the Scriptures assert, that salvation by works, or even by faith without the gift of God, is impossible. Gal. iii. 21; Ephes. ii. 8, 9. Such a judgment moreover could be of no practical use to communities supposed to pass into unalterable states of good or evil. It is indeed often said, that,

“for ought we know, the example of endless suffering may be necessary to keep the saints from falling.” According to this conjecture, even the saints in heaven are not perfected in that love, which casteth out fear; (1 John iv. 18), and as the damned are thought to be a vast majority, evil is much more extensively and firmly established than good. This catastrophe, according to Calvinism, was appointed from the beginning by “a horrible decree;” and, according to Arminianism, the Almighty desired, but was unable, to prevent it. The one represents him as cruel; the other, as weak.

I pass therefore from these misconceptions to what appears to me the Scriptural scheme.

Conditional dispensations, as I conceive, were appointed to teach the absolute dependence of man on his Creator for all things, both here and hereafter, by showing him his natural inability, under the most favourable circumstances, either for the avoiding of evil or for the acceptance or retention of good. Man was thus placed for trial under law, with its appropriate sanctions of reward and punishment; and, as every trial and retribution according to works could only serve as an index of power to obey given or not given, the inability of man was, in either case, equally proved. Law, indeed, was not equally given to all men; but, as human nature is the same in all times and places, it was given *sufficiently* for the specified purpose. Thus, the law delivered to Moses was never given to the Gentiles, and the word or law of faith (Deut. xxx. 12, 13; Rom. x. 6, 8), was not preached to the Gentiles till after its rejection by the Jews. (Acts xi. 19—21, xiii. 46, xvii. 30, 31, xviii. 6, xxii. 18—21, xxviii. 23—38). When therefore the purpose, for which conditional dispensations were appointed, was *sufficiently* effected, they were brought to an end by the great final decision; (Matt. xxv. 31—46) and the truth, thus practically taught, recorded for the instruction of all future generations. Be it however remembered, that this decision was limited to those nations, which had heard the gospel; while the rest remained in that unremoved ignorance, at which God had winked, and which we may conclude he still regarded with the same lenity.

Not that the world has been ever left wholly without law; for, though the law of a conditional dispensation has been abolished, there are nevertheless other laws, which have subsisted from the beginning. Believers are influenced by love as displayed in the revelation of love; (2 Cor. v. 14, 15) and the mass of mankind are restrained partly by the laws of society, and partly by the law of conscience, which either accuses or excuses them. (Rom. ii. 14, 15). Owing however to various circumstances, and chiefly to the prejudices of education, the decisions of the latter are, for the most part, erroneous and injurious.

We know nothing of God or of his purposes, except by the revelation he has given to us. He is self-existent, the creator of all other beings, animate and inanimate; and the sole independent agent in the universe. Hence the actions of individuals are the necessary consequences of their constitution, and the circumstances in which they are placed; and, being such, have, in themselves, or abstracted from law, neither merit nor demerit. I have already stated the purposes, for which law, both instituted and natural, external and internal, were given; but, as the operation of these laws is confined to the present life, what, it may be asked, (and it is of all questions the most interesting), is the final destiny of man? *God*, says the apostle John, *is LOVE*, thus emphatically declaring love to constitute, as it were, his *moral essence*; love, which, even among men, and in its least degree, "worketh no ill." 1 John iv. 8; Rom. xiii. 10. This has so forcibly impressed the minds of many good and able men, that they have inferred from it the future happiness of all sensitive beings. The cases, however, are not parallel. Man, as made in the image of God, is his peculiar "offspring." Acts xvii. 28. Man, even by nature, is endowed with a *capacity* for receiving ideas of the Supreme Being, and of a future state of existence, which constitutes an *essential difference* between him and even the most intelligent of the inferior animals, as even heathen writers have noticed. "Ex tot generibus, nullum est animal, præter hominem, quod habet notitiam aliquam Dei." Cicero, De Legibus. Lib. I. Of all the animal tribes, there is none but man, that has any notion of God.

separat hoc nos
A grege mutorum, atque ideo venerabile soli
Sortiti ingenium divinorumque capaces.—Juvenal, Sat. xv.

this separates
Our higher nature from the speechless herd,
That to us men alone is given a mind
Sublimely capable of thoughts divine.

Man's higher nature indicates his higher designation; otherwise that nature, in a majority of instances, would have been given in vain. Admitting this restriction, it may again be asked, What is the final destiny of man? "If," says Professor Bush, "we were called on to specify any form of alleged Christian doctrine, for which the *least* amount of evidence could be adduced from the Scriptures, it would be that of *the final universal salvation of the race*." . . . "We are utterly at fault in seeing any thing *in the nature of the case*, which should be a satisfactory ground for the belief. As *moral character* must necessarily be the basis of *destiny*, we recognize no provision made, either in revelation or reason, for that change, whether at death or after death, by which a bad man can be made a good man, and as such be rendered capable of happiness." Anas-

tasis, p. 329. This is Arminianism. The *will* of God is the basis of destiny, and the *work* of God is the source of moral character. This will and work have, from the beginning, transformed bad men into good; and I see nothing, "*in the nature of the case,*" to restrict this transformation to the present life. For myself, I rather think it leads to the contrary inference. After reading of Paul's instantaneous change from a bad man to a good by the glorified appearance of Jesus, I find no difficulty in conceiving how the same change may be effected by a transition to celestial glories. The Professor misunderstands and consequently misapplies Eccles. xi. 3—"As the tree falleth, so it shall lie"—for the sense of which see the Note from Holden, on that passage. In short, the destiny of man seems to be wholly irrespective both of his knowledge and actions. God, if he had pleased, could have given a saving knowledge of himself to every individual of our race; but he has conferred this privilege on a very small minority, even in countries nominally Christian. All have received injury, whether knowing it or not, through Adam; and all will receive benefit, whether knowing it or not, through Christ. "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. How degrading it is to Christ to make him, as Calvinism does, the head of a smaller family than Adam; or the medium of less good than Adam of evil! If, however, any part of the human race are to be endlessly tormented or annihilated, it must have been so decreed before they were called into existence. "Known unto God are all his works from the beginning of the world." Acts xv. 18. The error of Calvinists and Arminians consists in each adopting seemingly opposite passages as leading principles; but the systems so formed betray their own deficiency by inability to stand alone. Each is obliged, by partial admissions, to lean for support on the other. Universalism alone reconciles all seeming contradictions, and thus alone embraces the whole truth.

Any one admitted principle, fairly applied, often is, or ought to be, sufficient to decide a controversy; by showing, that the premises, from which any different conclusion is drawn, must be mistaken, and the conclusion necessarily wrong. Of such principles, in the present case, the following is all-comprehensive. There is no self-contrariety in God: "he cannot deny himself." 2 Tim. ii. 13. But he is made to deny himself by that doctrine, which opposes his power to his moral attributes: to his wisdom, by devoting intelligences capable of good to the dominion of evil; to his veracity, by breach of promise, or by nullifying declarations equivalent to promises (Gen. xii. —3; John i. 29; 1 Tim. iv. 10); to his justice, by a Pharaoh-like requisition of the end without the means; and to his love and mercy, by visiting impotence with endless punishment.

Exod. v. 18; John vi. 44. We may therefore assuredly believe, however time, place, or manner, may be hidden from us, that the Divine attraction (without which none can come to Christ,) will influence every member of the human family. Let Transubstantiation and Partialism be therefore consigned to deservedly reprobated companionship: the one as a physical, and the other as a moral impossibility.

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ERRATA.

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The author hopes his age, infirmities, and distance from the press, will apologize for the following errors.

VOL. I.

- Page 16, line 11, *for* (27—32.) *read* (28—32.)
 19, — 21, — xxxviii. — xxviii.
 31, — 6 from the bottom, *for* (19—21.) *read* (19—22.)
 —, next line, *dele* 22.
 38, line 13, *for* (8—10.) *read* (8—11.)
 —, — 21, — (11.) — (18.)
 39, — 20, — (14—22.) — (15—22.)
 59, — 25, — (—4.) — (—4, 5.)
 73, — 9 from the bottom. *for* (26—32.) *read* (36—32.)
 93, — 16, *for* (16.) *read* (16, 17.)
 95, — 12 from the bottom, *for* (8.) *read* (5)
 97, — 10 —————, — (49, 49.) — (48, 49.)
 104, — 12, *for* (2—20.) *read* (9—20.)
 137, — 2, — (iii. 1—6.) — (iii. 1—5.)
 —, — 4, — (6, 8.) — (8, 6)
 —, — 6, — (iv. 1—8, 10.) — (iv. 1—10.)
 —, — 26, — (—8.) — (—8, 9.)
 144, — 10, — (28—30.) — (28—39.)
 238, — 3 from the bottom, *for* Jehoiachim, *read* Jehoiakim.
 273, — 15, *for* ZECHARIAH, *read* ZACHARIAH.
 280, — 9 from the bottom, *for* Jehoiakin, *read* Jehoiachin.
 289, — 4, *for* (7.) *read* (7, 8.)
 324, — 18, — (23, 24.) — (23—25.)
 355, — 7 from the bottom, *for* Adversative, *read* Confirmation.
 369, — 6, *for* Contrast, *read* Constant.

VOL. II.

- Page 323, two last lines, *read as in* Vol. I. p. 371.
 425, line 10. *Omitted note.* 1 Chron. xi. 14. "The text is mutilated and confused. The other place has happily retained what is wanting here, and I have added it; which makes the whole consistent."—Boothroyd's Fam. Bible.
 488, line 17 from the bottom, *dele* part of which I have cited in the note on John v. 1—15.
 517, line 10 from the bottom, *for* curse *read* cause.
 544, — 2 —————, — in Timothy, *read* in 1 Timothy.
 550, — 27, *for* We imagine, *read* We may imagine.
 592, — 15, — suggesting, most appositely, *read* most appositely suggesting.
 —, line 5 from the bottom, *dele* an.

The position of corresponding topics might also be sometimes more exact. For example, Vol. I. p. 13, better thus :

Dream.	Remonstrance. (3.)
	Forbearance. (4—)
Plea.	Offered. (—4, 5.)
	Admitted. (6—)
	Restraint. (—6.)
Restoration.	Command. (7—)
	Prayer. Alternatives. (—7)
Dream.	Recital to servants. (8.)
	Colloquy. Expostulation. (9, 10.)
	Explanation. (11—13.)
Restoration.	Obedience. (14—16.)
	Prayer. Healing. (17, 18.)

And similar improvements might be made in p. 25, 26, 84, 216, and 264.

In p. 28, "Fulfilment" ought to be *under* "Interpretation," and "Neglect" *under* "Request"—in p. 310, "Message sent" ought to be *over* "Message delivered"—and in p. 525, "Prediction" ought to be *indented*, as in the preceding page.