another: and pray one for another, that you may be saved. For the continual prayer of a just man availeth much.

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

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

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

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

THE

FIRST EPISTLE OF ST. PETER THE APOSTLE.

The first Epistle of ST. PETER, *though brief, contains much doctrine concerning Faith, Hope, and Charity, with divers instructions to all persons of what state or condition soever. The Apostle commands submission to rulers and superiors, and exhorts all to the practice of a virtuous life in imitation of Christ. This Epistle is written with such apostolical dignity, as to manifest the supreme authority with which its writer, the prince of the Apostles, had been vested by his Lord and Master, Jesus Christ. He wrote it at Rome, which figuratively he calls Babylon, about thirty-five years after our Lord's Ascension.*

CHAPTER 1.

He gives thanks to God for the benefit of our being called to the true faith, and to eternal life; into which we are to enter by many tribulations. He exhorts to holiness of life; considering the holiness of God, and our redemption by the blood of Christ.

PETER, an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect,

2 According to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.

3 [v] Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of Jesus Christ from the dead,

4 Unto an inheritance incorruptible, and undefiled, and that can not fade, reserved in heaven for you,

5 Who, by the power of God, are kept by faith unto salvation, ready to be revealed in the last time.

6 Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in divers temptations:

7 That the trial of your faith (much more precious than gold which is tried by the fire) may be found unto praise and glory and honour at the appearing of Jesus Christ:

8 Whom having not seen, you love: in whom also now, though you see him not, you believe: and believing shall rejoice with joy unspeakable and glorified;

9 Receiving the end of your faith, even the salvation of your souls.

10 Of which salvation the prophets have inquired and diligently searched, who prophesied of the grace to come in you.

11 Searching what or what manner of time the Spirit of Christ in them did signify: when it foretold those sufferings that are in Christ, and the glories that should follow:

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u 3 Kings 17. 1; Luke 4. 25.

v 2 Cor. 1. 3; Eph. 1. 3.

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is, to the priests of the church, whom (ver. 14) he had ordered to be called for, and brought in to the sick; moreover, to confess to persons who had no power to forgive sins, would be useless. Hence the precept here means, that we must confess to men whom God hath appointed, and who, by their ordination and jurisdiction, have received the power of remitting sins in his name.

12 To whom it was revealed, that not to themselves, but to you they ministered those things which are now declared to you by them that have preached the gospel to you, the Holy Ghost being sent down from heaven, on whom the angels desire to look.

13 Wherefore having the loins of your mind girt up, being sober, trust perfectly in the grace which is offered you in the revelation of Jesus Christ,

14 As children of obedience, not fashioned according to the former desires of your ignorance:

15 But according to him that hath called you, who is holy, be you also in all manner of conversation holy:

16 Because it is written: [w] *You shall be holy, for I am holy.*

17 And if you invoke as Father him who, [x] without respect of persons, judgeth according to every one's work: converse in fear during the time of your sojourning here.

18 Knowing that you were not redeemed with corruptible things as gold or silver, from your vain conversation of the tradition of your fathers:

19 [y] But with the precious blood of Christ, as of a lamb unspotted and undefiled,

20 Foreknown indeed before the foundation of the world, but manifested in the last times for you,

21 Who through him are faithful in God, who raised him up from the dead, and hath given him glory, that your faith and hope might be in God.

22 Purifying your souls in the obedience of charity, with a brotherly love, from a sincere heart love one another earnestly:

23 Being born again not of corruptible seed, but incorruptible, by the word of God who liveth and remaineth for ever.

24 [z] *For all flesh is as grass; and all the glory thereof as the flower of grass. The grass is withered, and the flower thereof is fallen away.*

25 *But the word of the Lord endureth for ever.* And this is the word which by the gospel hath been preached unto you.

CHAPTER 2.

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

WHEREFORE [a] laying away all malice, and all guile, and dissimulations, and envies, and all detractions,

2 As newborn babes, desire the rational milk without guile, that thereby you may grow unto salvation:

3 If so be you have tasted that the Lord is sweet.

4 Unto whom coming, as to a living stone, rejected indeed by men, but chosen and made honourable by God:

5 Be you also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore it is said in the scripture: [b] *Behold, I lay in Sion a chief corner stone, elect, precious. And he that shall believe in him, shall not be confounded.*

7 To you therefore that believe, he is honour: but to them that believe not, [c] *the stone which the builders rejected, the same is made the head of the corner:*

8 And a stone of stumbling, and a rock of scandal, to them who stumble at the word, neither do believe, whereunto also they are set.

9 But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvellous light:

10 [d] *Who in time past were not a people: but are now the people of God. Who had not obtained mercy; but now have obtained mercy.*

11 [e] Dearly beloved, I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul,

12 Having your conversation good among the Gentiles: that whereas they speak against you as evildoers, they may, by the good works, which they shall behold in you, glorify God in the day of visitation.

13 [f] Be ye subject therefore to every human creature for God's sake: whether it be to the king as excelling;

w Lev. 11. 44, and 19. 2, and 20. 7. — x Deut. 10. 17; Rom. 2. 11; Gal. 2. 6. — y 1 Cor. 6. 20, and 7. 23; Heb. 9. 14; 1 John 1. 7; Apoc. 1. 5. — z Eccli. 14. 18; Isa. 40. 6; James 1. 10. — a Rom. 6. 4; Eph. 4. 22; Col. 3. 8; Heb. 12. 1. — b Isa. 28. 16; Rom. 9. 33. — c Ps. 117. 22; Isa. 8. 14; Matt. 21. 42; Acts 4. 11. — d Osee 2. 24; Rom. 9. 25. — e Rom. 13. 14; Gal. 5. 16. — f Rom. 13. 1.

14 Or to governors as sent by him for the punishment of evildoers, and for the praise of the good:

15 For so is the will of God, that by doing well you may put to silence the ignorance of foolish men:

16 As free, and not as making liberty a cloak for malice, but as the servants of God.

17 Honour all men. [g] Love the brotherhood. Fear God. Honour the king.

18 [h] Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward.

19 For this is thankworthy, if for conscience towards God, a man endure sorrows, suffering wrongfully.

20 For what glory is it, if committing sin, and being buffeted *for it*, you endure? But if doing well you suffer patiently; this is thankworthy before God.

21 For unto this are you called: because Christ also suffered for us, leaving you an example that you should follow his steps.

22 [i] *Who did no sin, neither was guile found in his mouth.*

23 Who, when he was reviled, did not revile: when he suffered, he threatened not: but delivered himself to him that judged him unjustly.

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

25 For you were as sheep going astray; but you are now converted to the shepherd and bishop of your souls.

CHAPTER 3.

How wives are to behave to their husbands: what ornaments they are to seek. Exhortations to divers virtues.

IN [k] like manner also let wives be subject to their husbands: that if any believe not the word, they may be won without the word, by the conversation of the wives.

2 Considering your chaste conversation with fear.

3 [l] Whose adorning let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel:

4 But the hidden man of the heart in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God.

5 For after this manner heretofore the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands:

6 [m] As Sara obeyed Abraham, calling him lord: whose daughters you are, doing well, and not fearing any disturbance.

7 [n] Ye husbands, likewise dwelling with them according to knowledge, giving honour to the female as to the weaker vessel, and as to the co-heirs of the grace of life: that your prayers be not hindered.

8 And in fine, be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble:

9 [o] Not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing.

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

11 [q] *Let him decline from evil, and do good: let him seek after peace and pursue it:*

12 *Because the eyes of the Lord are upon the just, and his ears unto their prayers: but the countenance of the Lord upon them that do evil things.*

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

14 [r] But if also you suffer any thing for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled.

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

16 [s] But with modesty and fear, having a good conscience: that whereas they speak evil of you, they may be ashamed who falsely accuse your good conversation in Christ.

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

18 [t] Because Christ also died once for our sins, the just for the unjust: that he might offer us to God, being put to death

g Rom. 12. 10. — *h* Eph. 6. 5; Col. 3. 22; Titus 2. 9.
i Isa. 53. 9. — *j* Isa. 53. 5; 1 John 3. 5.
k Eph. 5. 22; Col. 3. 18. — *l* 1 Tim. 2. 9.
m Gen. 18. 12. — *n* 1 Cor. 7. 3.
o Prov. 17. 13; Rom. 12. 17; 1 Thess. 5. 15.
p Ps. 33. 13. — *q* Isa. 1. 16.
r Matt. 5. 10. — *s* Supra 2. 12.
t Rom. 5. 6; Heb. 9. 28.

indeed in the flesh, but enlivened in the spirit,

19 In which also coming he preached to those spirits that were in prison:

20 Which had been some time incredulous, [u] when they waited for the patience of God in the days of Noe, when the ark was a building: wherein a few, that is, eight souls, were saved by water.

21 Whereunto baptism being of the like form, now saveth you also: not the putting away of the filth of the flesh, but the examination of a good conscience towards God by the resurrection of Jesus Christ.

22 Who is on the right hand of God, swallowing down death, that we might be made heirs of life everlasting: being gone into heaven, the angels and powers and virtues being made subject to him.

CHAPTER 4.

Exhortations to cease from sin: to mutual charity: to do all for the glory of God: to be willing to suffer for Christ.

CHRIST therefore having suffered in the flesh, be you also armed with the same thought: for he that hath suffered in the flesh, hath ceased from sins:

2 [v] That now he may live the rest of his time in the flesh, not after the desires of men, but according to the will of God.

3 For the time past is sufficient to have fulfilled the will of the Gentiles, for them who have walked in riotousness, lusts, excess of wine, revellings, banquetings, and unlawful worshipping of idols.

4 Wherein they think it strange, that you run not with them into the same confusion of riotousness, speaking evil *of you.*

5 Who shall render account to him, who is ready to judge the living and the dead.

6 For, for this cause was the gospel preached also to the dead: that they might be judged indeed according to men, in the flesh; but may live according to God, in the Spirit.

7 But the end of all is at hand. Be prudent therefore, and watch in prayers.

8 But before all things have a constant mutual charity among yourselves: [w] for charity covereth a multitude of sins.

9 [x] Using hospitality one towards another, [y] without murmuring,

10 [z] As every man hath received grace, ministering the same one to another: [a] as good stewards of the manifold grace of God.

11 If any man speak, *let him speak*, as the words of God. If any man minister, *let him do it*, as of the power, which God administereth: that in all things God may be honoured through Jesus Christ: to whom is glory and empire for ever and ever. Amen.

12 Dearly beloved, think not strange the burning heat which is to try you, as if some new thing happened to you;

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

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

15 But let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things.

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

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

18 [b] And if the just man shall scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them also that suffer according to the will of God, commend

u Gen. 7. 7; Matt. 24. 37; Luke 17. 26.
v Eph. 4. 23. — w Prov. 10. 12.

x Rom. 12. 13; Heb. 13. 2. — y Phil. 2. 14.
z Rom. 12. 6. — a 1 Cor. 4. 2. — b Prov. 11. 31.

CHAP. 3. Ver. 19. *Spirits that were in prison.* See here a proof of a third place, or middle state of souls: for these spirits in prison, to whom Christ went to preach, after his death, were not in heaven; nor yet in the hell of the damned: because heaven is no prison: and Christ did not go to preach to the damned.

Ver. 21. *Whereunto baptism*, &c. *Baptism* is said to be *of the like form* with the *water* by which Noe was saved, because the one was a figure of the other. — Ibid. *Not the putting away*, &c. As much as to say, that baptism has not its efficacy, in order to salvation, from its washing away any bodily filth or dirt; but from its purging the conscience from sin, when accompanied with suitable dispositions in the party, to answer the interrogations made at that time, with relation to faith, the renouncing of Satan with all his works; and the obedience to God's commandments.

CHAP. 4. Ver. 18. *Scarcely.* That is, not without much labour and difficulty; and because of the dangers which constantly surround, the temptations of the world, of the devil, and of our own corrupt nature.

their souls in good deeds to the faithful Creator.

CHAPTER 5.

He exhorts both priests and laity, to their respective duties, and recommends to all humility and watchfulness.

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

2 Feed the flock of God which is among you, taking care *of it*, not by constraint, but willingly, according to God: not for filthy lucre's sake, but voluntarily:

3 Neither as lording it over the clergy, but being made a pattern of the flock from the heart.

4 And when the prince of pastors shall appear, you shall receive a never fading crown of glory.

5 In like manner, ye young men, be subject to the ancients. [d] And do you all insinuate humility one to another, [e] for *God resisteth the proud, but to the humble he giveth grace.*

6 [f] Be you humbled therefore under the mighty hand of God, that he may exalt you in the time of visitation:

7 [g] Casting all your care upon him, for he hath care of you.

8 Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour.

9 Whom resist ye, strong in faith: knowing that the same affliction befalls your brethren who are in the world.

10 But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, after you have suffered a little, will himself perfect you, and confirm you, and establish you.

11 To him be glory and empire for ever and ever. Amen.

12 By Sylvanus, a faithful brother unto you, as I think, I have written briefly: beseeching and testifying that this is the true grace of God, wherein you stand.

13 The church that is in [h] Babylon, elected together with you, saluteth you: and so doth my son Mark.

14 Salute one another with a holy kiss. Grace be to all you, who are in Christ Jesus. Amen.

THE

SECOND EPISTLE OF ST. PETER THE APOSTLE.

In this Epistle ST. PETER *says,* (chap. 3.), Behold this second Epistle I write to you, *and before,* (chap. 1. 14,) Being assured that the laying away of this my tabernacle is at hand. *This shews, that it was written a very short time before his martyrdom, which was about thirty-six years after our Lord's Ascension. In this Epistle he admonishes the faithful to be mindful of the great gifts they received from God, and to join all other virtues with their faith. He warns them against false teachers, by describing their practices, and foretelling their punishments. He describes the dissolution of this world by fire, and the day of judgment.*

CHAPTER 1.

He exhorts them to join all other virtues with their faith: in order to secure their salvation.

SIMON Peter, servant and apostle of Jesus Christ, to them that have obtained equal faith with us in the justice of our God and Saviour Jesus Christ.

2 Grace to you and peace be accomplished in the knowledge of God and of Christ Jesus our Lord:

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

4 By whom he hath given us most great

c That is, Senior Priests. — d Rom. 12. 10. e James 4. 6. — f James 4. 10.

g Ps. 54. 23; Matt. 6. 25; Luke 12. 22. h Figuratively, Rome.

and precious promises: that by these you may be made partakers of the divine nature: flying the corruption of that concupiscence which is in the world.

5 And you, employing all care, minister in your faith, virtue; and in virtue, knowledge;

6 And in knowledge, abstinence; and in abstinence, patience; and in patience, godliness;

7 And in godliness, love of brotherhood; and in love of brotherhood, charity.

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

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

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

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

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

13 But I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance.

14 Being assured that the laying away of *this* my tabernacle is at hand, according as our Lord Jesus Christ also [i] hath signified to me.

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

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

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

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

19 And we have the more firm prophetical word: whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 [l] Understanding this first, that no prophecy of scripture is made by private interpretation.

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

CHAPTER 2.

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

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

2 And many shall follow their riotousnesses, through whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you. Whose judgment now of a long time lingereth not, and their perdition slumbereth not.

4 [m] For if God spared not the angels that sinned, but delivered them, drawn down by infernal ropes to the lower hell, unto torments, to be reserved unto judgment:

5 And spared not the original world, [n] but preserved Noe, the eighth person, the preacher of justice, bringing in the flood upon the world of the ungodly.

6 [o] And reducing the cities of the Sodomites, and of the Gomorrhites, into ashes, condemned them to be over-

i John 21. 19. — j 1 Cor. 1. 17.
k Matt. 17. 5. — l 2 Tim. 3. 16.

m Job 4. 18, Jude 1. 6. — n Gen. 7. 1.
o Gen. 19. 25.

CHAP. 1. Ver. 20 *No prophecy of scripture is made by private interpretation.* This shows plainly that the scriptures are not to be expounded by any one's private judgment or private spirit, because every part of the holy scriptures were written by men inspired by the Holy Ghost, and declared as such by the Church; therefore they are not to be interpreted but by the Spirit of God, which he hath left, and promised to remain with his Church to guide her in all truth to the end of the world. Some may tell us, that many of our divines interpret the scriptures: they may do so, but they do it always with a submission to the judgment of the Church, and not otherwise.

CHAP. 2. Ver. 1. *Sects of perdition.* That is heresies destructive of salvation.

thrown, making them an example to those that should after act wickedly.

7 And delivered just Lot, oppressed by the injustice and lewd conversation of the wicked.

8 For in sight and hearing he was just: dwelling among them, who from day to day vexed the just soul with unjust works.

9 The Lord knoweth how to deliver the godly from temptation, but to reserve the unjust unto the day of judgment to be tormented.

10 And especially them who walk after the flesh in the lust of uncleanness, and despise government, audacious, self willed, they fear not to bring in sects, blaspheming.

11 Whereas angels who are greater in strength and power, bring not against themselves a railing judgment.

12 But these men, as irrational beasts, naturally tending to the snare and to destruction, blaspheming those things which they know not, shall perish in their corruption,

13 Receiving the reward of *their* injustice, counting for a pleasure the delights of a day: stains and spots, sporting themselves to excess, rioting in their feasts with you:

14 Having eyes full of adultery and of sin that ceaseth not: alluring unstable souls, having their heart exercised with covetousness, children of malediction:

15 Leaving the right way they have gone astray, [p] having followed the way of Balaam of Bosor, who loved the wages of iniquity,

16 But had a check of his madness, the dumb beast used to the yoke, which [q] speaking with man's voice, forbade the folly of the prophet.

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

18 For, speaking proud words of vanity, they allure by the desires of fleshly riotousness, those who for a little while escape, such as converse in error:

19 Promising them liberty, whereas they themselves are the slaves of corruption. [s] For by whom a man is overcome, of the same also he is the slave.

20 For if, flying from the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ, [t] they be again entangled in them and overcome: [u] their latter state is become unto them worse than the former.

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

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

CHAPTER 3.

Against scoffers denying the second coming of Christ. He declares the sudden dissolution of this world, and exhorts to holiness of life.

BEHOLD this second epistle I write to you, my dearly beloved, in which I stir up by way of admonition your sincere mind:

2 That you may be mindful of those words which I told you before from the holy prophets, and of your apostles, of the precepts of the Lord and Saviour.

3 Knowing this first, [w] that in the last days there shall come deceitful scoffers, walking after their own lusts,

4 Saying: [x] Where is his promise or his coming? for since the time that the fathers slept, all things continue as they were from the beginning of the creation.

5 For this they are wilfully ignorant of, that the heavens were before, and the earth out of water, and through water, consisting by the word of God,

6 Whereby the world that then was, being overflowed with water, perished.

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of the ungodly men.

8 But of this one thing be not ignorant, my beloved, that one day with the Lord is as a thousand years, and a thousand years as one day.

9 The Lord delayeth not his promise, as

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p Jude 11. — *q* Num. 22. 28.
r Jude 12. — *s* John 8. 34; Rom. 6. 16 and 20.

t Heb. 6. 4. — *u* Matt. 12. 45. — *v* Prov. 26. 11.
w 1 Tim. 4. 1; 2 Tim. 3. 1; Jude 18. — *x* Ezech. 12. 27.

Ver. 11. *Bring not a railing judgment*, &c. That is, they use no railing, nor cursing sentence; not even in their conflicts with the evil angels. See St. Jude, ver. 9.

Ver. 13. *The delights of a day*: that is, the short delights of this world, in which they place all their happiness.

some imagine, but dealeth patiently for your sake, not willing that any should perish, but that all should return to penance.

10 [y] But the day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth and the works which are in it, shall be burnt up.

11 Seeing then that all these things are to be dissolved, what manner of people ought you to be in holy conversation and godliness?

12 Looking for and hasting unto the coming of the day of the Lord, by which the heavens being on fire shall be dissolved, and the elements shall melt with the burning heat?

13 [z] But we look for new heavens and a new earth according to his promises, in which justice dwelleth.

14 Wherefore, dearly beloved, waiting for these things, be diligent that you may be found before him unspotted and blameless in peace,

15 [a] And account the longsuffering of our Lord, salvation; as also our most dear brother Paul, according to the wisdom given him, hath written to you:

16 As also in all *his* epistles, speaking in them of these things; in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.

17 You therefore, brethren, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and unto the day of eternity. Amen.

THE

FIRST EPISTLE OF ST. JOHN THE APOSTLE.

The same vein of divine love and charity towards our neighbour, which runs throughout the Gospel written by the beloved disciple *and Evangelist,* ST. JOHN, *is found also in his Epistles. He confirms the incarnation of Jesus Christ the Son of God. The sublimity and excellence of the evangelical doctrine he declares:* And this commandment we have from God, that he, who loveth God, love also his brother (chap. 4. 21); *and again:* For this is the charity of God, that we keep his commandments; and his commandments are not heavy (chap. 5. 3). *He shews how to distinguish the children of God from those of the devil: marks out those who should be called Antichrists: describes the turpitude and gravity of sin. Finally, he shews how the sinner may hope for pardon. It was written, according to Baronius' account, sixty-six years after our Lord's Ascension.*

CHAPTER 1.

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

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

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

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

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

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y 1 Thess. 5. 2; Apoc. 3. 3; and 16. 15.

z Isa. 65. 17, and 66. 22; Apoc. 21. 1. — a Rom. 2. 5.

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

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

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

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

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

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

CHAPTER 2.

Christ is our advocate: we must keep his commandments, and love one another. We must not love the world, nor give ear to new teachers: but abide by the spirit of God in the church.

MY little children, these things I write to you, that you may not sin. But if any man sin, we have an advocate with the Father, Jesus Christ the just:

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

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

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

5 But he that keepeth his word, in him in very deed the charity of God is perfected; and by this we know that we are in him.

6 He that saith he abideth in him, ought himself also to walk, even as he walked.

7 Dearly beloved, I write not a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard.

8 [e] Again a new commandment I write unto you, which thing is true both in him and in you; because the darkness is passed, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 [f] He that loveth his brother, abideth in the light, and there is no scandal in him.

11 But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth; because the darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because you have known him, who is from the beginning. I write unto you, young men, because you have overcome the wicked one.

14 I write unto you, babes, because you have known the Father. I write unto you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one.

15 Love not the world, nor the things which are in the world. If any man love the world, the charity of the Father is not in him.

16 For all that is in the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is not of the Father, but is of the world.

17 And the world passeth away, and the concupiscence thereof: but he that doth the will of God, abideth for ever.

18 Little children, it is the last hour: and as you have heard that Antichrist cometh, even now there are become many Antichrists: whereby we know that it is the last hour.

19 They went out from us, but they were not of us. For if they had been of us, they would no doubt have remained with us; but that they may be manifest, that they are not all of us.

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b John 8. 12.
c Heb. 9. 14; 1 Peter 1. 19, Apoc. 1. 5

d 3 Kings 8. 46, 2 Par. 6. 36, Prov. 29. 9; Eccl. 7. 21
e John 13. 34, and 15. 12.—*f* Infra 3. 14.

CHAP. 2. Ver. 3. *We have known him, if we keep his commandments.* He speaks of that *practical knowledge* by love and affection, which can only be proved by our keeping his commandments; and without which we can not be said to *know* God, as we should do.

Ver. 8. *A new commandment.* Viz., the commandment of love, which was first given in the old law, but was renewed and extended by Christ. See John 13. 34.

Ver. 18. *It is the last hour.* That is, it is the last age of the world.—Ibid. *Many Antichrists*; that is, many heretics, enemies of Christ and his church, and forerunners of the great Antichrist.

Ver. 19. *They were not of us.* That is, they were not solid, steadfast, genuine Christians; otherwise they would have remained in the church.

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

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

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

23 Whosoever denieth the Son, the same hath not the Father. He that confesseth the Son, hath the Father also.

24 As for you, let that which you have heard from the beginning, abide in you. If that abide in you, which you have heard from the beginning, you also shall abide in the Son, and in the Father.

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

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

27 And as for you, let the unction, which you have received from him, abide in you. And you have no need that any man teach you; but as his unction teacheth you of all things, and is truth, and is no lie. And as it hath taught you, abide in him.

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

29 If you know, that he is just, know ye, that every one also, who doth justice, is born of him.

CHAPTER 3.

Of the love of God to us: how we may distinguish the children of God, and those of the devil. Of loving one another, and of purity of conscience.

BEHOLD what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God. Therefore the world knoweth not us, because it knew not him.

2 Dearly beloved, we are now the sons of God; and it hath not yet appeared what we shall be. We know, that, when he shall appear, we shall be like to him: because we shall see him as he is.

3 And every one that hath this hope in him, sanctifieth himself, as he also is holy.

4 Whosoever committeth sin committeth also iniquity; and sin is iniquity.

5 And you know that he appeared to take away our sins, [g] and in him there is no sin.

6 Whosoever abideth in him, sinneth not; and whosoever sinneth, hath not seen him, nor known him.

7 Little children, let no man deceive you. He that doth justice is just, even as he is just.

8 [h] He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose, the Son of God appeared, that he might destroy the works of the devil.

9 Whosoever is born of God, committeth not sin: for his seed abideth in him, and he can not sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil. Whosoever is not just, is not of God, nor he that loveth not his brother.

11 For this is the declaration, which you have heard from the beginning, [i] that you should love one another.

12 Not as [j] Cain, who was of the wicked one, and killed his brother. And wherefore did he kill him? Because his own works were wicked: and his brother's just.

13 Wonder not, brethren, if the world hate you.

14 We know that we have passed from death to life, because we love the brethren. [k] He that loveth not, abideth in death.

g Isa. 53. 9; 1 Peter 2. 22. — *h* John 8. 44.
i John 13. 34, and 15. 12.

j Gen. 4. 8.
k Lev. 19. 17; Supra 2. 10.

Ver. 20. *The unction from the Holy One.* That is, grace and wisdom from the Holy Ghost. — Ibid. *Know all things.* The true children of God's church, remaining in unity, under the guidance of their lawful pastors, partake of the grace of the Holy Ghost, promised to the church and her pastors; and have in the church all necessary knowledge and instruction, so as to have no need to seek it elsewhere, since it can be only found in that society of which they are members.

Ver. 27. *You have no need, &c.* You want not to be taught by any of these men, who, under pretence of imparting more knowledge to you, seek to seduce you (ver. 26), since you are sufficiently taught already, and have all knowledge and grace in the church, with the unction of the Holy Ghost; which these new teachers have no share in.

CHAP. 3. Ver. 4. *Iniquity,* ἀνομια, transgression of the law.

Ver. 6. *Sinneth not.* Viz., mortally. See chap. 1. 8.

Ver. 9. *Committeth not sin.* That is, as long as he keepeth in himself this seed of grace, and this divine generation, by which he is born of God. But then he may fall from this happy state, by the abuse of his free will, as appears from Rom. 11. 20–22; 1 Cor. 9. 27; and 10. 12; Phil. 2. 12; Apoc. 3. 11.

15 Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself.

16 [l] In this we have known the charity of God, because he hath laid down his life for us: and we ought to lay down our lives for the brethren.

17 [m] He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him?

18 My little children, let us not love in word, nor in tongue, but in deed, and in truth.

19 In this we know that we are of the truth: and in his sight shall persuade our hearts.

20 For if our heart reprehend us, God is greater than our heart, and knoweth all things.

21 Dearly beloved, if our heart do not reprehend us, we have confidence towards God:

22 [n] And whatsoever we shall ask, we shall receive of him: because we keep his commandments, and do those things which are pleasing in his sight.

23 [o] And this is his commandment, that we should believe in the name of his Son Jesus Christ: and love one another, as he hath given commandment unto us.

24 [p] And he that keepeth his commandments, abideth in him, and he in him. And in this we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER 4.

What spirits are of God, and what are not. We must love one another, because God has loved us.

DEARLY beloved, believe not every spirit, but try the spirits if they be of God: because many false prophets are gone out into the world.

2 By this is the spirit of God known. Every spirit which confesseth that Jesus Christ is come in the flesh, is of God:

3 And every spirit that dissolveth Jesus, is not of God: and this is Antichrist, of whom you have heard that he cometh, and he is now already in the world.

4 You are of God, little children, and have overcome him. Because greater is he that is in you, than he that is in the world.

5 [q] They are of the world: therefore of the world they speak, and the world heareth them.

6 We are of God. He that knoweth God, heareth us. He that is not of God, heareth us not. By this we know the spirit of truth, and the spirit of error.

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

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

9 [r] By this hath the charity of God appeared towards us, because God hath sent his only begotten Son into the world, that we may live by him.

10 In this is charity: not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins.

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

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

13 In this we know that we abide in him, and he in us: because he hath given us of his spirit.

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

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

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

17 In this is the charity of God perfected with us, that we may have con-

l John 5. 13. — *m* Luke 3. 11; James 2. 15.
n Matt. 21. 22. — *o* John 6. 29, and 17. 3.
p John 13. 34, and 15. 12. — *q* John 8. 47.
r John 3. 16. — *s* John 1. 18; 1 Tim. 6. 16.

CHAP. 4. Ver. 1. *Try the spirits.* Viz., by examining whether their teaching be agreeable to the rule of the Catholic faith, and the doctrine of the church. For as he says, (ver. 6,) *He that knoweth God, heareth us* [the pastors of the church]. *By this we know the spirit of truth, and the spirit of error.*

Ver. 2. *Every spirit which confesseth,* &c. Not that the confession of this point of faith alone, is, at all times, and in all cases, sufficient: but that with relation to that time, and for that part of the Christian doctrine, which was then particularly to be confessed, taught, and maintained against the heretics of those days, this was the most proper token, by which the true teachers might be distinguished from the false.

Ver. 3. *That dissolveth Jesus.* Viz., either by denying his humanity, or his divinity. — Ibid. *He is now already in the world.* Not in his person, but in his spirit, and in his precursors.

fidence in the day of judgment: because as he is, we also are in this world.

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

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

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

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

CHAPTER 5.

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

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

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

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

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

5 [u] Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth, that Christ is the truth.

7 And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one.

8 And there are three that give testimony on earth: the spirit, and the water, and the blood: and these three are one.

9 If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God, which is greater, because he hath testified of his Son.

10 He that believeth in the Son of God, hath the testimony of God in himself. [v] He that believeth not the Son, maketh him a liar: because he believeth not in the testimony which God hath testified of his Son.

11 And this is the testimony, that God hath given to us eternal life. And this life is in his Son.

12 He that hath the Son, hath life. He that hath not the Son, hath not life.

13 These things I write to you, that you may know that you have eternal life, you who believe in the name of the Son of God.

14 And this is the confidence which we have towards him: That, whatsoever we shall ask according to his will, he heareth us.

15 And we know that he heareth us whatsoever we ask: we know that we have the petitions which we request of him.

16 He that knoweth his brother to sin a

t John 15. 34, and 15. 12; Eph. 5. 2.

u 1 John 4. 15. — *v* John 3. 36.

Ver. 18. *Fear is not in charity, &c.* Perfect charity, or love, banisheth *human fear*, that is, the fear of men; as also all *perplexing fear*, which makes men mistrust or despair of God's mercy; and that kind of *servile fear*, which makes them fear the punishment of sin more than the offence offered to God. But it no way excludes the wholesome *fear of God's judgments*, so often recommended in holy writ; nor that *fear and trembling*, with which we are told to work out our salvation. Phil. 2. 12.

Chap. 5. Ver. 1. *Is born of God.* That is, is justified, and become a child of God by baptism, which is also to be understood; provided the belief of this fundamental article of the Christian faith be accompanied with all the other conditions, which, by the word of God, and his appointment, are also required to justification; such as a general belief of all that God has revealed and promised, hope, love, repentance, and a sincere disposition to keep God's holy law and commandments.

Ver. 4. *Our faith.* Not a bare, speculative, or dead faith; but a *faith that worketh by charity* Gal. 5. 6.

Ver. 6. *Came by water and blood.* Not only to wash away our sins by the *water* of baptism, but by his own *blood*.

Ver. 8. *The spirit, and the water, and the blood.* As the Father, the Word, and the Holy Ghost, all bear witness to Christ's divinity; so the *spirit*, which he yielded up, crying out with a loud voice upon the cross; and the water and blood that issued from his side, bear witness to his humanity, and *are one*; that is, all agree in one testimony.

Ver. 10. *He that believeth not the Son, &c.* By refusing to believe the testimonies given by the three divine persons, that Jesus was the Messias, and the true Son of God, by whom eternal *life* is obtained and promised to all that comply with his doctrine. In him we have also this lively *confidence*, that we shall obtain whatever we ask, according to his will, when we ask what is for our good, with perseverance, and in the manner we ought. And this we *know*, and have experience of, by having obtained the *petitions* that we have made.

Ver. 16. *A sin* which *is not to death, &c.* It is hard to determine what St. John here calls a sin,

sin *which is* not to death, let him ask, and life shall be given to him, who sinneth not to death. There is a sin unto death: for that I say not that any man ask.

17 All iniquity is sin. And there is a sin unto death.

18 We know that whosoever is born of God, sinneth not: but the generation of God preserveth him, and the wicked one toucheth him not.

19 We know that we are of God, and the whole world is seated in wickedness.

20 And we know that the Son of God is come: [w] and he hath given us understanding that we may know the true God, and may be in his true Son. This is the true God and life eternal.

21 Little children, keep yourselves from idols. Amen.

THE

SECOND EPISTLE OF ST. JOHN THE APOSTLE.

The Apostle commends ELECTA *and her family for their steadfastness in the true faith, and exhorts them to persevere, lest they lose the reward of their labours. He exhorts them to love one another, but with heretics to have no society, even not to salute them. Under the name Elect, St. John writes to some particular church; the same name is given the church from which he writes.*

CHAPTER 1.

He recommends walking in truth, loving one another, and to beware of false teachers.

THE ancient to the lady Elect, and her children, whom I love in the truth, and not I only, but also all they that have known the truth,

2 For the sake of the truth which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, and peace

w Luke 24. 45.

which is not to death, and a sin which is *unto death*. The difference can not be the same as betwixt sins that are called *venial* and *mortal:* for he says, that if a man pray for his brother, who commits a sin that *is not to death, life shall be given him:* therefore such a one had before lost the life of grace, and been guilty of what is commonly called a mortal sin. And when he speaks of a sin that is *unto death*, and adds these words, *for that I say not that any man ask*, it cannot be supposed that St. John would say this of every mortal sin, but only of some heinous sins, which are very seldom remitted, because such sinners very seldom repent. *By a sin* therefore *which is unto death*, interpreters commonly understand a wilful apostasy from the faith, and from the known truth, when a sinner, hardened by his own ingratitude, becomes deaf to all admonitions, will do nothing for himself, but runs on to a final impenitence. Nor yet does St. John say, that such a sin is never remitted, or can not be remitted, but only has these words, *for that I say not that any man ask* the remission: that is, though we must pray for all sinners whatsoever, yet men can not pray for such sinners with such a *confidence* of obtaining always their *petitions*, as St. John said before, ver. 14.

Whatever exposition we follow on this verse, our faith teacheth us from the holy scriptures, that *God desires not the death* of any sinner, but that he be *converted and live*, Ezech. 33. 11. Though men's *sins be as red as scarlet, they shall become as white as snow*, Isa. 3. 18. It *is the will of God* that *every one come to the knowledge of the truth*, and *be saved*. There is no sin so great but which God is willing to forgive, and has left a power in his church to remit the most enormous sins; so that no sinner need despair of pardon, nor will any sinner perish, but by his own fault. — Ibid. *A sin unto death.* Some understand this of *final impenitence*, or of dying in mortal sin; which is the only sin that never can be remitted. But, it is probable, he may also comprise under this name, the sin of apostasy from the faith, and some other such heinous sins as are seldom and hardly remitted: and therefore he gives little encouragement, to such as pray for these sinners, to expect what they ask.

Ver. 19. *And the whole world is seated in wickedness:* that is, a great part of the world. It may also signify, *is under the wicked one*, meaning the devil, who is elsewhere called the prince of this world, that is, of all the wicked. John 12. 31.

Ver. 20. *And may be in his true Son. He is*, or *this is the true God, and life eternal.* Which words are a clear proof of Christ's divinity, and as such made use of by the ancient fathers.

Ver. 21. *Keep yourselves from idols.* An admonition to the newly converted Christians, lest conversing with heathens and idolaters, they might fall back into the sin of idolatry, which may be the sin unto death here mentioned by St. John.

CHAP. 1. Ver. 1. *The ancient*, that is, the ancient bishop St. John, being the only one of the twelve apostles then living.

from God the Father, and from Christ Jesus the Son of the Father; in truth and charity.

4 I was exceeding glad, that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as writing a new commandment to thee, but that which we have had from the beginning, [z] that we love one another.

6 And this is charity, that we walk according to his commandments. For this is the commandment, that, as you have heard from the beginning, you should walk in the same:

7 For many seducers are gone out into the world, who confess not that Jesus Christ is come in the flesh: this is a seducer and an antichrist.

8 Look to yourselves, that you lose not the things which you have wrought: but that you may receive a full reward.

9 Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God. He that continueth in the doctrine, the same hath both the Father and the Son.

10 If any man come to you, and bring not this doctrine, receive him not into the house nor say to him, God speed you.

11 For he that saith unto him, God speed you, communicateth with his wicked works.

12 Having more things to write unto you, I would not by paper and ink: for I hope that I shall be with you, and speak face to face: that your joy may be full.

13 The children of thy sister Elect salute thee.

THE

THIRD EPISTLE OF ST. JOHN THE APOSTLE.

St. John praises Gaius for his walking in truth, and for his charity: complains of the bad conduct of Diotrephes, and gives a good testimony to Demetrius.

CHAPTER 1.

THE ancient to the dearly beloved Gaius, whom I love in truth.

2 Dearly beloved, concerning all things I make it my prayer that thou mayest proceed prosperously, and fare well as thy soul doth prosperously.

3 I was exceedingly glad when the brethren came and gave testimony to the truth in thee, even as thou walkest in the truth.

4 I have no greater grace than this, to hear that my children walk in truth.

5 Dearly beloved, thou dost faithfully whatever thou dost for the brethren, and that for strangers,

6 Who have given testimony to thy charity in the sight of the church: whom thou shalt do well to bring forward on their way in a manner worthy of God.

7 Because, for his name they went out, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we may be fellow helpers of the truth.

9 I had written perhaps to the church:

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z John 13. 34. and 15. 12.

Ver. 10. *Nor say to him, God speed you.* This admonition is in general, to forewarn the faithful of the dangers which may arise from a familiarity with those who have prevaricated and gone from the true faith, and with such as teach false doctrine. But this is not forbidding a charity for all men, by which we ought to wish and pray for the eternal salvation of every one, even of our enemies.

CHAP. 1. Ver. 4. *No greater grace*: that is, nothing that gives me greater joy and satisfaction.

Ver. 7. *Taking nothing of the Gentiles.* These ministers of the gospel are commended by St. John, who took nothing from the Gentiles, lest they should seem to preach in order to get money by it.

Ver. 9. *Diotrephes, who loveth, &c.* This man seemeth to be in power, but not a friend to the faithful; therefore this part of the letter might be an admonition to him from the apostle.

but Diotrephes, who loveth to have the pre-eminence among them, doth not receive us.

10 For this cause, if I come, I will advertise his works which he doth, with malicious words prating against us. And as if these things were not enough for him, neither doth he himself receive the brethren, and them that do receive them he forbiddeth, and casteth out of the church.

11 Dearly beloved, follow not that which is evil, but that which is good. He that doth good, is of God: he that doth evil, hath not seen God.

12 To Demetrius testimony is given by all, and by the truth itself, yea and we *also* give testimony: and thou knowest that our testimony is true.

13 I had many things to write unto thee: but I would not by ink and pen write to thee.

14 But I hope speedily to see thee, and we will speak mouth to mouth. Peace be to thee. Our friends salute thee. Salute the friends by name.

THE

CATHOLIC EPISTLE OF ST. JUDE THE APOSTLE.

ST. JUDE, *who wrote this Epistle, was one of the twelve Apostles, and brother to* ST. JAMES the Less. *The time it was written is uncertain, only it may be inferred from* ver. 17, *that few or none of the Apostles were then living, except* ST. JOHN. *He inveighs against heretics and their wicked practices with strong epithets and similes. He exhorts the faithful to contend earnestly for the faith first delivered to them, and to beware of heretics.*

CHAPTER 1.

He exhorts them to stand to the faith first delivered to them: and to beware of heretics.

JUDE, the servant of Jesus Christ, and brother of James: to them that are beloved in God the Father, and preserved in Jesus Christ, and called.

2 Mercy unto you, and peace, and charity be fulfilled.

3 Dearly beloved, taking all care to write unto you concerning your common salvation, I was under a necessity to write unto you: to beseech you to contend earnestly for the faith once delivered to the saints.

4 For certain men are secretly entered in, (who were written of long ago unto this judgment,) ungodly men, turning the grace of our Lord God into riotousness, and denying the only sovereign Ruler, and our Lord Jesus Christ.

5 I will therefore admonish you, *though* ye once knew all things, that Jesus, having saved the people out of the land of Egypt, [y] did afterwards destroy them that believed not:

6 And the angels who kept not their principality, but forsook their own habitation, [z] he hath reserved under darkness in everlasting chains, unto the judgment of the great day.

7 As Sodom and Gomorrha, and the neighbouring cities, in like manner, having given themselves to fornication, and going after other flesh, were made an example, suffering the punishment of eternal fire.

8 In like manner these men also defile the flesh, and despise dominion, and blaspheme majesty.

9 [a] When Michael the archangel, dis-

y Num. 14. 37.

z 2 Peter 2. 4; Gen. 19. 20. — *a* Zach. 3. 2.

CHAP. 1. Ver. 6. *Principality.* That is, the state in which they were first created, their original dignity.

Ver. 8. *Blaspheme majesty.* Speak evil of them that are in dignity; and even utter blasphemies against the divine majesty.

Ver. 9. *Contended about the body, &c.* This contention, which is no where else mentioned in holy writ, was originally known by revelation, and transmitted by tradition. It is thought the occasion of it was, that the devil would have had the body buried in such a place and manner, as to be worshipped by the Jews with divine honours. — Ibid. *Command thee;* or *rebuke thee.*

pulling with the devil, contended about the body of Moses, he durst not bring against him the judgment of railing speech, but said: The Lord command thee.

10 But these men blaspheme whatever things they know not: and what things soever they naturally know, like dumb beasts, in these they are corrupted.

11 Woe unto them, for they have gone in the way of [b] Cain: and after the [c] error of Balaam they have for reward poured out themselves, [d] and have perished in the contradiction of Core.

12 These are spots in their banquets, feasting together without fear, feeding themselves, [e] clouds without water, which are carried about by winds, trees of the autumn, unfruitful, twice dead, plucked up by the roots,

13 Raging waves of the sea, foaming out their own confusion; wandering stars, to whom the storm of darkness is reserved for ever.

14 Now of these Enoch also, the seventh from Adam, prophesied, saying: [f] Behold, the Lord cometh with thousands of his saints,

15 To execute judgment upon all, and to reprove all the ungodly for all the works of their ungodliness, whereby they have done ungodly, and of all the hard things which ungodly sinners have spoken against God.

16 These are murmurers, full of complaints, walking according to their own desires, [g] and their mouth speaketh proud things, admiring persons for gain's sake.

17 But you, my dearly beloved, be mindful of the words [h] which have been spoken before by the apostles of our Lord Jesus Christ,

18 Who told you, that in the last time there should come mockers, walking according to their own desires in ungodlinesses.

19 These are they, who separate themselves, sensual men, having not the Spirit.

20 But you, my beloved, building yourselves upon your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ, unto life everlasting.

22 And some indeed reprove, being judged:

23 But others save, pulling *them* out of the fire. And on others have mercy, in fear, hating also the spotted garment which is carnal.

24 Now to him who is able to preserve you without sin, and to present you spotless before the presence of his glory with exceeding joy, in the coming of our Lord Jesus Christ,

25 To the only God our Saviour through Jesus Christ our Lord, be glory and magnificence, empire and power, before all ages, and now, and for all ages of ages. Amen.

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b Gen. 4. 8. — *c* Num. 22. 23.
d Num. 16. 32. — *e* 2 Peter 2. 17.

f Apoc. 1. 7. — *g* Ps. 16. 10.
h 1 Tim. 4. 1; 2 Tim. 3. 1; 2 Peter 3. 3.

Ver. 11. *Gone in the way*, &c. Heretics follow the way of Cain, by murdering the souls of their brethren; the way of Balaam, by putting a scandal before the people of God, for their own private ends; and the way of Core or Korah, by their opposition to the church governors of divine appointment.

Ver. 14. *Prophesied.* This prophecy was either known by tradition, or from some book that is since lost.

Ver. 17. *But you, my dearly beloved, be mindful*, &c. He now exhorts the faithful to remain steadfast in the belief and practice of what they had heard from the apostles, who had also foretold that in aftertimes (lit. *in the last time*) there should be false teachers scoffing and ridiculing all revealed truths, abandoning themselves to their passions and *lusts*; who *separate themselves* from the Catholic communion by heresies and schisms. *Sensual men*, carried away and enslaved by the pleasures of the senses.

Ver. 20, 21. *Building yourselves upon your most holy faith.* Raising by your actions, a spiritual building, founded, 1st, upon *faith*; 2d, on the *love of God*; 3d, upon hope, whilst you are *waiting* for the *mercies* of God, and the reward of *eternal life*; 4th, joined with the great duty of *prayer*.

Ver. 22, 23. *And some indeed reprove being judged.* He gives them another instruction to practice charity in endeavouring to convert their neighbour, where they will meet with three sorts of persons: 1st, With persons obstinate in their errors and sins; these may be said to be already *judged* and condemned: they are to be sharply reprehended, *reproved*, and if possible convinced of their error. 2d, As to others you must endeavour to *save them*, by *pulling* them, as it were, *out of the fire*, from the ruin they stand in great danger of. 3d, You must *have mercy on others in fear*, when you see them through ignorance or frailty, in danger of being drawn into the snares of these heretics; with these you must deal more gently and mildly, with a charitable compassion, *hating* always, and teaching others to hate *the carnal garment which is spotted*, their sensual and corrupt manners, that defile both the soul and body.

Ver. 24, 25. *Now to him*, &c. St. Jude concludes his epistle with this doxology of praising God, and praying to *the only God our Saviour*, which may either signify God the Father, or God as equally agreeing to all the three persons, who are equally the cause of Christ's incarnation, and man's salvation, *through Jesus Christ our Lord*, who, being God from eternity, took upon him our human nature, that he might become our Redeemer.

THE

APOCALYPSE OF ST. JOHN THE APOSTLE.

In the first, second, and third chapters of this Book are contained instructions and admonitions which ST. JOHN *was commanded to write to the seven bishops of the churches in Asia. And in the following chapters, to the end, are contained prophecies of things that are to come to pass in the church of Christ, particularly towards the end of the world, in the time of Antichrist. It was written in Greek, in the island of Patmos, where* ST. JOHN *was in banishment by order of the cruel emperor Domitian, about sixty-five years after our Lord's Ascension.*

CHAPTER 1.

St. John is ordered to write to the seven churches in Asia: the manner of Christ's appearing to him.

THE Revelation of Jesus Christ, which God gave unto him, to make known to his servants the things which must shortly come to pass: and signified, sending by his angel to his servant John,

2 Who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen.

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

4 John to the seven churches which are in Asia. Grace be unto you and peace from him [i] that is, and that was, and that is to come, and from the seven spirits which are before his throne,

5 And from Jesus Christ, who is the faithful witness, [j] the first begotten of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sins [k] in his own blood,

6 And hath made us a kingdom, and priests to God and his Father, to him be glory and empire for ever and ever. Amen.

7 [l] Behold, he cometh with the clouds, and every eye shall see him, and they also that pierced him. And all the tribes of the earth shall bewail themselves because of him. Even so. Amen.

8 [m] I am Alpha and Omega, the beginning and the end, saith the Lord God, who is, and who was, and who is to come, the Almighty.

9 I John, your brother and your partner in tribulation, and in the kingdom, and patience in Christ Jesus, was in the island, which is called Patmos, for the word of God, and for the testimony of Jesus.

10 I was in the spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying: What thou seest, write in a book, and send to the seven churches which are in Asia, to Ephesus, and to Smyrna, and to Pergamus, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

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

13 And in the midst of the seven golden candlesticks, one like to the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle.

i Ex. 3. 14. — *j* 1 Cor. 15. 20; Col. 1. 18.
k Heb. 9. 14; 1 Peter 1. 19; 1 John 1. 7.

l Isa. 3. 13; Matt. 24. 30; Jude 1. 14. — *m* Isa. 41. 4, and 44. 6, and 48. 12; Infra 21. 6, and 22. 13.

CHAP. 1. Ver. 1. *The things which must shortly come;* and again it is said, ver. 3, *The time is at hand.* This can not be meant of all the things prophesied in the Apocalypse, where mention is made also of the day of judgment, and of the glory of heaven at the end of the world. That some things were to come to pass shortly, is evident, by what is said to the Seven Churches, chap. 2 and 3. Or that the persecutions foretold should begin shortly. Or that these words signified, that all time is short, and that from the coming of Christ, we are now in the last age or *last hour.* See 1 John 2. 18.

Ver. 8. *I am Alpha and Omega.* These are the names of the first and last letters of the Greek alphabet, and signify the same as what follows: *The beginning* and *the end:* the first cause and last end of all beings: *who is, and who was, and who is to come, the Almighty.* These words signify the true God only, and are here applied to our Lord and Saviour Jesus Christ, who is to come again to judge the living and the dead.

14 And his head and his hairs were white, as white wool, and as snow, and his eyes were as a flame of fire,
15 And his feet like unto fine brass, as in a burning furnace. And his voice as the sound of many waters.
16 And he had in his right hand seven stars. And from his mouth came out a sharp two edged sword: and his face was as the sun shineth in his power.
17 And when I had seen him, I fell at his feet as dead. And he laid his right hand upon me, saying: Fear not. [n] I am the First and the Last,
18 And alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell.
19 Write therefore the things which thou hast seen, and which are and which must be done hereafter.
20 The mystery of the seven stars, which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches. And the seven candlesticks are the seven churches.

CHAPTER 2.

Directions what to write to the angels or bishops of Ephesus, Smyrna, Pergamus, and Thyatira.

UNTO the angel of the church of Ephesus write: These things saith he, who holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks:
2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil, and thou hast tried them, who say they are apostles, and are not, and hast found them liars:
3 And thou hast patience, and hast endured for my name, and hast not fainted.
4 But I have somewhat against thee, because thou hast left thy first charity.
5 Be mindful therefore from whence thou art fallen: and do penance, and do the first works. Or else I come to thee, and will move thy candlestick out of its place, except thou do penance.
6 But this thou hast, that thou hatest the deeds of the Nicolaites, which I also hate.
7 He, that hath an ear, let him hear what the Spirit saith to the churches: To him, that overcometh, I will give to eat of the tree of life, which is in the paradise of my God.
8 And to the angel of the church of Smyrna write: These things saith the First and the Last, who was dead, and is alive:
9 I know thy tribulation and thy poverty, but thou art rich: and thou art blasphemed by them that say they are Jews and are not, but are the synagogue of Satan.
10 Fear none of those things which thou shalt suffer. Behold, the devil will cast some of you into prison that you may be tried: and you shall have tribulation ten days. Be thou faithful until death: and I will give thee the crown of life.
11 He, that hath an ear, let him hear what the Spirit saith to the churches: He that shall overcome, shall not be hurt by the second death.
12 And to the angel of the church of Pergamus write: These things, saith he, that hath the sharp two edged sword:
13 I know where thou dwellest, where the seat of Satan is: and thou holdest fast my name, and hast not denied my faith. Even in those days *when* Antipas *was* my faithful witness, who was slain among you, where Satan dwelleth.
14 But I have against thee a few things: because thou hast there them that hold the doctrine [o] of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat, and to commit fornication:
15 So hast thou also them that hold the doctrine of the Nicolaites.
16 In like manner do penance: if not, I will come to thee quickly, and will fight against them with the sword of my mouth.
17 He, that hath an ear, let him hear what the Spirit saith to the churches: To him that overcometh, I will give the hidden manna, and will give him a white counter, and in the counter, a new name written, which no man knoweth, but he that receiveth it.
18 And to the angel of the church of Thyatira write: These things saith the Son of God, who hath his eyes like to a flame of fire, and his feet like to fine brass.
19 I know thy works, and thy faith, and thy charity, and thy ministry, and thy patience, and thy last works which are more than the former.
20 But I have against thee a few things

n Isa. 41. 4, and 44. 6, and 48. 12; Infra 21. 6, and 22. 13. — o Num. 24. 3, and 25. 2.

because thou sufferest the woman Jezabel, who calleth herself a prophetess, to teach, and to seduce my servants, to commit fornication, and to eat of things sacrificed to idols.

21 And I gave her a time that she might do penance, and she will not repent of her fornication.

22 Behold, I will cast her into a bed: and they that commit adultery with her shall be in very great tribulation, except they do penance from their deeds.

23 And I will kill her children with death, and all the churches shall know [p] that I am he that searcheth the reins and hearts, and I will give to every one of you according to your works. But to you I say,

24 And to the rest who are at Thyatira: Whosoever have not this doctrine, and who have not known the depths of Satan, as they say, I will not put upon you any other burthen.

25 Yet that, which you have, hold fast till I come.

26 And he that shall overcome, and keep my works unto the end, I will give him power over the nations.

27 And he shall rule them with a rod of iron, and as the vessel of a potter they shall be broken,

28 As I also have received of my Father: and I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith to the churches.

CHAPTER 3.

Directions what to write to Sardis, Philadelphia, and Laodicea.

AND to the angel of the church of Sardis, write: These things saith he, that hath the seven spirits of God, and the seven stars: I know thy works, that thou art the name of being alive: and thou art dead.

2 Be watchful and strengthen the things that remain, which are ready to die. For I find not thy works full before my God.

3 Have in mind therefore in what manner thou hast received and heard: and observe, and do penance. If then thou shalt not watch, [q] I will come to thee as a thief, and thou shalt not know at what hour I will come to thee.

4 But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white, because they are worthy.

5 He that shall overcome, shall thus be clothed in white garments, and I will not blot out his name out of the book of life, and I will confess his name before my Father, and before his angels.

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

7 And to the angel of the church of Philadelphia, write: These things saith the Holy One and the true one, [r] he that hath the key of David; he that openeth, and no man shutteth; shutteth, and no man openeth:

8 I know thy works. Behold, I have given before thee a door opened, which no man can shut: because thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will bring of the synagogue of Satan, who say they are Jews, and are not, but do lie. Behold, I will make them to come and adore before thy feet. And they shall know that I have loved thee.

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

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

12 He that shall overcome, I will make him a pillar in the temple of my God; and he shall go out no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name.

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

14 And to the angel of the church of

p 1 Kings 16. 7; Ps. 7. 10; Jer. 11. 20, and 17. 10, and 20. 12.

q 1 Thess. 5. 2; 2 Peter 3. 10; Infra 16. 15.
r Isa. 22. 22; Job 12. 14.

CHAP. 2. Ver. 26. *Power over the nations.* This shews, that the saints, who are with Christ our Lord in heaven, receive power from him to preside over nations and provinces, as patrons; and shall come with him at the end of the world to execute his will against those who have not kept his commandments.

CHAP. 3. Ver. 14. *The Amen*, that is, the true one, the Truth itself; the Word and Son of God.—Ibid. *The beginning*, ἡ ἀρχή, that is, the principle, the source, and the efficient cause of the whole creation.

Laodicea, write: These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God:
15 I know thy works, that thou art neither cold, nor hot. I would thou wert cold, or hot.
16 But because thou art lukewarm, and neither cold, nor hot, I will begin to vomit thee out of my mouth.
17 Because thou sayest: I am rich, and made wealthy, and have need of nothing: and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked.
18 I counsel thee to buy of me gold fire tried, that thou mayest be made rich; and mayest be clothed in white garments, and that the shame of thy nakedness may not appear; and anoint thy eyes with eyesalve, that thou mayest see.
19 [t] Such as I love, I rebuke and chastise. Be zealous therefore, and do penance.
20 Behold, I stand at the gate, and knock. If any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he with me.
21 To him that shall overcome, I will give to sit with me in my throne: as I also have overcome, and am set down with my Father in his throne.
22 He that hath an ear, let him hear what the Spirit saith to the churches.

CHAPTER 4.

The vision of the throne of God, the twenty-four ancients, and the four living creatures.

AFTER these things I looked, and behold a door *was* opened in heaven, and the first voice which I heard, as it were, of a trumpet speaking with me, said: Come up hither, and I will shew thee the things which must be done hereafter.
2 And immediately I was in the spirit: and behold there was a throne set in heaven, and upon the throne one sitting.
3 And he that sat, was to the sight like the jasper and the sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.
4 And round about the throne were four and twenty seats; and upon the seats, four and twenty ancients sitting, clothed in white garments, and on their heads *were* crowns of gold.
5 And from the throne proceeded lightnings, and voices, and thunders; and there were seven lamps burning before the throne, which are the seven spirits of God.
6 And in the sight of the throne was, as it were, a sea of glass like to crystal; and in the midst of the throne, and round about the throne, were four living creatures, full of eyes before and behind.
7 And the first living creature was like a lion: and the second living creature like a calf: and the third living creature, having the face, as it were, of a man: and the fourth living creature was like an eagle flying.
8 And the four living creatures had each of them six wings; and round about and within they are full of eyes. And they rested not day and night, saying: [u] Holy, holy, holy, Lord God Almighty, who was, and who is, and who is to come.
9 And when those living creatures gave glory, and honour, and benediction to him that sitteth on the throne, who liveth for ever and ever;
10 The four and twenty ancients fell down before him that sitteth on the throne, and adored him that liveth for ever and ever, and cast their crowns before the throne, saying:
11 Thou art worthy, O Lord our God, to receive glory, and honour, and power: because thou hast created all things; and for thy will they were, and have been created.

CHAPTER 5.

The book sealed with seven seals is opened by the Lamb, who thereupon receives adoration and praise from all.

AND I saw in the right hand of him that sat on the throne, a book written within and without, sealed with seven seals.
2 And I saw a strong angel, proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof?
3 And no man was able, neither in heaven, nor on earth, nor under the earth, to open the book, nor to look on it.

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t John 14. 6. — t Prov. 3. 12; Heb. 12. 6.

u Isa. 6. 3.

4 And I wept much, because no man was found worthy to open the book, nor to see it.

5 And one of the ancients said to me: Weep not; behold the lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I saw: and behold in the midst of the throne and of the four living creatures, and in the midst of the ancients, a Lamb standing as it were slain, having seven horns and seven eyes: which are the seven Spirits of God, sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat on the throne.

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

9 And they sung a new canticle, saying: Thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God, in thy blood, out of every tribe, and tongue, and people, and nation,

10 And hast made us to our God a kingdom and priests, and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the ancients; and the number of them was [v] thousands of thousands,

12 Saying with a loud voice: The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction.

13 And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them: I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power, for ever and ever.

14 And the four living creatures said: Amen. And the four and twenty ancients fell down on their faces, and adored him that liveth for ever and ever.

CHAPTER 6.

What followed upon opening six of the seals.

AND I saw that the Lamb had opened one of the seven seals, and I heard one of the four living creatures, as it were the voice of thunder, saying: Come, and see.

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

3 And when he had opened the second seal, I heard the second living creature, saying: Come, and see.

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

5 And when he had opened the third seal, I heard the third living creature saying: Come, and see. And behold a black horse, and he that sat on him had a pair of scales in his hand.

6 And I heard as it were a voice in the midst of the four living creatures, saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny, and see thou hurt not the wine and the oil.

7 And when he had opened the fourth seal, I heard the voice of the fourth living creature, saying: Come, and see.

8 And behold a pale horse, and he that sat upon him, his name was Death, and hell followed him. And power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of

[v] Dan. 7. 10.

CHAP. 5. Ver. 8. *The prayers of saints.* Here we see that the saints in heaven offer up to Christ the prayers of the faithful upon earth.

CHAP. 6. Ver. 2. *White horse.* He that sitteth on the white horse is Christ, going forth to subdue the world by his gospel. The other horses that follow represent the judgments and punishment that were to fall on the enemies of Christ and his church. The red horse signifies war; the black horse, famine, and the pale horse (which has Death for its rider), plagues or pestilence.

Ver. 9. *Under the altar.* Christ, as man, is this altar, under which the souls of the martyrs live in heaven, as their bodies are here deposited under our altars.

tried, and for the testimony which they held.

10 And they cried with a loud voice, saying: How long, O Lord (holy and true) dost thou not judge and revenge our blood on them that dwell on the earth?

11 And white robes were given to every one of them one; and it was said to them, that they should rest for a little time, till their fellow servants, and their brethren, who are to be slain, even as they, should be filled up.

12 And I saw, when he had opened the sixth seal, and behold there was a great earthquake, and the sun became black as sackcloth of hair: and the whole moon became as blood:

13 And the stars from heaven fell upon the earth, as the fig tree casteth its green figs when it is shaken by a great wind:

14 And the heaven departed as a book folded up: and every mountain, and the islands were moved out of their places.

15 And the kings of the earth, and the princes, and tribunes, and the rich, and the strong, and every bondman, and every freeman, hid themselves in the dens and in the rocks of mountains:

16 And they say to the mountains and the rocks: [w] Fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb:

17 For the great day of their wrath is come, and who shall be able to stand?

CHAPTER 7.

The number of them that were marked with the seal of the living God, and clothed in white robes.

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

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

3 Saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads.

4 And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel.

5 Of the tribe of Juda, *were* twelve thousand signed: Of the tribe of Ruben, twelve thousand signed: Of the tribe of Gad, twelve thousand signed:

6 Of the tribe of Aser, twelve thousand signed: Of the tribe of Nephthali, twelve thousand signed: Of the tribe of Manasses, twelve thousand signed:

7 Of the tribe of Simeon, twelve thousand signed: Of the tribe of Levi, twelve thousand signed: Of the tribe of Issachar, twelve thousand signed:

8 Of the tribe of Zabulon, twelve thousand signed: Of the tribe of Joseph, twelve thousand signed: Of the tribe of Benjamin, twelve thousand signed.

9 After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands:

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

11 And all the angels stood round about the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God,

12 Saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God for ever and ever. Amen.

13 And one of the ancients answered, and said to me: These that are clothed in white robes, who are they? and whence came they?

14 And I said to him: My Lord, thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.

15 Therefore they are before the throne of God, and they serve him day and night

w Isa. 2. 19; Osee 10. 8; Luke 23. 30.

Ver. 10. *Revenge our blood.* They ask not this out of hatred to their enemies, but out of zeal for the glory of God, and a desire that the Lord would accelerate the general judgment, and the complete beatitude of all his elect.

in his temple: and he, that sitteth on the throne, shall dwell over them.

16 [x] They shall no more hunger nor thirst, neither shall the sun fall on them, nor any heat.

17 For the Lamb, which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, [y] and God shall wipe away all tears from their eyes.

CHAPTER 8.

The seventh seal is opened: the angels with the seven trumpets.

AND when he had opened the seventh seal, there was silence in heaven, as it were for half an hour.

2 And I saw seven angels standing in the presence of God; and there were given to them seven trumpets.

3 And another angel came, and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God.

4 And the smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel.

5 And the angel took the censer, and filled it with the fire of the altar, and cast it on the earth, and there were thunders and voices and lightnings, and a great earthquake.

6 And the seven angels, who had the seven trumpets, prepared themselves to sound the trumpet.

7 And the first angel sounded the trumpet, and there followed hail and fire, mingled with blood, and it was cast on the earth, and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded the trumpet: and as it were a great mountain, burning with fire, was cast into the sea, and the third part of the sea became blood:

9 And the third part of those creatures died, which had life in the sea, and the third part of the ships was destroyed.

10 And the third angel sounded the trumpet, and a great star fell from heaven, burning as it were a torch, and it fell on the third part of the rivers, and upon the fountains of waters:

11 And the name of the star is called Wormwood. And the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded the trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day did not shine for a third part of it, and the night in like manner.

13 And I beheld, and heard the voice of one eagle flying through the midst of heaven, saying with a loud voice: Woe, woe, woe to the inhabitants of the earth: by reason of the rest of the voices of the three angels, who are yet to sound the trumpet.

CHAPTER 9.

Locusts come forth from the bottomless pit: the vision of the army of horsemen.

AND the fifth angel sounded the trumpet, and I saw a star fall from heaven upon the earth, and there was given to him the key of the bottomless pit.

2 And he opened the bottomless pit: and the smoke of the pit arose, as the smoke of a great furnace; and the sun and the air were darkened with the smoke of the pit.

3 And from the smoke of the pit there

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x Isa. 49. 10.

y Isa. 25. 8; Infra 21. 4.

CHAP. 9. Ver. 1. *A star fall.* This may mean the fall and apostasy of great and learned men from the true faith. Or a whole nation falling into error and separating from the church, not having the sign of God in their foreheads.—Ibid. *And there was given to him the key of the bottomless pit.* That is, to the *angel*, not to the *fallen star*. To this angel was given the power, which is here signified by a *key*, of opening hell.

Ver. 3. *There came out locusts.* These may be devils in Antichrist's time, having the appearance of locusts, but large and monstrous, as here described. Or they may be real locusts, but of an extraordinary size and monstrous shape, such as were never before seen on the earth, sent to torment those *who have not the sign* (or *seal*) *of God on their foreheads.* Some commentators by these *locusts* understand heretics, and especially those heretics, that sprung from Jews, and with them denied the divinity of Jesus Christ; as Theodotus, Praxeas, Noetus, Paul of Samosata, Sabellius, Arius, &c. These were great enemies of the Christian religion; they tormented and infected the souls of men, stinging them *like scorpions*, with the poison of their heresies. Others have explained these *locusts*, and other animals, mentioned in different places throughout this sacred and mystical book, in a most absurd, fanciful, and ridiculous manner: they make *Abaddon* the Pope, and the *locusts* to be friars mendicant, &c. Here it is thought proper, not to enter into any controversy

came out locusts upon the earth. And power was given to them, as the scorpions of the earth have power:

4 And it was commanded them that they should not hurt the grass of the earth, nor any green thing, nor any tree: but only the men who have not the sign of God on their foreheads.

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

6 [a] And in those days men shall seek death, and shall not find it: and they shall desire to die, and death shall fly from them.

7 [a] And the shapes of the locusts *were* like unto horses prepared unto battle: and on their heads *were*, as it were, crowns like gold: and their faces *were* as the faces of men.

8 And they had hair as the hair of women; and their teeth were as lions:

9 And they had breastplates as breastplates of iron, and the noise of their wings was as the noise of chariots and many horses running to battle.

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

11 A king, the angel of the bottomless pit; whose name in Hebrew is Abaddon, and in Greek Apollyon; [b] in Latin Exterminans.

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

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

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

15 And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year: for to kill the third part of men.

16 And the number of the army of horsemen was twenty thousand times ten thousand. And I heard the number of them.

17 And thus I saw the horses in the vision: and they that sat on them, had breastplates of fire and of hyacinth and of brimstone, and the heads of the horses were as the heads of lions: and from their mouths proceeded fire, and smoke, and brimstone.

18 And by these three plagues was slain the third part of men, by the fire and by the smoke and by the brimstone, which issued out of their mouths.

19 For the power of the horses is in their mouths, and in their tails. For, their tails are like to serpents, and have heads: and with them they hurt.

20 And the rest of the men, who were not slain by these plagues, did not do penance from the works of their hands, that they should not adore devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk:

21 Neither did they penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

CHAPTER 10.

The cry of a mighty angel: he gives John a book to eat.

AND I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow *was* on his head, and his face was as the sun, and his feet as pillars of fire.

2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth.

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

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

5 [c] And the angel, whom I saw standing upon the sea and upon the earth, lifted up his hand to heaven,

6 And he swore by him that liveth for ever and ever, who created heaven, and the things which are therein; and the earth, and the things which are in it;

z Isa. 2. 19; Osee 10. 8; Luke 23. 30. — *a* Wisd. 6. 9.

b That is, the destroyer. — *c* Dan. 12. 7.

upon that subject, as the inventors of these fancies have been already answered, and fully refuted by many controvertists: besides, those who might be imposed on by such chimerical writers, are in these days much better informed.

and the sea, and the things which are therein: That time shall be no longer.

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

8 And I heard a voice from heaven again speaking to me, and saying: Go, and take the book that is open, from the hand of the angel who standeth upon the sea, and upon the earth.

9 And I went to the angel, saying unto him, that he should give me the book. And he said to me: [d] Take the book, and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.

10 And I took the book from the hand of the angel, and ate it up: and it was in my mouth, sweet as honey: and when I had eaten it, my belly was bitter.

11 And he said to me: Thou must prophesy again to many nations, and peoples, and tongues, and kings.

CHAPTER 11.

He is ordered to measure the temple: the two witnesses.

AND there was given me a reed like unto a rod: and it was said to me: Arise, and measure the temple of God, and the altar and them that adore therein.

2 But the court, which is without the temple, cast out, and measure it not: because it is given unto the Gentiles, and the holy city they shall tread under foot two and forty months:

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

4 These are the two olive trees, and the two candlesticks, that stand before the Lord of the earth.

5 And if any man will hurt them, fire shall come out of their mouths, and shall devour their enemies. And if any man will hurt them, in this manner must he be slain.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will.

7 And when they shall have finished their testimony, the beast, that ascendeth out of the abyss, shall make war against them, and shall overcome them, and kill them.

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

9 And they of the tribes, and peoples, and tongues, and nations, shall see their bodies for three days and a half: and they shall not suffer their bodies to be laid in sepulchres.

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

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

12 And they heard a great voice from heaven, saying to them: Come up hither. And they went up to heaven in a cloud: and their enemies saw them.

13 And at that hour there was made a great earthquake, and the tenth part of the city fell: and there were slain in the earthquake names of men seven thousand: and the rest were cast into a fear, and gave glory to the God of heaven.

14 The second woe is past: and behold the third woe will come quickly.

15 And the seventh angel sounded the trumpet: and there were great voices in heaven, saying: The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever. Amen.

16 And the four and twenty ancients, who sit on their seats in the sight of God, fell on their faces and adored God, saying:

17 We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come: because thou hast taken to thee thy great power, and thou hast reigned.

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d Ezech. 3. 1.

CHAP. 10. Ver. 7. *Declared:* literally *evangelized*, to signify the *good tidings*, agreeable to the Gospel, of the final victory of Christ, and of that eternal life, which should be the reward of the temporal sufferings of the martyrs and faithful servants of God.

CHAP. 11. Ver. 3. *My two witnesses.* It is commonly understood of Henoch and Elias.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest render reward to thy servants the prophets and the saints, and to them that fear thy name, little and great, and shouldest destroy them who have corrupted the earth.

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

CHAPTER 12.

The vision of the woman clothed with the sun: and of the great dragon her persecutor.

AND a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars:

2 And being with child, she cried travailing in birth, and was in pain to be delivered.

3 And there was seen another sign in heaven: and behold a great red dragon, having seven heads, and ten horns: and on his heads seven diadems:

4 And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman who was ready to be delivered; that, when she should be delivered, he might devour her son.

5 And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne.

6 And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred sixty days.

7 And there was a great battle in heaven, Michael and his angels fought with the dragon, and the dragon fought and his angels:

8 And they prevailed not, neither was their place found any more in heaven.

9 And that great dragon was cast out, that old serpent, who is called the devil and Satan, who seduceth the whole world; and he was cast unto the earth, and his angels were thrown down with him.

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

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

12 Therefore rejoice, O heavens, and you that dwell therein. Woe to the earth, and to the sea, because the devil is come down unto you, having great wrath, knowing that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman, who brought forth the man child:

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

15 And the serpent cast out of his mouth after the woman, water as it were a river; [e] that he might cause her to be carried away by the river.

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

17 And the dragon was angry against the woman: and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ.

18 And he stood upon the sand of the sea.

CHAPTER 13.

Of the beast with seven heads: and of a second beast.

AND I saw a beast coming up out of the sea, having seven heads and

e Or, flood.

CHAP. 12. Ver. 1. *A woman.* The church of God. It may also, by allusion, be applied to our blessed Lady. The church is clothed with the sun, that is, with Christ: she hath the moon, that is, the changeable things of the world, under her feet: and the twelve stars with which she is crowned, are the twelve apostles: she is in labour and pain, whilst she brings forth her children, and Christ in them, in the midst of afflictions and persecutions.

CHAP. 13. Ver. 1. *A beast.* This first beast with seven heads and ten horns, is probably the whole company of infidels, enemies and persecutors of the people of God, from the beginning to the end of the world. The seven heads are seven kings, that is,

ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.

2 And the beast, which I saw, was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength, and great power.

3 And I saw one of his heads as it were slain to death: and his death's wound was healed. And all the earth was in admiration after the beast.

4 And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with him?

5 And there was given to him a mouth speaking great things, and blasphemies: and power was given to him to do two and forty months.

6 And he opened his mouth unto blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them. And power was given him over every tribe, and people, and tongue, and nation.

8 And all that dwell upon the earth adored him, whose names are not written in the book of life of the Lamb, which was slain from the beginning of the world.

9 If any man have an ear, let him hear.

10 He that shall lead into captivity, shall go into captivity: [f] he that shall kill by the sword, must be killed by the sword. Here is the patience and the faith of the saints.

11 And I saw another beast coming up out of the earth, and he had two horns, like a lamb, and he spoke as a dragon.

12 And he executed all the power of the former beast in his sight; and he caused the earth, and them that dwell therein, to adore the first beast, whose wound to death was healed.

13 And he did great signs, so that he made also fire to come down from heaven unto the earth in the sight of men.

14 And he seduced them that dwell on the earth, for the signs, which were given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound by the sword, and lived.

15 And it was given him to give life to the image of the beast, and that the image of the beast should speak; and should cause, that whosoever will not adore the image of the beast, should be slain.

16 And he shall make all, both little and great, rich and poor, freemen and bondmen, to have a character in their right hand, or on their foreheads.

17 And that no man might buy or sell, but he that hath the character, or the name of the beast, or the number of his name.

18 Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man: and the number of him is six hundred sixty-six.

CHAPTER 14.

Of the Lamb, and of the virgins that follow him. Of the judgments that shall fall upon the wicked.

AND I beheld, and lo a lamb stood upon mount Sion, and with him an hundred forty-four thousand, having his name, and the name of his Father, written on their foreheads.

2 And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard, was as the voice of harpers, harping on their harps.

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f Gen. 9. 6; Matt. 26. 52.

seven principal kingdoms or empires, which have exercised, or shall exercise, tyrannical power over the people of God; of these, five were then fallen, viz.: the Egyptian, Assyrian, Chaldean, Persian, and Grecian monarchies: one was present, viz., the empire of Rome: and the seventh and chiefest was to come, viz., the great Antichrist and his empire. The ten horns may be understood of ten lesser persecutors.

Ver. 3. *One of his heads*, &c. Some understand this of the mortal wound, which the idolatry of the Roman empire (signified by the sixth head) received from Constantine; which was, as it were, healed again by Julian the Apostate.

Ver. 6. *His tabernacle*, &c. That is, his church and his saints.

Ver. 8. *Slain from the beginning*, &c. In the foreknowledge of God; and inasmuch as all mercy and grace, from the beginning, was given in view of his death and passion.

Ver. 11. *Another beast.* This second beast with two horns, may be understood of the heathenish priests and magicians; the principal promoters both of idolatry and persecution.

Ver. 18. *Six hundred sixty-six.* The numeral letters of his name shall make up this number.

3 And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth.

4 These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever he goeth. These were purchased from among men, the firstfruits to God and to the Lamb:

5 And in their mouth there was found no lie; for they are without spot before the throne of God.

6 And I saw another angel flying through the midst of heaven, having the eternal gospel, to preach unto them that sit upon the earth, and over every nation, and tribe, and tongue, and people:

7 Saying with a loud voice: Fear the Lord, and give him honour, because the hour of his judgment is come; and adore ye him, [g] that made heaven and earth, the sea, and the fountains of waters.

8 And another angel followed, saying: [h] That great Babylon is fallen, is fallen; which made all nations to drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice: If any man shall adore the beast and his image, and receive his character in his forehead, or in his hand:

10 He also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shall be tormented with fire and brimstone in the sight of the holy angels, and in the sight of the Lamb.

11 And the smoke of their torments shall ascend up for ever and ever: neither have they rest day nor night, who have adored the beast, and his image, and whoever receiveth the character of his name.

12 Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying to me: Write: Blessed are the dead, who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labours; for their works follow them.

14 And I saw, and behold a white cloud; and upon the cloud one sitting like to the Son of man, having on his head a crown of gold, and in his hand a sharp sickle.

15 And another angel came out from the temple crying with a loud voice to him that sat upon the cloud: [i] Thrust in thy sickle, and reap, because the hour is come to reap: for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust his sickle into the earth, and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, who had power over fire; and he cried with a loud voice to him that had the sharp sickle, saying: Thrust in thy sharp sickle, and gather the clusters of the vineyard of the earth; because the grapes thereof are ripe.

19 And the angel thrust in his sharp sickle into the earth, and gathered the vineyard of the earth, and cast it into the great press of the wrath of God:

20 And the press was trodden without the city, and blood came out of the press, up to the horses' bridles, for a thousand and six hundred furlongs.

CHAPTER 15.

They that have overcome the beast, glorify God. Of the seven angels with the seven vials.

AND I saw another sign in heaven, great and wonderful: seven angels having the seven last plagues. For in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast, and his image, and the number of his name, standing on the sea of glass, having the harps of God:

g Ps. 145. 6; Acts 14. 14. — h Isa. 21. 9; Jer. 51. 8.

i Joel 3. 13; Matt. 13. 39.

CHAP. 14. Ver. 8. *Babylon.* By Babylon may be very probably signified all the wicked world in general, when God will punish, and destroy after the short time of this mortal life: or it may signify every great city wherein enormous sins and abominations are daily committed; and that when the measure of its iniquities is full, the punishments due to its crimes are poured on it. It may also be some city of the description in the text, that will exist, and be destroyed, as here described, towards the end of the world.

Ver. 13. *Die in the Lord.* It is understood of the martyrs who die for the Lord.

3 And singing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works, O Lord God Almighty; just and true are thy ways, O King of ages.

4 [j] Who shall not fear thee, O Lord, and magnify thy name? For thou only art holy: for all nations shall come, and shall adore in thy sight, because thy judgments are manifest.

5 And after these things I looked; and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed with clean and white linen, and girt about the breasts with golden girdles.

7 And one of the four living creatures gave to the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the majesty of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER 16.

The seven vials are poured out: the plagues that ensue.

AND I heard a great voice out of the temple, saying to the seven angels: Go, and pour out the seven vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth, and there fell a sore and grievous wound upon men, who had the character of the beast; and upon them that adored the image thereof.

3 And the second angel poured out his vial upon the sea, and there came blood as it were of a dead man; and every living soul died in the sea.

4 And the third poured out his vial upon the rivers and the fountains of waters; and there was made blood.

5 And I heard the angel of the waters saying: Thou art just, O Lord, who art, and who wast, the Holy One, because thou hast judged these things:

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another, from the altar, saying: Yea, O Lord God Almighty, true and just are thy judgments.

8 And the fourth angel poured out his vial upon the sun, and it was given unto him to afflict men with heat and fire:

9 And men were scorched with great heat, and they blasphemed the name of God, who hath power over these plagues, neither did they penance to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom became dark, and they gnawed their tongues for pain:

11 And they blasphemed the God of heaven, because of their pains and wounds, and did not penance for their works.

12 And the sixth angel poured out his vial upon that great river Euphrates; and dried up the water thereof, that a way might be prepared for the kings from the rising of the sun.

13 And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs.

14 For they are the spirits of devils working signs, and they go forth unto the kings of the whole earth, to gather them to battle against the great day of the Almighty God.

15 [k] Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he shall gather them together into a place, which in Hebrew is called Armagedon.

17 And the seventh angel poured out his vial upon the air, and there came a great voice out of the temple from the throne, saying: It is done.

18 And there were lightnings, and voices, and thunders, and there was a great earthquake, such an one as never had been since men were upon the earth, such an earthquake, so great.

19 And the great city was divided into three parts; and the cities of the Gentiles fell. And great Babylon came in remembrance before God, to give her the cup of the wine of the indignation of his wrath.

j Jer. 10. 7.

k Matt. 24. 43; Luke 12. 39; Supra 3. 3.

CHAP. 16. Ver. 16. *Armagedon.* That is, the hill of robbers.

20 And every island fled away, and the mountains were not found.

21 And great hail, like a talent, came down from heaven upon men: and men blasphemed God for the plague of the hail: because it was exceeding great.

CHAPTER 17.

The description of the great harlot, and of the beast upon which she sits.

AND there came one of the seven angels, who had the seven vials, and spoke with me, saying: Come, I will show thee the condemnation of the great harlot, who sitteth upon many waters,

2 With whom the kings of the earth have committed fornication; and they who inhabit the earth, have been made drunk with the wine of her whoredom.

3 And he took me away in spirit into the desert. And I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was clothed round about with purple and scarlet, and gilt with gold, and precious stones and pearls, having a golden cup in her hand, full of the abomination and filthiness of her fornication.

5 And on her forehead a name was written: A mystery; Babylon the great, the mother of the fornications, and the abominations of the earth.

6 And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And I wondered, when I had seen her, with great admiration.

7 And the angel said to me: Why dost thou wonder? I will tell thee the mystery of the woman, and of the beast which carrieth her, which hath the seven heads and ten horns.

8 The beast, which thou sawest, was, and is not, and shall come up out of the bottomless pit, and go into destruction and the inhabitants on the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast that was, and is not.

9 And here is the understanding that hath wisdom. The seven heads are seven mountains, upon which the woman sitteth, and they are seven kings:

10 Five are fallen, one is, and the other is not yet come: and when he is come, he must remain a short time.

11 And the beast which was, and is not: the same also is the eighth, and is of the seven, and goeth into destruction.

12 And the ten horns which thou sawest, are ten kings, who have not yet received a kingdom, but shall receive power as kings one hour after the beast.

13 These have one design: and their strength and power they shall deliver to the beast.

14 These shall fight with the Lamb, and the Lamb shall overcome them, [l] because he is Lord of lords, and King of kings, and they that are with him are called, and elect, and faithful.

15 And he said to me: The waters which thou sawest, where the harlot sitteth, are peoples, and nations, and tongues.

16 And the ten horns which thou sawest in the beast: these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire.

17 For God hath given into their hearts to do that which pleaseth him: that they give their kingdom to the beast, till the words of God be fulfilled.

18 And the woman which thou sawest, is the great city, which hath kingdom over the kings of the earth.

CHAPTER 18.

The fall of Babylon. Kings and merchants lament over her.

l 1 Tim. 6. 15; Infra 19. 16.

CHAP. 17. Ver. 5. *A mystery.* That is, a secret; because what follows of the name and title of the great harlot is to be taken in a mystical sense.—Ibid. *Babylon.* Either the city of the devil in general, or, if this place be to be understood of any particular city, *pagan Rome*, which then and for three hundred years persecuted the church; and was the principal seat both of empire and idolatry.

Ver. 8. *The beast which thou sawest.* This beast which supports Babylon, may signify the power of the devil, *which was and is not*, being much limited by the coming of Christ, but shall again exert itself under Antichrist. The seven heads of this beast are seven mountains or empires, instruments of his tyranny; of which five were then fallen. (See chap. 13. 1, and below, ver. 10.) The beast itself is said to be *the eighth, and is of the seven;* because they all act under the devil, and by his instigation, so that his power is in them all, yet so as to make up, as it were, an eighth empire, distinct from them all.

Ver. 12. *Ten kings.* Ten lesser kingdoms, enemies also of the church of Christ: which, nevertheless, shall be made instruments of the justice of God for the punishment of Babylon. Some understand this of the Goths, Vandals, Huns, and other barbarous nations, that destroyed the empire of Rome.

AND after these things, I saw another angel come down from heaven, having great power: and the earth was enlightened with his glory.

2 And he cried out with a strong voice, saying: [m] Babylon the great is fallen, is fallen; and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird:

3 Because all nations have drunk of the wine of the wrath of her fornication; and the kings of the earth have committed fornication with her; and the merchants of the earth have been made rich by the power of her delicacies.

4 And I heard another voice from heaven, saying: Go out from her, my people; that you be not partakers of her sins, and that you receive not of her plagues.

5 For her sins have reached unto heaven, and the Lord hath remembered her iniquities.

6 Render to her as she also hath rendered to you; and double unto her double according to her works: in the cup wherein she hath mingled, mingle ye double unto her.

7 As much as she hath glorified herself, and lived in delicacies, so much torment and sorrow give ye to her; because she saith in her heart: [n] I sit a queen, and am no widow; and sorrow I shall not see.

8 Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be burnt with the fire; because God is strong, who shall judge her.

9 And the kings of the earth, who have committed fornication, and lived in delicacies with her, shall weep, and bewail themselves over her, when they shall see the smoke of her burning:

10 Standing afar off for fear of her torments, saying: Alas! alas! that great city Babylon, that mighty city: for in one hour is thy judgment come.

11 And the merchants of the earth shall weep, and mourn over her: for no man shall buy their merchandise any more.

12 Merchandise of gold and silver, and precious stones; and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of precious stone, and of brass, and of iron, and of marble,

13 And cinnamon, and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits of the desire of thy soul are departed from thee, and all fat and goodly things are perished from thee, and they shall find them no more at all.

15 The merchants of these things, who were made rich, shall stand afar off from her, for fear of her torments, weeping and mourning,

16 And saying: Alas! alas! that great city, which was clothed with fine linen, and purple, and scarlet, and was gilt with gold, and precious stones, and pearls.

17 For in one hour are so great riches come to nought; and every shipmaster, and all that sail into the lake, and mariners, and as many as work in the sea, stood afar off,

18 And cried, seeing the place of her burning, saying: What city is like to this great city?

19 And they cast dust upon their heads, and cried, weeping and mourning, saying: Alas! alas! that great city, wherein all were made rich, that had ships at sea, by reason of her prices: for in one hour she is made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath judged your judgment on her.

21 And a mighty angel took up a stone, as it were a great millstone, and cast it into the sea, saying: With such violence as this shall Babylon, that great city, be thrown down, and shall be found no more at all.

22 And the voice of harpers, and of musicians, and of them that play on the pipe, and on the trumpet, shall no more be heard at all in thee; and no craftsman of any art whatsoever shall be found any more at all in thee; and the sound of the mill shall be heard no more at all in thee;

23 And the light of the lamp shall shine no more at all in thee; and the voice of the bridegroom and the bride shall be heard no more at all in thee: for thy merchants were the great men of the

m Isa. 21. 9; Jer. 51. 8; Supra 14. 8.

n Isa. 47. 8.

earth, for all nations have been deceived by thy enchantments.

24 And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.

CHAPTER 19.

The saints glorify God for his judgments on the great harlot. Christ's victory over the beast, and the kings of the earth.

AFTER these things I heard as it were the voice of much people in heaven, saying: Alleluia. Salvation, and glory, and power is to our God.

2 For true and just are his judgments, who hath judged the great harlot which corrupted the earth with her fornication, and hath revenged the blood of his servants, at her hands.

3 And again they said: Alleluia. And her smoke ascendeth for ever and ever.

4 And the four and twenty ancients, and the four living creatures fell down and adored God that sitteth upon the throne, saying: Amen; Alleluia.

5 And a voice came out from the throne, saying: Give praise to our God, all ye his servants; and you that fear him, little and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, Alleluia: for the Lord our God the Almighty hath reigned.

7 Let us be glad and rejoice, and give glory to him; for the marriage of the Lamb is come, and his wife hath prepared herself.

8 And it is granted to her that she should clothe herself with fine linen, glittering and white. For the fine linen are the justifications of saints.

9 And he said to me: Write: [o] Blessed are they that are called to the marriage supper of the Lamb. And he saith to me: These words of God are true.

10 And I fell down before his feet, to adore him. And he saith to me: See thou do it not: I am thy fellow servant, and of thy brethren, who have the testimony of Jesus. Adore God. For the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called faithful and true, and with justice doth he judge and fight.

12 And his eyes were as a flame of fire, and on his head were many diadems, and he had a name written, which no man knoweth but himself.

13 [p] And he was clothed with a garment sprinkled with blood; and his name is called, THE WORD OF GOD.

14 And the armies that are in heaven followed him on white horses, clothed in fine linen, white and clean.

15 And out of his mouth proceedeth a sharp two edged sword; that with it he may strike the nations. [q] And he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness of the wrath of God the Almighty.

16 And he hath on his garment, and on his thigh written: [r] KING OF KINGS, AND LORD OF LORDS.

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

18 That you may eat the flesh of kings, and the flesh of tribunes, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondmen, and of little and of great.

19 And I saw the beast, and the kings of the earth, and their armies gathered together to make war with him that sat upon the horse, and with his army.

20 And the beast was taken, and with him the false prophet, who wrought signs before him, wherewith he seduced them who received the character of the beast, and who adored his image. These two were cast alive into the pool of fire, burning with brimstone.

21 And the rest were slain by the sword of him that sitteth upon the horse, which

o Matt. 22. 2: Luke 14. 16. — p Isa. 63. 1.

q Ps. 2. 9. — r 1 Tim. 6. 15: Supra 17. 14.

CHAP. 19. Ver. 10. *I fell down before, &c.* St. Augustine (lib. 20, *contra* Faust. c. 21) is of opinion, that this angel appeared in so glorious a manner, that St. John took him to be God; and therefore would have given him *divine honour* had not the angel stopped him, by telling him he was but his fellow servant. St. Gregory (Hom. 8, in Evang.) rather thinks that the veneration offered by St. John, was not divine honour, or indeed any other than what might lawfully be given; but was nevertheless refused by the angel, in consideration of the dignity to which our human nature had been raised, by the incarnation of the Son of God, and the dignity of St. John, an apostle, prophet, and martyr.

proceedeth out of his mouth; and all the birds were filled with their flesh.

CHAPTER 20.

Satan is bound for a thousand years: the souls of the martyrs reign with Christ in the first resurrection. The last attempts of Satan against the church: the last judgment.

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

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

3 And he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished. And after that, he must be loosed a little time.

4 And I saw seats; and they sat upon them; and judgment was given unto them; and the souls of them that were beheaded for the testimony of Jesus, and for the word of God, and who had not adored the beast nor his image, nor received his character on their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 The rest of the dead lived not, till the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection. In these the second death hath no power; but they shall be priests of God and of Christ; and shall reign with him a thousand years.

7 And when the thousand years shall be finished, Satan shall be loosed out of his prison, and shall go forth, and seduce the nations, which are over the four quarters of the earth, [s] Gog, and Magog, and shall gather them together to battle, the number of whom is as the sand of the sea.

8 And they came upon the breadth of the earth, and encompassed the camp of the saints, and the beloved city.

9 And there came down fire from God out of heaven, and devoured them; and the devil, who seduced them, was cast into the pool of fire and brimstone, where both the beast

10 And the false prophet shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and one sitting upon it, from whose face the earth and heaven fled away, and there was no place found for them.

12 And I saw the dead, great and small, standing in the presence of the throne, and the books were opened; and another book was opened, which is the book of life; and the dead were judged by those things which were written in the books, according to their works.

13 And the sea gave up the dead that were in it, and death and hell gave up their dead that were in them; and they were judged every one according to their works.

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

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

CHAPTER 21.

The new Jerusalem described.

AND [t] I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more.

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

3 And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people; and God himself with them shall be their God.

4 [u] And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.

5 And he that sat on the throne, said:

s Ezech. 38. 14. — t Isa. 65. 17, and 66. 22; 2 Peter 3. 13.

u Isa. 25. 8; Supra 7. 17.

CHAP. 20. Ver. 2. *Bound him*, &c. The power of Satan has been very much limited by the passion of Christ: for a *thousand years;* that is, for the whole time of the New Testament: but especially from the time of the destruction of *Babylon* or pagan Rome, till the new efforts of *Gog* and *Magog* against the church, towards the end of the world. During which time the souls of the martyrs and saints live and reign with Christ in heaven, in the *first resurrection*, which is that of the soul to the life of glory; as the *second resurrection* will be that of the body, at the day of the general judgment.

CHAP. 21. Ver. 1. *The first heaven and the first earth was gone*, being changed, not as to their substance, but in their qualities.

Behold, I make all things new. And he said to me: Write, for these words are most faithful and true.

6 And he said to me: It is done. I am Alpha and Omega; the beginning and the end. To him that thirsteth, I will give of the fountain of the water of life, freely.

7 He that shall overcome shall possess these things, and I will be his God; and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone, which is the second death.

9 And there came one of the seven angels, who had the vials full of the seven last plagues, and spoke with me, saying: Come, and I will shew thee the bride, the wife of the Lamb.

10 And he took me up in spirit to a great and high mountain: and he shewed me the holy city Jerusalem coming down out of heaven from God,

11 Having the glory of God, and the light thereof was like to a precious stone, as to the jasper stone, even as crystal.

12 And it had a wall great and high, having twelve gates, and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 On the east, three gates: and on the north, three gates: and on the south, three gates: and on the west, three gates.

14 And the wall of the city had twelve foundations, and in them, the twelve names of the twelve apostles of the Lamb.

15 And he that spoke with me, had a measure of a reed of gold, to measure the city and the gates thereof, and the wall.

16 And the city lieth in a foursquare, and the length thereof is as great as the breadth: and he measured the city with the golden reed for twelve thousand furlongs, and the length and the height and the breadth thereof are equal.

17 And he measured the wall thereof an hundred forty-four cubits, the measure of a man, which is of an angel.

18 And the building of the wall thereof was of jasper stone: but the city itself pure gold, like to clear glass.

19 And the foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper: the second, sapphire: the third, a chalcedony: the fourth, an emerald:

20 The fifth, sardonyx: the sixth, sardius: the seventh, chrysolite: the eighth, beryl: the ninth, a topaz: the tenth, a chrysoprasus: the eleventh, a jacinth: the twelfth, an amethyst.

21 And the twelve gates are twelve pearls, one to each: and every several gate was of one several pearl. And the street of the city was pure gold, as it were transparent glass.

22 And I saw no temple therein. For the Lord God Almighty is the temple thereof, and the Lamb.

23 [w] And the city hath no need of the sun, nor of the moon, to shine in it. For the glory of God hath enlightened it, and the Lamb is the lamp thereof.

24 And the nations shall walk in the light of it: and the kings of the earth shall bring their glory and honour into it.

25 [x] And the gates thereof shall not be shut by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 There shall not enter into it any thing defiled, or that worketh abomination or maketh a lie, but they that are written in the book of life of the Lamb.

CHAPTER 22.

The water and tree of life. The conclusion.

AND he showed me a river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb.

2 In the midst of the street thereof, and on both sides of the river, *was* the tree of life, bearing twelve fruits, yielding its fruits every month, and the leaves of the tree were for the healing of the nations.

3 And there shall be no curse any more; but the throne of God and of the Lamb shall be in it, and his servants shall serve him.

v Isa. 43. 19; 2 Cor. 5. 17.

w Isa. 60. 19. — x Isa. 60. 11.

Ver. 17. *The measure of a man*, i. e., *According to the measure of men, and used by the angle.* This seems to be the true meaning of these words.

4 And they shall see his face: and his name shall be on their foreheads.

5 [y] And night shall be no more: and they shall not need the light of the lamp, nor the light of the sun, because the Lord God shall enlighten them, and they shall reign for ever and ever.

6 And he said to me: These words are most faithful and true. And the Lord God of the spirits of the prophets sent his angel to shew his servants the things which must be done shortly.

7 And, Behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I, John, who have heard and seen these things. And after I had heard and seen, I fell down to adore before the feet of the angel, who shewed me these things.

9 And he said to me: See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. Adore God.

10 And he saith to me: Seal not the words of the prophecy of this book: for the time is at hand.

11 He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and he that is just, let him be justified still: and he that is holy, let him be sanctified still.

12 Behold, I come quickly; and my reward is with me to render to every man according to his works.

13 [z] I am Alpha and Omega, the first and the last, the beginning and the end.

14 Blessed are they that wash their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city.

15 Without are dogs, and sorcerers, and unchaste, and murderers, and servers of idols, and every one that loveth and maketh a lie.

16 I Jesus have sent my angel, to testify to you these things in the churches. I am the root and stock of David, the bright and morning star.

17 And the spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: [a] and he that will, let him take the water of life, freely.

18 For I testify to every one that heareth the words of the prophecy of this book If any man shall add to these things God shall add unto him the plagues written in this book.

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book.

20 He that giveth testimony of these things, saith, Surely I come quickly: Amen. Come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

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y Isa. 9. 20.
z Isa. 41. 4, and 44. 6, and 48. 12;

Supra 1. 8 and 17, and 21. 6.
a Isa. 55. 1.

CHAP. 22. Ver. 10. *For the time is at hand.* That is, when compared to eternity, all time and temporal things vanish, and are but of short duration. As to the time when the chief predictions should come to pass, we have no certainty, as appears by the different opinions, both of the ancient fathers and late interpreters. Many think that most things set down from the 4th chapter to the end, will not be fulfilled till a little time before the end of the world. Others are of opinion, that a great part of them, and particularly the fall of the wicked Babylon, happened at the destruction of paganism, by the destruction of heathen Rome, and its persecuting heathen emperors. Of these interpretations, see Alcazar, in his long commentary; see the learned Bossuet, bishop of Meaux, in his treatise on this Book; and P. Alleman, in his notes on the same Apocalypse, tom. 12, who in his Preface says, that this, in a great measure, may be now looked upon as the opinion followed by the learned men. In fine, others think that St. John's design was in a mystical way, by metaphors and allegories, to represent the attempts and persecutions of the wicked against the servants of God, the punishments that should in a short time fall upon Babylon, that is, upon all the wicked in general: the eternal happiness and reward, which God had reserved for the pious inhabitants of Jerusalem, that is, for his faithful servants, after their short trials and the tribulations of this mortal life. In the mean time we meet with many profitable instructions and admonitions, which we may easily enough understand: but we have no certainty, when we apply these predictions to particular events: for as St. Jerome takes notice, the Apocalypse has as many mysteries as words, or rather mysteries in every word. *Apocalypsis Joannis tot habet Sacramenta quot verba — parum dici, in verbis singulis multiplices latent intelligentiæ.* Ep. ad Paulin. t. 4. p. 574. Edit. Benedict.

Ver. 11. *Let him hurt still.* It is not an exhortation, or license to go on in sin; but an intimation, that how far soever the wicked may proceed, their progress shall quickly end, and then they must expect to meet with proportionable punishments.

THE END OF THE NEW TESTAMENT.

THE INSPIRATION OF THE BIBLE

God is the author of all the books which make up the Bible, in the sense that He caused men to write them. The action of God on the sacred writers is called inspiration. It is different from that action by which the Creator is the primary cause of every human action; inspiration is a supernatural, special action by which He so prompted and moved men to write, and so assisted them in writing, that the result of their activity is not ascribed to them, as in the case of actions performed with God's ordinary concurrence, but to God Who inspires them. He is the principal cause; men are but His instruments.

The inspired writers were, however, the free agents of God. He did not use them in such a way as to suspend the normal exercises of their will, their intellect, their imagination and other faculties. Their natural powers may have been heightened under the influence of inspiration, but they were not essentially changed. Each book of the Bible has its own special character. And the variety is not merely that which might be found in the writings of one and the same man, resulting from the different surroundings in which he wrote, the different purposes he had in view and the different subject-matters with which he had to deal. The Divine Author used His human instruments in such a way that their works reflect their special character, culture, literary ability, research and efforts of composition. Amos uses images impressed upon his mind when he was a shepherd of Thecua; Saint Paul's epistles manifest influences brought to bear on him at Tarsus and Jerusalem. God's human instruments have left in their books the marks of their time and country, and of all the influences which had affected them; while Divine their books are also human. And as might be expected in human works, there are imperfections in them; God in using men to communicate ideas to their fellow men might suffer such imperfections to appear as were not contrary to the end He had in mind.

There is one imperfection which inspiration excludes as light excludes darkness, and that is error. God may be the author of beings which are not as perfect as they might be; but He cannot conceivably use a man as an instrument of erroneous teaching. Every proposition of an inspired writer, whether expressed in a book, a paragraph, or a single sentence, has in consequence of God's influence upon him the authority of God. When controversies have arisen in the Church concerning doctrine, the Sacred Scriptures have been studied; once their meaning was clear, controversy ceased. What Moses, Isaias, or St. John said has been accepted as the word of God. The Fathers and Councils of the Church have treated the Bible as an infallible doctrinal authority, a Divine authority. The Church's teaching concerning the inerrancy of the Bible is unmistakable.

The meaning of the Bible is not always easily ascertained. Truth is affirmed in one way in poetry, in another in prose; in one way in an allegory like the Canticle of Canticles, in another in a history like the Book of Kings; in one way in a history which aims at exact statement, in another in history which admits of a certain freedom in narration. There is difficulty in the interpretation of any

ancient literature; it is particularly great in the case of the ancient books of the Bible, which frequently deal with mysterious subjects. But once a person knows what an inspired writer meant to affirm he is bound to believe him.

The interpretation of the Bible is not left free in the Catholic Church as it is, theoretically, in Protestant sects. The Church tells us that the Bible is infallible; consequently a faithful Catholic may not ascribe to any particular passage a meaning which would be in conflict with another passage. The Church is infallible; consequently any interpretation which would contradict the Church's teaching would be a wrong interpretation. She has defined the exact meaning of a certain number of texts; and she bids us not to go counter to the unanimous teachings of the Fathers in matters of faith and morals. But within these limits there is a great field for the labor of the Catholic exegete; the notes and explanations found in our Bibles represent his work as an historian and theologian. They are worthy of respectful consideration, though they do not profess to give, in most cases, the infallible teaching of the Church.

There are in the Old Testament of Catholic Bibles books which are omitted in the Bibles used by Jews and Protestants. They are Tobias, Judith, Wisdom, Ecclesiasticus, Baruch and the two books of Machabees; there are also parts of Daniel (3. 24-90; 13. 7 – 14. 42) and of Esther (10. 4 – 16. 24). These books and passages were considered as inspired by many Jews in the time of Our Lord; and His Church, by her practice first, and then by her explicit teaching, accepted them as such. Were one to rely merely on history, and disregard the tradition of the infallible Church, he might entertain doubts about the inspiration not only of the books mentioned but of other books of the Bible. No one, not even the inspired writer, can know with certainty that a book is inspired unless God has revealed the fact; and the knowledge of this revelation, like that of all supernatural revelation, is very insecure in the minds of men unless it is preserved by an infallible Church.

God inspired the original Hebrew, Aramaic and Greek texts of the Bible; in the translations, such as the present version, one has not the very words of the inspired authors. However the Church has seen to it that the translations which conveyed to her children the message of God contained in the Sacred Books were kept free from doctrinal errors; and the reverence which she always inculcated for the Bible secured such care in transcribing and translating it that the versions which Catholics use are even in other respects substantially faithful to the original. The Latin Vulgate, for so many centuries the Bible of the Western Church, is particularly depended on by Catholics. The Douay Bible is a very faithful translation of the Vulgate by English exiles at the Seminary of Douay, who published the New Testament at Rheims in 1582 and the Old Testament at Douay in 1609 and 1610. Its form has been changed by successive revisions; but much that is most distinctive from a literary point of view, as well as practically all its interpretations of doctrinal texts, remains a monument of the zeal and solid scholarship of Gregory Martin and his fellow-workers. They were masters of the Latin and English languages and made good use of the original texts.

HISTORICAL AND CHRONOLOGICAL TABLE

TO THE

OLD TESTAMENT.

No dates can be assigned to the events narrated in the first eleven chapters of Genesis, that is, from the Creation to Abraham. The period covered is certainly much longer than was thought when it used to be reckoned as 2023 years. This figure was obtained by adding together the years at which the patriarchs of the genealogies of chapters 5 and 11 were said to have begotten their sons. But history has made it perfectly clear that man was upon the earth, and that there were great and diversified civilizations for a long time before the date thus arrived at. One would have to admit a manifest conflict between the Bible and science, if he regarded the Biblical genealogies as intended to give certain dates. That the sacred writer did not intend to furnish us with such a chronology is maintained by all the Catholic scholars, who have recently dealt with the subject.

Father J. Brucker, S. J., in his *L'Eglise et la Critique Biblique*, Paris, 1907, suggested that we have in the genealogies a case of implicit quotation; that the inspired writer does not intend to give his lists as strictly historical documents. They are, he argued, the titles of nobility of Israel: on the one hand, therefore, Moses could hardly change their tenor, which was fixed by tradition; on the other hand, he might reproduce them such as they were, without assuming responsibility for all that was in them. The liberty with which the Hebrew text of the genealogies was changed by the Greek translators would indicate that they had not, for the Jews themselves, an indisputable sacred character.

The same writer gives in 1911, in the article on Genesis in the *Dictionnaire Apologétique de la Foi Catholique*, another solution of the difficulty, which he regards as sufficient and which has met with more favor with other Catholic scholars. He says, that it cannot be proved that the genealogies are continuous: "The rigor with which the links of the genealogical chain appear united together, each patriarch being said to have been 'begotten' by his predecessor, does not exclude the hypothesis that the filiation is only mediate, between the consecutive patriarchs. In other words, when we read, 'Enos at 90 years (at 190 according to the Septuagint) begot Cainan,' we may understand that Enos, at the age given, begot a son, unnamed, from whom Cainan later descended. Cases in which one must explain in this way the formula: 'N. begot N.' are not lacking in the Bible. In Matt. 1, 9-11, we read, 'Joram begot Ozias' and, 'Josias begot Jechonias and his brethren.' Now there were four generations from Joram to Ozias and Jechonias was the grandson of Josias; the Evangelist, therefore, omitted five generations; doubtless, as he intimates (verse 17), in order to reduce to three series of fourteen the generations from Abraham to Joseph. The redactor of Gen. 5 and 11 may likewise have omitted generations, to reduce his genealogies to two series of ten names. He may have done so to make it easier to remember them, or for other reasons."

The Rev. E. Ruffini, Professor at the Pontifical Seminaries of Rome and of the Propaganda, does not think there is sufficient reason to look upon the genealogies as quoted documents, for which the inspired author did not assume full responsibility; he subscribes to the second solution, which we have given in the words of Father Brucker, in his *Chronologia Veteris et Novi Testamenti*, Rome, 1924.

The time of Abraham is considered by many scholars to coincide with that of the famous Babylonian king Hammurabi, whose date is given by Father Franz Xavier Kugler, S. J., in his *Von Moses zu Paulus* as 1947-1905 B. C. Hammurabi is identified by them with Amraphel of Gen. 14. 1.

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(1) The date of the Exodus from Egypt is a much discussed matter. While many scholars regard Ramses II as the Pharao of the oppression and his son Menephta (1234-1214 B. C.) as the Pharao of the Exodus, others adhere to the older view that the Pharao of the oppression was Thutmosis III and the Pharao of the Exodus, Amenophis II (1447-1420). This latter date is more in keeping with subsequent chronological data. The dates we shall give in the margin down to the time of Solomon are approximate, and based on the view that the children of Israel came out of Egypt about 480 years before Solomon began to build the Temple (III Kings, 6. 11).

1405 The conquest of Canaan was begun by Josue forty years after the Exodus.
Some of the periods mentioned in the Book of Judges were simultaneous and not successive.
1040 We have not the date of the beginning of Saul's reign; but he reigned a long time. He died about the year 1012 and was succeeded by David in Juda.
1012 David, king of Juda.
1005 David, king of all the Israelites.
972 Solomon ascends the throne of united Israel and in the fourth year of his reign, 969, he begins
969 to build the Temple.

KINGS OF JUDA AFTER THE SCHISM

Roboam succeeds Solomon in the southern part of Western Palestine, with Jerusalem as capital. The northern part of Western Palestine and all Eastern Palestine are detached from the House of David under Jeroboam.
914 Abiam succeeds Roboam.
911 Asa succeeds Abiam.
870 Josaphat succeeds Asa.
854 Joram succeeds Josaphat.
846 Ochozias succeeds Joram.
846 Athalia, queen of Ochozias, begins her rule.
841 Joas succeeds his mother Athalia.
802 Amasias succeeds Joas.
775 Ozias or Azarias succeeds Amasias.
735 Joathan succeeds Ozias.
731 Achaz succeeds Joathan.
727 Ezechias succeeds Achaz.
698 Manasses succeeds Ezechias.
643 Amon succeeds Manasses.
641 Josias succeeds Amon.
610 Joachaz succeeds Josias.
610 Joakim succeeds Joachaz.
598 Joakin or Jechonias succeeds Joakim.
598 Sedecias succeeds Joakin.
587 Destruction of Jerusalem by Nabuchodonosor, king of Babylon.

KINGS OF ISRAEL AFTER THE SCHISM

932 Jeroboam I, first king of the northern kingdom, Israel.
910 Nadab succeeds Jeroboam I.
909 Baasa succeeds Nadab.
886 Ela succeeds Baasa.
885 Zambri succeeds Ela.
885 Amri succeeds Zambri.
874 Achab succeeds Amri. In the year 854, a date well attested by an Assyrian inscription, Achab of Israel fought against Shalmenaser II of Assyria at Karkar in Syria, in alliance with Syria. The inscription says he contributed 2,000 chariots and 10,000 men. The confederacy was overcome by the Assyrians.
853 Ochozias succeeds Achab.
852 Joram succeeds Ochozias.
846 Jehu succeeds Joram.
820 Joachaz succeeds Jehu.
804 Joas succeeds Joachaz.
789 Jeroboam II succeeds Joas.
749 Zacharias succeeds Jeroboam II.
749 Sellum succeeds Zacharias.
747 Menahem succeeds Sellum.
737 Phaceia succeeds Menahem.
736 Phacee succeeds Phaceia.
730 Osee succeeds Phaceia.
721 Destruction of Samaria, capital of Israel, by Sargon, King of Assyria, and end of the Kingdom.

FROM THE CAPTIVITY OF BABYLON TO THE DEATH OF HEROD

538-536 End of the Captivity. Cyrus the Persian king (558-529), authorized the Jews to return. Relatively few at first availed themselves of the permission. The building of the Temple was begun, but it was hindered by the Samaritans.
520 Temple-building resumed. Aggeus and Zacharias, the prophets, encourage the workers.
515 Dedication of the Second Temple.
459-458 Esdras, in the seventh year of Artaxerxes I (465-425), led back 6,000 Jews from exile.
446-445 The twentieth year of the same reign, Nehemias came into Judea as prefect of the province and co-operated with Esdras in the restoration of worship. Esdras read the Law to the people at the feast of Tabernacles.
434 The thirty-second year of the same reign Nehemias came for a second time to the Holy Land and extirpated many abuses.
It may be noted here that there is a considerable divergency of views among Catholic scholars about the dates of Esdras and Nehemias. Some, rearranging the Books of Esdras and Nehemias, would put the first mission of Nehemias in 444-432; and the mission of Esdras in 398. We have indicated the more generally received dates in the margin.
332 Alexander the Great (336-323), who inaugurated the Greek rule in the East, honored Jaddus the high priest. Josephus, *Antiquities of the Jews*, Book 11, Chapter 8. Alexander respected the religion and customs of the Jews.
312 Beginning of the Seleucid era, under Seleuchus I. Nicator (312-280), who founded Antioch about 300. Palestine was successively under the dominion of the Seleucids of Syria and the Ptolomies of Egypt, and suffered much from war.
202 Palestine was finally conquered by Antiochus III of Syria, surnamed the Great (223-187).
187-175 Under Seleucus III (187-175), his chancellor Heliodorus attempted to rob the Temple. II Machabees 3.
175 Antiochus IV Epiphanes (175-154) withdrew the privileges hitherto granted the Jews in regard to the practice of their religion and brought about the uprising of the best elements of the Jewish nation headed by Mathathias, a priest, and by his sons. They freed the country. This is related in the Books of Machabees.
166 Death of Mathathias.
165 Judas Machabæus, third son of Mathathias becomes the leader of the Jews.
161 Jonathan, fifth son of Mathathias, succeeds Judas.
142 Simon, second son of Mathathias, successor of Jonathan, is recognized by the Syrians as "Prince of the Jews" and allowed to coin money. The people made him civil governor, military chief and high priest.
135 John Hyrcanus I succeeds Simon.
104 Aristobulus I reigns for a short time.
103 Alexander Jannæus succeeds Aristobulus I.
76 Alexandra Salome, wife of Alexander, becomes queen. Hyrcanus her son acted as high priest.
67 Aristobulus II succeeds as civil ruler and high priest.
63 Hyrcanus II again high priest by the favor of Pompey.
63 Pompey entered Jerusalem.
40-4 B.C. Herod, king by the favor of Rome.

HISTORICAL AND CHRONOLOGICAL TABLE

TO THE

NEW TESTAMENT

[illegible] *Birth of Christ at Bethlehem.* Denis the Little, a Scythian monk of the sixth century originator of Rome, our present method of dating from the year of Our Lord's birth. Unfortunately he placed that birth from five to eight years too late, in the year of Rome 754. This is now generally admitted. It is known from the Jewish historian Josephus that Herod the Great, under whose reign Jesus was born, died early in the year of Rome 750. So that is the latest date for the birth of Christ. The facts known about the last sickness of Herod make it unlikely that the events related in Matt. 2, can have taken place in 750, so the *terminus ad quem* is, from these considerations alone, 749, or 5 Before the Christian era. On the other hand 8 B. C. seems to be the year of the census spoken of by St. Luke 2. 1-3, which occasioned the journey to Bethlehem.

A. D.
[illegible] *Beginning of the ministry of John the Baptist,* in the fifteenth year of Tiberius. Tiberius' predecessor, Augustus, died August 19, 14 A. D. If one began to count at that date the fifteenth of Tiberius would be from August 19, 28, to August 19, 29. But St. Luke would probably count from August 19 to October 1 as the first year, so the fifteenth would be October 1, 27, to October 1, 28. As Our Lord was about thirty when He began His public ministry, some time after John had begun his, this date would seem to exclude the most probable date 8 B. C., as the date of His birth.

We may, however, count the years of Tiberius from the time he was associated with Augustus, with equal power over the provinces and the legions, at the end of 11 or the beginning of 12 A. D., and so count the year 25-26 as the fifteenth of Tiberius, and that of the beginning of John's ministry.

According to the view one takes of the duration of Our Lord's ministry and the date of His death, one will put His first Passover at Jerusalem, spoken of by John 2, in 26 or 27.

A. D.
[illegible] *Duration of Our Lord's public life.* St. John's Gospel mentions three paschal feasts during the public life; the first took place after the miracle of Cana (2. 13), the second shortly after the multiplication of the loaves (6. 4), the third when Our Lord died. So there were at least two years and some months between the Baptism and the Passion. A longer period is not excluded by the data of the Gospels; but nothing proves that it lasted longer. There is no decisive tradition in the matter.

A. D.
29 *Date of the Passion.* Our Lord was crucified under Pontius Pilate, procurator from 26 to 36 A. D. His death took place between 26 and 36, on Friday, the 14th or 15th Nisan. There are, it is thought, only three dates which fulfill these conditions, March 18, 29, April 7, 30, and April 3, 33. This last date should be put aside since St. Luke says Our Lord was about thirty years of age at the beginning of the ministry. Between 29 and 30 the choice is more difficult; but there is a fairly good historical tradition, attested by Tertullian, Hippolytus, Lactantius and the *Acts of Pilate*, that Our Lord died under the consuls L. Rubellius Geminus and C. Fufius Geminus, that is, in the year 29. Finally, March 18, 29, was very probably on the 14th Nisan, while April 7, 30, probably fell on the 15th Nisan; and St. John's Gospel makes the 14th Nisan practically certain.

PERIOD COVERED BY THE ACTS OF THE APOSTLES

The following dates for the events of the Acts of the Apostles are fairly well established and probably in no case wrong by more than a year or two.

[illegible] *Death of St. Stephen* (Acts 7) *and Conversion of St. Paul,* probably after the departure of Pilate in 36.
[illegible] First visit of St. Paul to Jerusalem three years after his conversion. Gal. 1. 18.
[illegible] Martyrdom of James the brother of John and departure of Peter for "another place," probably Rome. Acts 12.
44 Death of Herod Agrippa I. Acts 12.
[illegible] Second visit of St. Paul to Jerusalem, in company of St. Barnabas, followed by the First Missionary Journey of St. Paul.
[illegible] Council of Jerusalem. Acts 15.
50 Second missionary journey of St. Paul begins.
[illegible] Meeting of St. Paul and Gallio. The consulship of Gallio, according to an inscription found at Delphi, began most probably in 52.
[illegible] Departure of St. Paul for the third mission and arrival at Ephesus. Acts 19.
[illegible] Departure from Ephesus and journey to Greece. Acts 19.
[illegible] Beginning of the captivity of St. Paul at Cæsarea after Pentacost. Acts 23.
[illegible] Festus replaces Felix as procurator and St. Paul starts for Rome. Acts 25-27.
[illegible] Arrival at Rome and beginning of the two years of the first Roman captivity. Acts 28.

AFTER THE PERIOD COVERED BY THE ACTS

[illegible] Martyrdom of St. James the Minor at Jerusalem.
[illegible] Martyrdom of Sts. Peter and Paul. Some authors place their death shortly after the outbreak of the persecution of Nero in 64.
70 Destruction of Jerusalem by Titus.
[illegible] St. John, the last surviving Apostle, died in the reign of Trajan which began in 98.

TABLES

HEBREW MEASURES OF LENGTH

CUBIT:—Genesis 6. 15 and very frequently in the Bible, represents the length from elbow to the tip of the fingers, that is, about 18 inches.

FINGER: — Jeremias 52. 21, the breadth of a finger, ¾ inch.

HAND-BREADTH: — III Kings 7. 26, about 3 inches.

SABBATH-DAY'S JOURNEY:—Acts 1. 10, 2000 cubits, 7/10 of the Roman mile.

SPAN:—I Kings 17-4, probably half a cubit or 9 inches.

GREEK OR ROMAN MEASURES OF LENGTH

FATHOM:—Acts 27. 28, 6 Greek feet, the length of the outstretched arms. The Greek foot was shorter than ours by 5 millimeters, that is, about 1/20 of an inch.

FURLONG:—Luke 24. 13; John 6. 19; 11, 18, 600 Greek feet, ⅛ of a mile.

MILE:—Matt. 5. 41, 5,000 Greek feet. Our mile is 5,280 feet.

REED:—Ez. 11. 5; and Apoc. 11. 1, 9 to 10 feet.

MEASURES OF AREA

ACRE:—Is. 5. 10, approximate rendering of the Hebrew *Semed.* The *Semed* (lit. yoke) appears to have meant originally the extent of land which a yoke of oxen could plow in a day.

The *Semed* is the only square measure used in the Bible. In Lev. 27. 16 the size of a piece of land is defined by calling it "the sewing of a homer of barley" i. e., its area is estimated by the amount of barley which would usually be sown on it.

LIQUID MEASURES

BATE:—Heb. *Bath,* Ez. 45. 10; Is. 5. 10, contained 6 hins, i. e., about 9 gallons.

HIN:—Ez. 29. 40 and elsewhere, contained 12 sextaries, i. e., about 12 pints.

SEXTARY:—Heb. *Log,* Lev. 14. 10, 12, 21, 24, contained about 1 pint.

DRY MEASURES

BARREL:—Of Luke 16. 6, is the "bate" or bath, about 9 gallons.

BUSHEL:—In Matt. 5. 15; Mark 4. 21; Luke 11. 33, is the Latin *Modius,* which contained two gallons. In Deut. 25. 14, 15, it stands for the ephi.

CABE:—Heb. *Kab,* 4 Kings 6. 25, 2 quarts.

CORE:—Heb. *Kor,* Ez. 45. 14 and elsewhere, 10 ephis or bates, i. e., about 10 bushels.

EPHI:—Heb. *Ephah:* bate, contained about 9 gallons.

HOMER:—Like the Core, 10 ephis, about 10 bushels.

GOMER: — Heb. *'Omer,* Ex. 16. 36, 1/10 of the ephi, something less than a gallon.

MEASURE:—A generic term used for the Heb. *Se'ah* in Gen. 18. 6, and elsewhere. The *Se'ah* contained ⅓ of an ephi, i. e., 3 gallons. In John 2. 6, it translates the Greek *metretes,* which contained about 9 gallons.

POT:—Mark 7. 4, Gr. *Xestes,* a measure containing a little over a pint.

POUND:—Apoc. 6. 6, Gr. *Choenix,* about 1 quart.

"QUARTER":—Luke 16. 6 is for core.

WEIGHTS

BEKA': — (Heb.) ½ sicle. In Gen. 24. 22 "two sicles" should be "half a sicle."

OBOL: — Heb. *Gerah,* Ex. 30. 13 and Ez. 45. 20, 1/20 of a sicle.

The *MNA* and the *POUND:* — Heb. *Maneh,* 50 sicles. The "pound" of John 12. 3, is the Roman pound, equivalent to 5,053 grains Troy. There are 5,760 grains Troy in our pound.

SICLE:—Heb. *Shekel* (which means *weight*) only in late Hebrew designated a coin. It was the Hebrew unit of weight. It probably weighed roughly 310 grains.

TALENT: — 3,000 sicles. The talent of Apoc. 16. 21, was probably equivalent to 125 Roman pounds.

MONEY

Gold, silver and bronze were used as media of exchange during Biblical times. Until a rather late period the metal was simply weighed; the Jews did not coin any gold themselves and they coined silver only at a very late period. Some authorities maintain that Simon Maccabeus (142-135 B. C.) did so; but it seems more probable that the Hebrew coins which have come down were struck during the insurrection against Rome in 66-70 A. D.

During the period which began with Abraham and ended with the return from the Babylonian exile, transactions frequently required the use of the balance and of weights. These weights were stones kept in a bag. Proverbs 16. 11, speaks of "stones of the bag." The Law forbade falsifying the balance and weights; and the Prophets frequently denounced such crimes. It should be remarked, however, that though there was at that time no legal coinage, involving a guarantee of the State as regards the quantity and the quality of a piece of metal, gold and silver were frequently kept in the form of ingots, rings, etc., of known weight. This facilitated exchange.

The moneys mentioned in the history of the period before the Exile are spoken of in terms of the weights mentioned above:—

OBOL:—(Gerah) 1/20 of a sicle.

BEKA':—½ sicle.

SICLE:—(Shekel) sometimes measures gold. A gold sicle was worth about $100 in our money, if we count gold compared to silver as did the Romans, 1 to 12.5. Usually, the Bible speaks of silver. This is to be understood when no metal is mentioned. Josephus (Ant. 3. 8, 10) says that the Hebrew sicle was worth four Attic drachmas, that is, about 80 cents. Those which have been preserved weigh on an average 310 grains. Since a dollar has 371.25 of pure silver, this fact confirms Josephus' statement. The "pieces of silver" of Matt. 24. 15; 27. 3, designate sicles.

MNA:—(Ez. 14. 12 and elsewhere, Heb. *Maneh*), 50 sicles.

TALENT: — 3,000 sicles, about $2,400 silver or $30,000 gold.

DARIC:—After the exile the Jews used the Persian *Daric.* The gold daric was equivalent to about $5.50; the silver to 1/20 of the gold daric, $0.275.

Other Coins Mentioned in the Bible:

"PENNY":—Latin, *Denarius,* about 20 cents, 1/25 of the Roman *Aureus* ($5.00).

"GROAT":—Luke 15. 8-9, the *Drachma,* Greek or Phoenician, about 20 cents. *Didrachma* (Matt. 17. 23) two drachmas, ½ sicle.

STATER:—Matt. 17. 23, four drachmas, one sicle.

"FARTHING":—Latin, *As,* 1/16 of a denarius. It was in copper.

"FARTHING": — Latin, *Quadrans,* ¼ of an *as.* Also copper.

MITE:—Latin, *Minutum,* ⅛ of an *as.* Also copper.

The purchasing power of money was much greater than at present. A *denarius* was the wage of a workman (Matt. 20. 2-13). In Cicero's time, the Roman soldier only received ½ a denarius; Domitian raised it to a denarius. Soldiers, however, had free wheat over and above this wage.

A TABLE OF REFERENCES.

[illegible] The power promised and given to the [illegible] St. Matt. 16. 19; chap. 18. 18, [illegible]

Angels. They have a charge over us, St. Matt. 18. 10; [illegible] Psalm 91. 11, 12, &c. [illegible] 4, and pray for us, Zech. [illegible] with them, Heb. 12. 22. They [illegible] of God, Josue 5. 14, 15, [illegible] 1. 4; Apoc. 1. 4. [illegible] St. Matt. 25. 10. Necessary [illegible] administered by the Apostles [illegible] 48; also Eph. 5. [illegible] for the baptism of in[illegible] with St. John 3. 5.

[illegible] the true, and natural [illegible] John 1. 14; chap. 3. 16, 18; [illegible] 9. [illegible] God with his *Father*, [illegible] John 8. 18, 33, 54; chap. 10. 30; chap. [illegible] 14. 11; chap. 17. 11; Phil. 2. 5, 6. *True* [illegible] chap. 20. 28; Acts 20. 28; Rom. 9. 5; [illegible] Also Isa. 9. 6; chap. [illegible] St. Luke, 1. 16, 17; Heb. 1. 8. He is [illegible] St. John 1. 3, 10, 11; Col. 1. 5, 16, [illegible] 4. *The Lord of Glory*, 1 Cor. 2. [illegible] *of lords*, Apoc. 17. 14; [illegible] *the first and the last; Alpha and Omega, the* [illegible] *the Almighty*, Apoc. 1. 7, 8, 17, 18; [illegible] 11, 14. *He died for all*, John 3. 16, 17; [illegible] 1 Tim. 2. 3, 4, 5, 6; chap. 4. 10; [illegible] 1 John 2. 2. *Even for the reprobate*, Rom. 14. [illegible] 1.

[illegible] *Christ stands for ever*, St. Matt. 16. 18; 28. [illegible] 17; Psalm 47. 9; Psalm 71. 5, 7; Psalm 88. [illegible] Psalm 132. 13, 14; Isa. 9. 7; chap. 54. 9, 10; [illegible] 13, 18, &c.; chap. 62. 6; Jer. 31. 35, [illegible] 24, 26; Dan. 2. 44. The church [illegible] St. Luke 1. 33; Dan 2. 44. The *city* [illegible] Psalm 47. 2, *his seat*, and his *habitation* [illegible] Psalm 132. 13, 14. *The house of the living God*, [illegible] *shepherd*, John [illegible] *head*, Col. 1. 18; [illegible] *bridegroom*, [illegible] *faithful* to him. [illegible] by him, chap. 5. 25, 29, [illegible] *union*, chap. 5. 31, 32. [illegible] (or strong foundation) [illegible] 3. 15. God's *covenant with her* is an [illegible] 26, confirmed by a [illegible] like that made to Noe, [illegible] like that of *the day and night* to [illegible] 31. 20, 21. God shall be her [illegible] 18, 19. Whosoever *shall gather to*[illegible] *the nation that will not* [illegible] 12, 16, 17. The church is al[illegible] John 10. 16; Eph. 4. 4, 5. Always *visi*[illegible] 4. 1, 2; Matt. 5. 14. Spread far and [illegible] Psalm 2. 8; Psalm 21. 28; [illegible] 2. 35, 44; Mal. 1. 11, &c. The [illegible] *in matters of faith*. This follows from [illegible] St. Matt. 16. 18; chap. 28. 19, [illegible] 16. 13; 1 Tim. 3. 14, 15; Isa. [illegible] 21, &c.

[illegible] and their authority, Deut. 17. 8, 9, &c.; [illegible] St. Luke 10. 16; St. John [illegible] chap. 20. 21, &c.; Eph. 4. 11, 12, [illegible] 1 John 4. 6.

[illegible] sufficient to salvation, St. John [illegible] and blood of Christ now *inseparable*, [illegible] kind alone, Luke 24. 30, 31; Acts [illegible] 1 Cor. 10. 17.

[illegible] 5. 6, 7; St. Matt. 3. 6; Acts 19. [illegible] The real power of confession is gathered [illegible] power of binding and loosing, forgiving [illegible] given to the pastors of Christ's Church, [illegible] John 20. 22, 23.

[illegible] also practised by the Apostles, Acts 8. 15, [illegible] 2 Cor. 1. 21, 22; Heb. 6. 2.

[illegible] Matt. 19. 11, 12. The vow binding, [illegible] The breach of that vow damnable, 1 Tim. 5. 12. The practice commended, 1 Cor. 7. 7, 8, 27, 37, 38, 40. For reasons which particularly have place in the clergy, ver. 32, 33, 34.

[illegible] of the church, gathered in Christ's name, are assisted by Christ, St. Matt. 18. 20. And by the Holy Ghost, Acts 13. 2. Their degrees are diligently to be observed by the faithful, Acts 13. 4; chap. 14. 4. *See Church Guides.*

Eucharist. The real presence of the body and blood of Christ, and *Transubstantiation*, proved from Matt. 26. 26, Mark 14. 22, 24; Luke 22. 19; John 6. 51, 52, &c.; 1 Cor. 10. 16; chap. 11. 24, 25, 27, 29.

Eternity of Hell's torments, Matt. 3. 12; chap. 25. 41, 46; Mark 9. 43-46, 48; Luke 3. 17; 2 Thess. 1. 7-9; Jude 6, 7; Apoc. 14. 10, 11; chap. 20. 10. See also Isa. 33. 14.

Extreme Unction, James 5. 14, 15.

Faith. True *faith* necessary to salvation, Mark 16. 16; Acts 2. 47; chap. 4. 12; Heb. 11. 6. *Faith* without good works is *dead*, James 2. 14, 17, 20, &c. *Faith alone* doth not *justify*, ver. 24. But *faith working by charity*, Gal. 5. 6. *Faith* doth not imply an *absolute assurance* of our being in grace; much less of our eternal salvation, Rom. 11. 20-22; 1 Cor. 9. 27; chap. 10. 12; Phil. 2. 12; Apoc. 3. 11.

Fasting commended in Scripture, Joel 2. 12. Practised by God's servants, 1 Esdras 8. 23; 2 Esdras 1. 4; Dan. 10. 3, 7, 12, &c. Moves God to mercy, Jonas 3. 5, &c. Is of great efficacy against the devil, Mark 9. 28. And is to be observed by all the children of Christ, Matt. 9. 15; Mark 2. 20; Luke 5. 35. See also Acts 13. 3; chap. 14. 22; 2 Cor. 6. 5; chap. 11. 27. Christ's fast of forty days, Matt. 4. 2.

Free will. Gen. 4. 7; Deut. 30. 19; Eccli. 15. 14, &c. Often resists the grace of God; Prov. 1. 24, &c.; Isa. 5. 4; Ezech. 18. 23, 31, 32; chap. 33. 11; Matt. 23. 37; Luke 13. 34; Acts 7. 51; Heb. 12. 15; 2 Pet. 3. 9; Apoc. 20. 4.

The Holy Ghost. His Divinity, Acts 5. 3, 4; chap. 28. 25, 26; 1 Cor. 2. 10, 11; chap. 6. 11, 19, 20. See also Matt. 12. 31, 32; Acts 13. 2; chap. 20. 28, &c.; 2 Cor. 13. 13. And the solemn form of Baptism, Matt. 28. 19, 20. He proceeds from the Father and the Son, John 15. 26.

Images commanded by God, Exod. 25. 18, &c.; Numb. 21. 8, 9. And placed on each side of the mercy seat, in the sanctuary, Exod. 37. 7. And in the temple of Solomon, 2 Paralipomenon 3. 10, 11; 3 Kings 6. 23, 32, 35. And this by divine ordinance, 1 Paralipomenon 28. 18, 19. Relative honour to the images of Christ and the saints authorized, Heb. 11. 21. See also 2 Kings 6. 12-16; 2 Paralipomenon 5. 2, &c.; Psalm 98. 5; Phil. 2. 10.

Indulgences. The power of granting them, Matt. 16. 18, 19. The use of this power, 2 Cor. 2. 6-8, 10.

Mass. The sacrifice prefigured, Gen. 14. 18. Foretold, Mal. 1. 10, 11. Instituted and celebrated by Christ himself, Luke 22. 19, 20. Attested, 1 Cor. 10. 16, 18-21; Heb. 13. 10. See *Eucharist*, &c.

Matrimony. A sacrament representing the indissoluble union of Christ and the church, Eph. 5. 32. See also 1 Thess. 4. 3-5. Marriage not to be dissolved but by death, Gen. 2. 24; Matt. 19. 6; Mark 10. 11, 12; Luke 16. 18; Rom. 7. 2, 3; 1 Cor. 7. 10, 11, 39.

Holy orders instituted by Christ. Luke 22. 19; John 20. 22, 23. Conferred by imposition of hands, Acts 6. 6; chap. 13. 3; chap. 14. 22. Give grace, 1 Tim. 4. 14; 2 Tim. 1. 6.

Original sin, Job 14. 4; Psalm 50. 7; Rom. 5. 12, 15-19; 1 Cor. 15. 21, 22; Eph. 2. 3.

Penance, a sacrament. See *Absolution. Confession.*

Pope, or chief bishop. St. Peter by Christ's ordinance, was raised to this dignity, Matt. 16. 18, 19; Luke 22. 31, 32; John 21. 15, 17, &c. See also Matt. 10. 2; Acts 5. 29; Gal. 2. 7, 8.

Prayers for the dead, 2 Mach. 12. 43, &c.

Purgatory, or a middle state of souls, suffering for a time, on account of their sins, is proved by those many texts of Scripture which affirm that God will *render to every man according to his works:* so that such as die in lesser sins shall not escape without punishment: for which also see Matt. 12. 36; Apoc. 21. 27. Likewise Matt. 5. 25, 26; chap. 12. 32; Luke 12. 58, 59; 1 Cor. 3. 13-15; 1 Pet. 3. 18-20.

Relics, miraculous, 4 Kings 13. 21; Matt. 9. 20, 21; Acts 19. 11, 12.

Saints departed assist us by their prayers, Luke 16. 9; 1 Cor. 12. 8; Apoc. 5. 8. We have a communion with them, Heb. 12. 22, 23. They have power over nations, Apoc. 2. 26, 27; chap. 5. 10. They know what passes amongst us. Luke 15. 10; 1 Cor. 13. 12; 1 John 3. 2. They are with Christ in heaven, before the general resurrection, 2 Cor. 5. 1, 6-8; Phil. 1. 23, 24; Apoc. 4. 4; chap. 6. 9; chap. 7. 9, 14, 15, &c.; chap. 14. 1, 3, 4; chap. 19. 1, 4-6; chap. 20. 4. For their invocation, consult the texts quoted above with relation to Angels: and such as testify the great power which the prayers of God's servants have with him; and which authorize us to call for their prayers. For which see Exod. 32. 11, 14; 1 Kings 7. 8-10; Job 42. 7, 8; Rom. 15. 30; Eph. 6. 18, 19; 1 Thess. 5. 25; Heb. 13. 18; James 5. 16.

Holy Scriptures hard to be understood, and wrested by many to their own destruction, 2 Pet. 3. 16. Not of private interpretation, 2 Pet. 1. 20. Corrupted by Heretics, St. Matt. 19. 11; 1 Cor. 7. 9; chap. 9. 5; chap. 11. 27; Gal. 5. 17; Heb. 11. 21.

Apostolical Traditions, 1 Cor. 11. 2; 2 Thess. 2. 14; chap.

3. 6; 2 Tim. 1. 13; chap. 2. 2; chap. 3. 14. See also Deut. 32. 7; Psalm 19. 5–7.

Transubstantiation. See *Eucharist.*

Trinity of persons in God, Matt. 28. 19; 2 Cor. 13. 13; 1 John 5. 7.

The Blessed Virgin Mary. Her dignity, Luke 1. 28, 42, 43. All generations of true Christians shall call her blessed, Luke 1. 48. See for her veneration and invocation, what is said above of Angels and saints.

Women must not preach nor teach, 1 Cor. 14. 34, 35, 37, 1 Tim. 2. 11, 12.

Good works, meritorious, Gen. 4. 7; chap. 22. 16, 18; Psalm 17. 21, 23, 24; Psalm 18. 8, 11; Matt. 5. 11, 12; chap. 10. 42; chap. 16. 27; 1 Cor. 3. 8; 2 Tim. 4. 8.

A TABLE OF ALL THE EPISTLES AND GOSPELS

FOR ALL SUNDAYS AND HOLIDAYS THROUGHOUT THE YEAR: AND ALSO, OF THE MOST NOTABLE FEASTS IN THE ROMAN CALENDAR.

It must be observed, that the Verses at which the Epistle or Gospel begin and end are set down after the Chapter.

Sundays and Holidays	Epistles	Gospels
Advent, 1 Sunday	Romans 13. 11, 14	Luke 21, 25, 33
2 Sunday	Romans 15. 4, 13	Matthew 11. 2, 10
3 Sunday	Philippians 4. 4, 7	John 1. 19, 28
4 Sunday	Corinthians 4. 1, 5	Luke 3. 1, 6
Christmas, 1 Mass	Titus 2. 11, 15	Luke 2. 1, 14
2 Mass	Titus 3. 4, 8	Luke 2. 15, 20
3 Mass	Hebrews 1. 1, 12	John 1. 1, 14
St. Stephen	Acts 6 and 7. 54, 59	Matthew 23. 34, 39
St. John	Ecclesiasticus 15. 1, 7	John 21. 20, 24
Holy Innocents	Apocalypse 14. 1, 6	Matthew 2. 13, 18
St. Thomas	Hebrews 5. 1, 7	John 10. 11, 16
St. Silvester	2 Timothy 4. 1, 9	Luke 12. 35, 40
New Year	Titus 2. 11, 15	Luke 2. 21
Epiphany	Isaias 60. 1, 7	Matthew 2. 1, 12
1 Sunday	Romans 12. 1, 6	Luke 2. 42, 52
2 Sunday	Romans 12. 6, 16	John 2. 1, 11
Name of Jesus	Acts 4. 8, 12	Luke 2. 21
3 Sunday	Romans 12. 16, 21	Matthew 8. 1, 13
4 Sunday	Romans 13. 8, 11	Matthew 8. 23, 27
5 Sunday	Colossians 3. 12, 18	Matthew 13. 24, 30
6 Sunday	1 Thessalonians 1. 2, 10	Matthew 13. 31, 35
Septuagesima	1 Corinthians 9. 24; 10. 5	Matthew 20. 1, 16
Sexagesima	2 Corinthians 11. 19; 12. 10	Luke 8. 4, 15
Quinquagesima	1 Corinthians 13. 1, 13	Luke 18. 31, 34
Ash Wednesday	Joel 2. 12, 20	Matthew 6. 16, 21
Lent, 1 Sunday	2 Corinthians 6. 11	Matthew 4. 1, 11
2 Sunday	1 Thessalonians 4. 1, 8	Matthew 17. 1, 9
3 Sunday	Ephesians 5. 1, 9	Luke 11. 14, 28
4 Sunday	Galatians 4. 22, 31	John 6. 1, 15
Passion Sunday	Hebrews 9. 11, 15	John 8. 46, 59
Palm-Sunday	Philippians 2. 5, 11	Matthew 21. 1, 9 and Chap. 26. 27
Maunday-Thursday	1 Corinthians 11. 20, 33	John 13. 1, 15
Good-Friday	Exodus 12. 12	John 18. 19
Holy Saturday	Colossians 3. 1, 4	Matthew 28. 1, 7
Easter Sunday	1 Corinthians 5. 7, 8	Mark 16. 1, 7
Easter Monday	Acts 20. 37, 43	Luke 24. 13, 35
Easter Tuesday	Acts 13. 26, 33	Luke 24. 36, 47
Low Sunday	1 John 5. 4, 10	John 20. 19, 31
2 Sunday after Easter	1 Peter 2. 21, 25	John 10. 11, 16
3 Sunday after Easter	1 Peter 2. 11, 18	John 16. 16, 22
4 Sunday after Easter	James 1. 17, 21	John 16. 5, 14
5 Sunday after Easter	James 1. 22, 27	John 16. 23, 30
Ascension	Acts 1. 11, 11	Mark 16. 14, 20
6 Sunday after Easter	1 Peter 4. 7, 12	John 15. 26; 16. 4
Whitsuntide Sunday	Acts 2. 1, 11	John 14. 23, 31
Whitsuntide Monday	Acts 12. 42, 48	John 3. 16, 21
Tuesday	Acts 8. 14, 17	John 10. 1, 10
Trinity Sunday	Romans 11. 33, 36	Matthew 28. 18, 20
Corpus Christi	1 Corinthians 11. 23, 29	John 6. 56, 59
2 Sunday after Pentecost	1 John 3. 13, 18	Luke 14. 16, 24
3 Sunday	1 Peter 5. 6, 11	Luke 15. 1, 10
4 Sunday	Romans 8. 18, 23	Luke 5. 1, 11
5 Sunday	1 Peter 3. 8, 15	Matthew 5. 20, 24
6 Sunday	Romans 6. 3, 11	Mark 8. 1, 9
7 Sunday	Romans 6. 19, 23	Matthew 7. 15, 21
8 Sunday	Romans 8. 12, 17	Luke 16. 1, 9
9 Sunday	1 Corinthians 10. 6, 14	Luke 19. 41, 47
10 Sunday	1 Corinthians 12. 2, 11	Luke 18. 9, 14
11 Sunday	1 Corinthians 15. 1, 10	Mark 7. 31, 37
12 Sunday	2 Corinthians 3. 4, 9	Luke 10. 23, 37

Sundays and Holidays	Epistles	Gospels
[illegible]	Galatians 3. 16, 22	Luke 17. 11, 19
[illegible]	Galatians 5. 16, 24	Matthew 6. 24, 33
[illegible]	Galatians 5. 25; 6. 11	Luke 7. 11, 16
[illegible]	Ephesians 3. 13, 21	Luke 14. 1, 11
[illegible]	Ephesians 4. 1, 6	Matthew 22. 35, 46
[illegible]	1 Corinthians 1. 4, 9	Matthew 9. 1, 8
[illegible]	Ephesians 4. 23, 28	Matthew 22. 1, 14
[illegible]	Ephesians 5. 15, 21	John 4. 46, 53
[illegible]	Ephesians 6. 10, 17	Matthew 18. 23, 35
[illegible]	Philippians 1. 6, 11	Matthew 22. 15, 21
[illegible]	Philippians 3. 17, 21	Matthew 9. 18, 26
[illegible]	Colossians 1. 9, 14	Matthew 24. 15, 35

ON THE FEASTS OF THE SAINTS

Feasts of the Saints	Epistles	Gospels
St. Andrew	Romans 10. 10, 18	Matthew 4. 18, 22
Conception of the Blessed Virgin Mary	Proverbs 8. 22, 35	Matthew 1. 1, 16
St. Thomas	Ephesians 2. 19, 22	John 20. 24, 29
Conversion of St. Paul	Acts 9. 1, 22	Matthew 19. 27, 29
Epiphany	Malachias 3. 1, 5	Luke 2. 22, 32
St. Matthias	Acts 1. 15, 26	Matthew 11. 25, 30
St. Patrick	Ecclesiasticus 44. 45	Matthew 25. 14, 23
St. Joseph	Ecclesiasticus 45. 1, 6	Matthew 1. 18, 21
Annunciation	Isaias 7. 10, 15	Luke 1. 26, 38
St. George	2 Timothy 2. 8, 10; 3. 10, 12	John 15. 1, 7
St. Mark	Ezechiel 1. 10, 15	Luke 10. 1, 9
SS. Philip and James	Wisdom 5. 1, 5	John 14. 1, 13
Inv. Cross	Philippians 2. 5, 11	John 3. 1, 15
St. Barnaby	Acts 11. 21, 27	Matthew 10. 16, 22
St. John Baptist	Isaias 49. 1, 8	Luke 1. 57, 68
SS. Peter and Paul	Acts 12. 1, 11	Matthew 16. 13, 19
Visitation Blessed Virgin Mary	Canticles 2. 8, 14	Luke 1. 39, 47
St. Mary Magdalen	Canticles 3. 2, &c.	Luke 7. 36, 50
St. James	1 Corinthians 4. 9, 15	Matthew 20. 20, 23
St. Ann	Proverbs 31. 10, &c.	Matthew 13. 44, 52
Transfiguration	2 Peter 1. 16, 19	Matthew 17. 1-9
St. Lawrence	2 Corinthians 9. 6, 10	John 12. 24, 26
Assumption Blessed Virgin Mary	Ecclesiasticus 24. 11, 20	Luke 10. 38, 42
St. Bartholomew	1 Corinthians 12. 27, 31	Luke 6. 12, 19
Nativity Blessed Virgin Mary	Proverbs 8. 22, 36	Matthew 1. 1, 16
Exaltation Cross	Philippians 2. 5, 11	John 12. 31, 36
St. Matthew	Ezechiel 1. 10, 15	Matthew 9. 9, 13
St. Michael	Apocalypse 1. 1, 5	Matthew 18. 1, 10
Angel Guardians	Exodus 23. 20, 23	Matthew 18. 1, 10
St. Luke	2 Corinthians 8. 15, 24	Luke 10. 1, 9
SS. Simon and Jude	Ephesians 4. 7, 13	John 15. 17, 25
All Saints	Apocalypse 7. 2, 12	Matthew 5. 1, 12
All Souls	1 Corinthians 15. 51, 57	John 5. 25, 29
Presentation Blessed Virgin Mary	Ecclesiasticus 24. 14, 16	Luke 11. 27, 28.

LANDS PEOPLED BY
NOAH'S FAMILIES
Gen X
SHEM . . . Green
HAM . . . Pink
JAPHETH . . Orange
Scale of English Stat Miles
0 100 200 300 400 500 600
Riphath
GOMER
MAGOG
BLACK SEA
TIRAS
Ashkenaz
TUBAL
Togarmah
CUSH
CASPIAN SEA
MADAI
(PARTHIA)
JAVAN
Dodanim
Elishah
LUD
Tarshish
Caphtor
Caphtorim
MEDITERRANEAN
Kittim
Nineveh
ASSYRIA
Calah
ASSHUR
Rehoboth
ARAM
Accad
SHINAR
Babel
ELAM
Calneh
Erech
Ur of the Chaldees
ARPHAXAD
Persepolis
Lehabim
Ludim
Lud
Caphtorim
Philistim
Casluhim
Naphtuhim
Ur
PERSIAN GULF
Sheba
Dedan
Raamah
Mesha
Abimael
Mt. Sephar?
Hazarmaveth
Havilah
Sheba
Uzal
Ophir?
Obal
Jobab
Hadoram
Sheleph
Seba
Sabtah
Havilah
RED SEA
MIZRAIM
Pathrusim
Syene
Cush

CANAAN
BEFORE THE
HEBREW CONQUEST
English Stat Miles
0 20 20 30 40 50
Geba
Zidon
Hobah
Damascus
Geshurites
Gether
Hul
Ashteroth karnaim
Dothan
Caleb?
Girgashites?
Jabbok
Ammon
Zuzim
Jebusites
Bethlehem
Hittites
Heth
Hebron
Gaza
Arun
Gerar?
Philistim
Beer-sheba
Salt Sea
Moab
Emim
Bered
Rehoboth
Amalekites

CANAAN
As Allotted To
The Twelve Tribes
SYRIA
DAMASCUS
Geshur
Aram
BASHAN
Havvoth-jair
GOLAN
GALILEE
Mahanaim?
Mizpah?
RAMOTH
Edrea
Ashtaroth
Ashteroth-karnaim
KEDESH
Kiblah?
Waters of Merom
Dan-Leshem
Baal-gad?
Hermon
Sion
Lebanon
Anti-Lebanon
Tyre
Zidon
Mizreph-oth-maim
GREAT SEA
Sea of Chinneroth
Hammoth-dor
Zaphon?
Adamah
Jezreel
Beth-shean
Beth-shemesh
Shiloh
Shechem
Penuel
Succoth
Zaretan
Jogbehah
Jazer
Rabbah Rabbath Ammon
Beth-haran
Shittim
Jericho
Gilgal
Adummim
Beth-lehem
Zoar
Heshbon
Pisgah
Nebo
Medeba
Baal-meon
Ashdoth-pisgah
Almon-Diblathaim?
Mephaath?
Kirjathaim
BEZER
R. Arnon
Ar
Kir
Moab
Sea of the Arabah
The Salt Sea
1292 ft. below the Mediterranean
Jordan
The Arabah or Plain of Jordan
Jeshimon
Hebron
Ziph
Kiriath
Arad
Hormah
Tamar
Tophel
Mt. Seir
EDOM
Reference to Tribes
1 ASHER
2 BENJAMIN
3 DAN
4 EPHRAIM
5 GAD
6 ISSACHAR
7 JUDAH
8 MANASSEH
9 NAPHTALI
10 REUBEN
11 SIMEON
12 ZEBULUN

THE
REALMS
OF
DAVID & SOLOMON
THE GREAT SEA
Arvad
R. Eleutherus
Hamath
Tadmor
Riblah
Berothai
Sibraim
Hazar enan
Helbon
Zidon
DAMASCUS
Geshur
Maacah
Bashan
Salecah
Gilead
Joppa
Ammon
Ashkelon
Gaza
Wilderness of Paran
Red Sea
Razeph
Tiphsah
R. Euphrates

KINGDOMS
OF
JUDAH & ISRAEL
Scale of English Miles
GREAT SEA
Eldon
Zarephath
DAMASCUS
SYRIA
Tyre
Jaroah
Geshur
Bashan
Hauran
Mt. Carmel
Gilgal
Jericho
Ammon
Joppa
Ashdod
Ashkelon
Sea of the Plain
The Salt Sea
Edom
Gaza

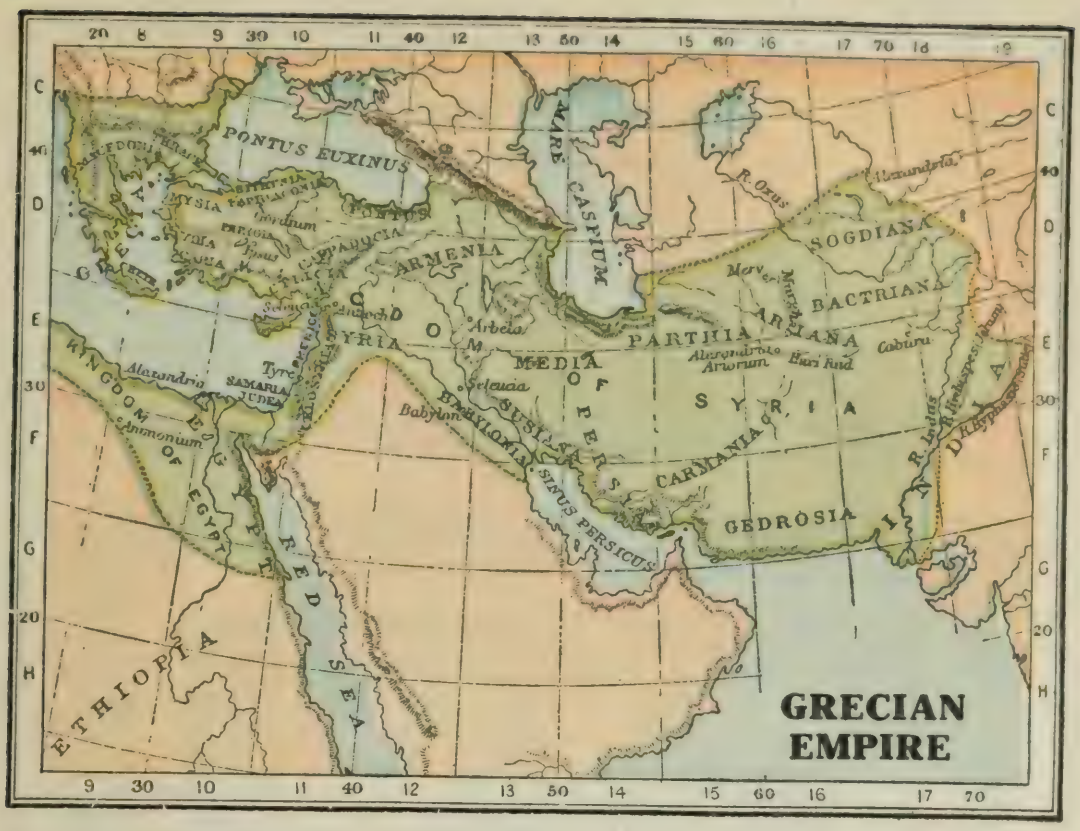
LANDS
OF THE
HEBREW CAPTIVITIES
CASPIAN SEA
PERSIAN GULF
Syrian Desert
Mesopotamia
Aram-Naharaim
ISRAELITE EXILES
FIRST & SECOND CAPTIVITY
SETTLEMENTS OF ISRAELITE EXILES
SECOND CAPTIVITY
SAMARIA WAS REPEOPLED FROM THESE CITIES
BABYLON
Babylonia
Chaldea
Shinar
Elymais
Elam
PERSIA
Persepolis
Ur of the Chaldees?
(Mugheir)
Sea of Nedjef
Wilderness of Paran
English Miles
0 50 100 150 200 250
Longitude East from Greenwich
35 40 45 13 50 14
35 30

JERUSALEM
AND
Highland Surroundings
With Altitudes.
English Miles
0 1 2 3 4 5
References to Jerusalem
Z Zion (Upper City)
A Acra (Lower City)
M Moriah (Temple)
B Bezetha (New City)
C Calvary?
G Gethsemane
P Pool of Siloam
L Lower Pool of Siloam
Wady = Watercourse, generally
Bethel
Ramah
Beth-horon (Lower)
Beth-horon (Upper)
Sechu
Baal-tamar
Michmash
Elteken
Ippeel
Gederah
Gibeon
Adasa
Gallim
Emmaus
Neballat
Chephirah
Mizpeh
BENJAMIN
Hazor
Ananiah
Jethlah
Ebenezer
Ebeath
Bozah
Rekem
Kirjath-jearim
Nephtoah
Chesalon
Mt. Jearim
Shen
JERUSALEM
Upper Pool of Zion
Bethphage?
Bethany
Beth-cerem
Beth-haccerem
Ashnah
Rock Etam
Bethero
Rabbah?
Zelzah
Battalia
Bethlehem
Emmaus
Pools of Solomon
Etam
Ballu-zacharias
Nibshan
Beth haccerem
Berachah
Hepher?
Gedor
Meronoth
Tekoa
Gilon
Maarah
Hareth
Chozeba
Cheal
Beth-zur
Halhul
Zior
Beth-shotha

DIVISIONS OF
PALESTINE
In Christ's Time.
THE GREAT SEA
(MEDITERRANEAN)
PHŒNICIA
CŒLOSYRIA
ABILENE
Abila
DAMASCUS
SYRIA
Mt. Hermon
Sidon
Sarepta
Tyre
Dan
Cæsarea Philippi
ITURÆA
TETRARCHY
OF
PHILIP
TRACHONITIS
GAULANITIS
GALILEE
Chorazin
Capernaum
Bethsaida
Sea of Galilee
Gergesa
Magdala
Sepphoris
Nazareth
Mt. Tabor
Plain of Esdraelon
Nain
Ptolemais
Dora
Caesarea
Scythopolis
Pella
Gadara
Hippos
Gamala
Nawa
Saad
AULANITIS
Tell Ashtereh
Kalat el Jaulan
Mezarib
Der'a
DECAPOLIS
SAMARIA
Enon
Samaria
Sychem
Sychar
Jacob's well
Jordan
Gerasa
PERÆA
Beyond Jordan
Antipatris
Jaffa
Lydda
Arimathæa
Ephraim
Doc
Jericho
Philadelphia
Esebon
JERUSALEM
Bethany
Bethlehem
JUDÆA
Hebron
Jutta
Kerioth
Masada
Wilderness of Judæa
The Salt Sea
(Dead Sea)
1292 ft.
Machærus
Prison of St. John
Rabba
IDUMÆA
ROMAN PROVINCE OF JUDÆA
JERUSALEM
English Furlongs
0 1 2 3 4 5 6 7 8
3rd Wall
Calvary
2nd Wall
Millo?
P
M
C
Gethsemane
Mt. Olives
Citadel
1st Wall
Zion
Enrogel
Zoheleth
Pool of Siloam
Akeldama
Joab's Well
M Mt. Moriah
P Pool of Hezekiah
K Kings Gardens

THE
APOSTLE PAUL'S
MISSIONARY
JOURNEYS
The supposed routes are indicated by lines, thus: 1st journey
2nd
3rd
Voyage to Rome
The names of places mentioned in Scripture as visited by St. Paul are impressed thus: ROME
English Miles
0 50 100 200 300
Longitude 25 East from Greenwich
GREAT SEA
(MEDITERRANEAN)
(Black Sea)
ROME
THREE TAVERNS
APPII FORUM
PUTEOLI
Tarpaia
Capua
Mt. Vesuvius
Brundusium
Melita
Apollonia
Epirus
Nicopolis
Aetolia
Acarnania
Thessalia
Macedonia
THRACIA
AMPHIPOLIS
THESSALONICA
PHILIPPI
NEAPOLIS
APOLLONIA
Byzantium
Bosporus
Propontis
Sinope
BITHYNIA
PONTUS
Amisus
Amnias
Halys
Tavium
Mt. Olympus
Samothracia
Ilion
Troas
Assos
Mysia
Adramyttium
Pergamos
Pessinus
ASIA
Thyatira
Phrygia
Lydia
Sardis
Philadelphia
Smyrna
EPHESUS
Hierapolis
Laodicea
Colossæ
Philomelium
ANTIOCH
Lycaonia
ICONIUM
LYSTRA
DERBE
Caesarea
Mt. Argæus
CAPPADOCIA
Galatia
Issus
Tarsus
Mt. Taurus
CILICIA
ANTIOCH
SELEUCIA
Orontes
Seleucia
Eleutherus
Eubœa
Lesbos
Chios
Samos
Mitylene
Troas
Lesbos
Delos
Patmos
Coos
Cnidus
Miletus
Caria
Pisidia
PERGA
PAMPHYLIA
ATTALIA
Lycia
MYRA
PATARA
Rhodes
Lesbos
Athens
Corinth
Sparta
Sicily
Syracuse
Melita
Aegium
Aeolian Is.
Mt. Etna
Apulia
Phœnix, Phœnice
Cauda, Clauda
Fair Havens
Gortyna
Cyprus
Salamis
Paphos
Citium
Arados
Tripolis
Heliopolis
ABILENE
DAMASCUS
Mt. Hermon
TRACHONITIS
SIDON
TYRE
PTOLEMAIS
CÆSAREA
Samaria
ANTIPATRIS
Joppa
JERUSALEM
Gaza
Rhinocolura
IDUMEA
Petra
ARABIA
Alexandria
Delta
EGYPT
Memphis
Nile
Cyrene
LIBYA
Syrtis major
The Quicksands

LANDS and ROUTE
OF THE
EXODUS
English Miles
Great Sea
Land of Ham
Wilderness of Etham or Shur
Land of the South
AMALEKITES
Wilderness of Paran
Red Sea
G. of Suez
G. of Akaba
Red Sea Suph
MIDIANITES
Mount Seir
Mount Hor
Mt. Sinai
Horeb
Hazeroth
Rephidim
Alush
Dophkah
Elim
Marah
Ezion-geber
Elath
Zalmonah
Punon
Selah Petra
Kadesh
Ramses
Succoth
Pithom
Noph. Memphis
Pyramids & Sphinx
Fayum
El-Medinen
Hawara
Birket-el-Qarun
Tor
Jeb Serbal
Jeb Katerin
Jeb Um Shomer
Jeb Musa
Wilderness of Sin
Bir Abu Suweirah
Bir Howarah
Ain Musa
Badiet-el-Tih
Pharaoh's Chariots
Pharaoh's Host
Pharaoh's Horses
The Way of the Land of the Philistines
Shur
Shihor
Nile
Delta
Rahab
Zoan
Tahpanhes
Heliopolis
Beth-shemesh Aven
Cairo
El-Ghizeh
Mizpah
Baal-zephon
Migdol
Pi-hahiroth
Etham
Shur
Succoth
Ijeabarim
Oboth
Punon
Zalmonah
Elath
Ezion-geber
Hazeroth
Rephidim
Alush
Dophkah
Elim
Marah

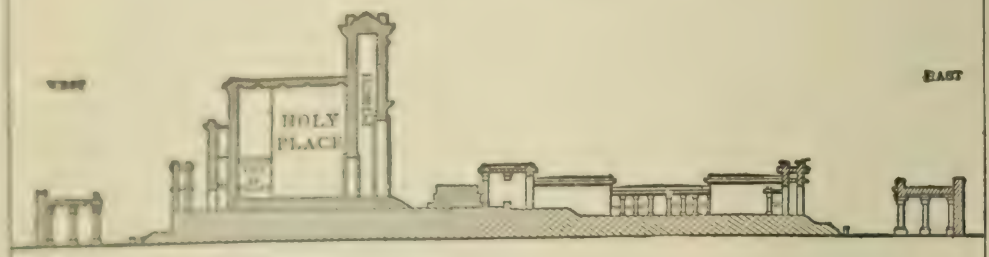

GRECIAN EMPIRE
PONTUS EUXINUS
MARE CASPIUM
ARMENIA
SOGDIANA
BACTRIANA
ARIANA
PARTHIA
MEDIA
SYRIA
PERSIA
SUSIANA
BABYLONIA
SINUS PERSICUS
CARMANIA
GEDROSIA
INDIA
ETHIOPIA
MARE ROSEUM
Alexandria
Tyre
Jerusalem
Babylon
Arbela
Selucia
Ammonium
Alexandria Arium
Bactra
Cabura
R. Orus
R. Indus
R. Hydaspes
R. Hydraotes
R. Indus

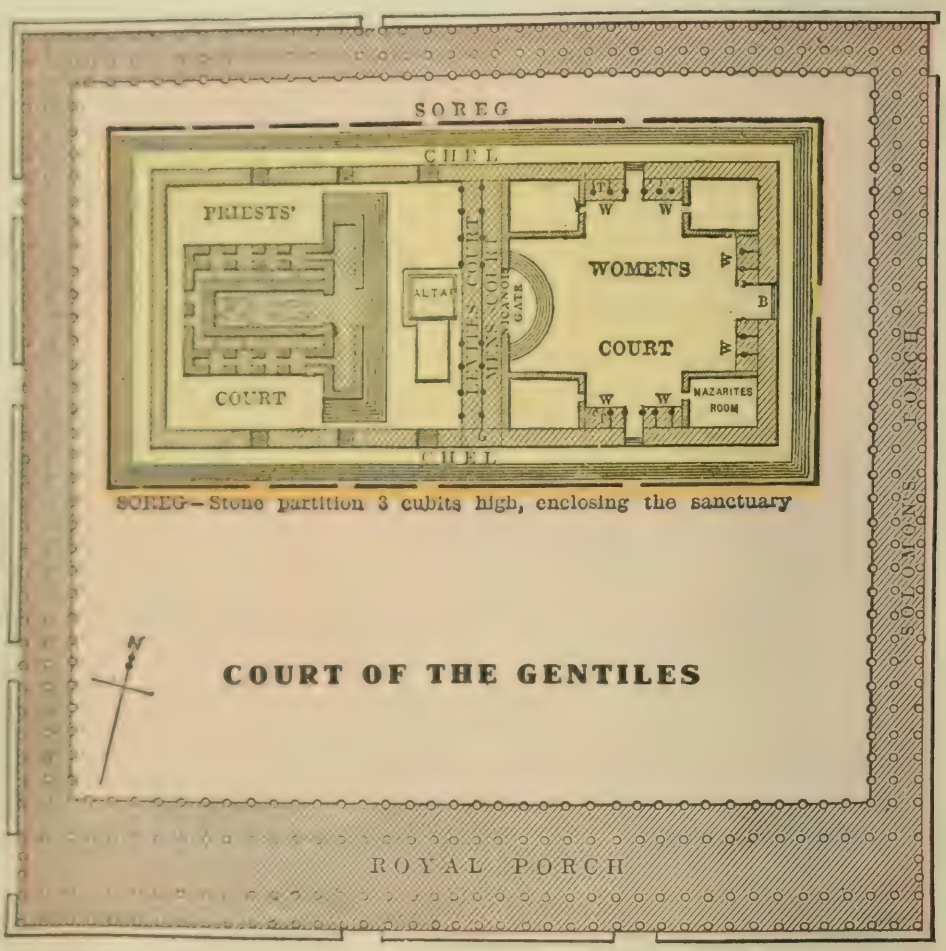
ROMAN EMPIRE
MARE ATLANTICUM
GERMANIA
GALLIA
BRITANNIA
SARMATIA
SCYTHIA
DACIA
MŒSIA
PONTUS EUXINUS
THRACIA
ILLYRICUM
ITALIA
Rome
HISPANIA
(SPAIN)
MARE INTERNUM
SICILY
Syracuse
Carthage
CRETE
CYPRUS
ASIA
BITHYNIA
PONTUS
CAPPADOCIA
ARMENIA
MESOPOTAMIA
PARTHIA
SYRIA
Tyre
SAMARIA
JUDEA
ARABIA
AEGYPTUS
LIBYA
AFRICA
NUMIDIA
MAURITANIA
Pillars of Hercules
Tingis

233047

THE TEMPLE AT JERUSALEM

As planned by Herod





SOREG—Stone partition 3 cubits high, enclosing the sanctuary

BS
180
1914
IMS

Bible. English. Douai. 1914.
The Holy Bible :

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