

# CHAPTER 5

## INTRODUCTION TO 1 PETER 5

In this chapter the apostle first exhorts pastors and members of churches to their respective duties as such; and then to those which were common to them all, as Christians; and closes the epistle with prayers for them, salutations of them, and with his apostolic benediction. He begins with the pastors or elders, and describes himself as a fellow elder, an eyewitness of Christ's sufferings, and a partaker of his glory, ([1 Peter 5:1](#)), and these he exhorts to feed the flock of God, where they were; to take the charge and oversight of them, freely, readily, and willingly, and not through force or covetousness; and not to exercise a tyrannical dominion over them, but to be examples to them, ([1 Peter 5:2,3](#)), and the argument made use of to encourage them to all this is, that at the appearance of Christ, the chief Shepherd, they should receive a never fading crown of glory, ([1 Peter 5:4](#)) and next, the members of the churches are exhorted to submit to the rule and government of their pastors, being according to the word of God; and to be subject to one another; and particularly to put on humility, as a garment very ornamental to them; and the rather, since God opposes himself to men that are proud, but gives more grace to the humble, ([1 Peter 5:5](#)) and especially he exhorts them to be humble under the hand of God, since that is a mighty one, and this is the way to be exalted in due time; and also to cast their care upon him, seeing he cared for them, ([1 Peter 5:6,7](#)) and then the apostle proceeds to the common duties of Christians, and to exhort them to sobriety and watchfulness, since Satan their adversary was a cruel and indefatigable one, and ever seeking the ruin of men; and to resist him in the steadfast exercise of faith, and patiently bear all afflictions, seeing the same were accomplished in their brethren in the world, ([1 Peter 5:8,9](#)) and then he puts up some petitions for them, that they might be perfected, stablished, strengthened, and settled, ([1 Peter 5:10](#)) and ascribes glory and dominion for ever to the God of grace, to whom he prays, ([1 Peter 5:11](#)) after which he names the person by whom he sends this epistle, giving a summary of it; that it was an exhortation and a testimony to the true doctrine of grace wherein they stood, ([1 Peter 5:12](#)), and next follow the salutations of the church at

Babylon, and of his son Marcus, to them, (~~(153)~~ 1 Peter 5:13), and lastly, he desires they would salute one another with a kiss of love, and gives them his benedictory wish, (~~(154)~~ 1 Peter 5:14).

**Ver. 1.** *The elders which are among you I exhort*, etc.] The apostle returns to particular exhortations, after having finished his general ones, and which chiefly concern patient suffering for Christ; and having particularly exhorted subjects to behave aright to civil magistrates, servants to their masters, and husbands and wives mutually to each other, here proceeds to exhort “elders” to the discharge of their office and duty; by whom are meant, not the elder in age, or the more ancient brethren in the churches, though they are distinguished from the younger, in (~~(155)~~ 1 Peter 5:5) but men in office, whose business it was to feed the flock, as in (~~(156)~~ 1 Peter 5:2) and though these might be generally the elder men, and whose office required, at least, senile gravity and prudence, yet they were not always so; sometimes young men, as Timothy, and others, were chosen into this office, which is the same with that of pastors, bishops, or overseers; for these are synonymous names, and belong to persons in the same office: and these are said to be “among” them, being members of the churches, and called out from among them to the pastoral office, and who were set over them in the Lord, and had their residence in the midst of them; for where should elders or pastors be, but with and among their flocks? they were fixed among them; and in this an elder differs from an apostle; an elder was tied down to a particular church, whereas an apostle was at large, and had authority in all the churches; and these the Apostle Peter does not command in an authoritative way, though he might lawfully have used his apostolic power; but he chose rather to exhort, entreat, and beseech, and that under the same character they bore:

*who also am an elder*; or, “who am a fellow elder”; and so the Syriac version renders it; and which expresses his office, and not his age, and is entirely consistent with his being an apostle; for though that is an higher office than a pastor, or elder, yet it involves that, and in some things agrees with it; as in preaching the word, and administering ordinances; and is mentioned to show the propriety and pertinency of his exhortation to the elders; for being an elder himself, it was acting in character to exhort them; nor could it be objected to as impertinent and unbecoming; and since he was still in an higher office, on which account he could have commanded, it shows great humility in him to put himself upon a level with them, and only entreat and beseech them; he does not call himself the prince of the

apostles and pastors, and the vicar of Christ, as his pretended successor does, but a fellow elder:

*and a witness of the sufferings of Christ*; as he was even an eyewitness of many of them; of his exceeding great sorrow in his soul, of his agony and bloody sweat in the garden, and of his apprehension, and binding by the officers and soldiers there; and of the contumelious usage he met with in the high priest's hall, where was mocked, blindfolded, buffeted, and smote upon the face; if not of his sufferings on the cross; since it is certain John was then present; and quickly after we read of Peter and he being together, (~~ACTS~~ John 19:26 20:2) and therefore a very fit person to exhort these elders to feed the churches under their care with the preaching of a crucified Christ; since he, from his certain knowledge, could affirm his sufferings and his death: moreover, he was a witness, that is, a minister, and preacher of the sufferings of Christ, and of the doctrines of peace, pardon, justification, and salvation through them; as appears from all his sermons recorded in the “Acts of the Apostles”, and from these his epistles: and besides, he was a partaker of the sufferings of Christ; he bore witness to him, by suffering for him; and as the Apostle Paul did, filled up the afflictions of Christ in his flesh; he, with other apostles, were put into the common prison by the Jewish sanhedrim, for preaching Christ, as he afterwards was by Herod; and had, doubtless, by this time, gone through a variety of sufferings for the sake of Christ and his Gospel, as he afterwards glorified God by dying that death, which his Lord and master signified to him before hand; and therefore a very proper person to exhort these elders to discharge their work and office, and persevere in it, whatever they were called to suffer for it:

*and also a partaker of the glory that shall be revealed*; which some think has reference to the transfiguration of Christ upon the mount, where Peter was present, and saw the glory of Christ, and of those that were with him, Moses and Elias, and enjoyed their company, and heard their conversation with so much pleasure and delight, that he was for continuing there; and which was an emblem and pledge of the glory of Christ, that was afterwards to be revealed, and still is to be revealed, and so the Syriac version renders it, “a partaker of his glory”: of the glory of Christ, (see ~~ACTS~~ 1 Peter 4:13) or it regards the eternal glory and happiness of the saints, which is at present hid, and unseen, but shall be revealed at the last time, at the coming of Christ, when he shall appear in his glory, both to the saints, in them, and upon them; a glory which shall be both upon body and soul;

and this the apostle calls himself a partaker of, as in Christ, his head and representative, and because of his interest in it, his assurance of right unto it, and meetness for it, and the certainty of enjoying it; nothing being more sure than this, that those that suffer with Christ, and for his sake, shall be glorified with him. Now, the exhortation of a person in such an office, as before expressed, and of one that was an eyewitness of Christ's sufferings, and had endured so much for Christ, and had had so large an experience of his grace, and such full assurance of glory, must carry great weight and influence in it, and is as follows.

**Ver. 2.** *Feed the flock of God which is among you*, etc.] Some read, “as much as in you is”; that is, to the utmost of your power, according to your abilities, referring to the manner of feeding the flock, doing it in the best way they are capable of; but the phrase is rather descriptive of the flock to be fed, which points it out, and distinguishes it from all others, and for which they should have a particular regard; it being the flock, as the Syriac version renders it, which “is delivered unto you”; which was committed to their care, and they were made overseers of, and stood in a special relation to; wherefore it was incumbent on them to regard them, so as they did not, and were not obliged to regard, any other distinct flock: by “the flock of God”; or, “of Christ”, as some copies read, is meant, not the whole world, which Philo the Jew<sup>f92</sup> calls the greatest and most perfect, **του οντος ψευου ποιμην**, “flock of the true God”; but the church of God, over which they were elders or pastors, consisting of Christ's sheep and lambs, he ordered Peter to feed, as he now does his fellow elders; and because they are the flock of God, which he has chosen, distinguished, and separated from the rest of the world, and has made the care and charge of Christ; put them into his hands, whence they are called the sheep of his hand; which he has purchased with his blood, and effectually called by his grace, and returned them to himself, the Shepherd and Bishop of souls, who before were as sheep going astray, and folded them together in a Gospel church state; all this is a reason, and a strong one, why they should be fed; not with every wind of doctrine, which blows up the pride of human nature, and swells men with vain conceits of themselves; nor with the chaff of human doctrines; nor with trifling and speculative notions; but with knowledge and understanding of divine and evangelical truths, with the words of faith and sound doctrine, with the wholesome words of our Lord Jesus Christ; with the Gospel of the grace of God, which contains milk for babes, and meat for strong men; and with a crucified Christ himself, who is

the bread of life, and whose flesh is meat indeed, and his blood drink indeed; by directing them to his person, blood, and righteousness, to live by faith on; by preaching the doctrines of peace and pardon by his blood, atonement and satisfaction by his sacrifice, and justification by his righteousness, and complete salvation by his obedience and death: in short, feeding includes the whole of the pastor's work, the ministry of the word, the administration of ordinances, and the rule and government of the church, in the several branches of it; for the same word signifies to rule as to feed; and which work is further expressed by

*taking the oversight thereof*; that is, of the flock; or “take the care of it”, as the Syriac version renders it, and adds, “spiritually”; in a spiritual manner; which is an interpretation of the phrase: an acting the part of a bishop or overseer of it, as the word signifies; looking diligently to it, inspecting into the various cases of the members of the church; using diligence to know the state of the flock, and performing all the offices of a careful shepherd; as feeding the flock; and not themselves; strengthening the diseased; healing the sick; binding up that which was broken; bringing again that which was driven away, and seeking that which was lost; watching over them that they go not astray; and restoring of them in the spirit of meekness, when they are gone out of the way; and overlooking both their practices and their principles; admonishing, reproving them for sin, as the case requires; and preserving them, as much as in them lies, from wolves, and beasts of prey; from false teachers, and from all errors and heresies: all which is to be done,

*not by constraint*; or with force, in a rigorous and severe manner; for this may be understood actively of pastors not forcing their flock, over driving them, or ruling them with force and cruelty, complained of in (<sup>250</sup>Ezekiel 34:4) or passively, of their being forced to feed the flock, and superintend it; as such may be said to be, who enter into the ministry, and continue in it, because obliged to it for want of a livelihood, and not knowing how to get one any other way; or through the pressing instances of relations, acquaintance, and friends; this ought not to be a matter of necessity, but of choice; they should be induced to it by no other necessity than what Christ has laid upon them, by calling them to the work, and furnishing them for it with the gifts of his Spirit; and should engage and continue in it by no other constraint than that of his love; wherefore it follows,

*but willingly*. The Vulgate Latin version adds, “according to God”, and so some copies; according to the will of God, and agreeably to his word; and the Ethiopic version renders it, “with equity for God”; with all uprightness and integrity, for the sake of the honour and glory of God; this should be done with all a man's heart and soul, and should spring from pure love to Christ; for no man is fit to feed Christ's lambs and sheep but those who sincerely love him; (see <sup>4215</sup>John 21:15-17), and from a cordial and affectionate concern for the good of souls; and from, an hearty desire unto, and delight in, the work itself; otherwise all he does will be as a task and burden; he will do it grudgingly, and with negligence, and will murmur under it, at least secretly. The Arabic version renders it, “watching, not forced watches, but willing ones”. This contrast of phrases seems to be Jewish, or Rabbinical <sup>f93</sup>; it is a tradition of the Rabbans;

“blood which is defiled, and they sprinkle it ignorantly, it is accepted; presumptuously, not accepted; of what things are these said? of a private person; but of a congregation, whether ignorantly or presumptuously, it is accepted; and of a stranger, whether ignorantly or presumptuously, <sup>ˆwxrb ˆyb snwab ˆyb</sup>, “whether by constraint or willingly”, it is not accepted:”

it follows here,

*not for filthy lucre*; not from a covetous disposition, which is a filthy one; and for the sake of gaining money, and amassing wealth and riches, as the false prophets in Isaiah's time, who were never satisfied; and the false teachers in the apostle's time, who, through covetousness, made merchandise of men, and supposed that gain was godliness; whereas there is no such thing as serving God and mammon; and as the work of the ministry should not be entered upon, and continued in, with any such sordid view; so neither for the sake of gaining glory and applause, a presidency, and chief place in the churches, and a name among the ministers of the Gospel, and credit and esteem among men:

*but of a ready mind*; or, “from the whole heart”, as the Syriac version renders it; and in a cheerful view of reproaches and persecutions, of the loss of credit and reputation, of worldly substance, and of life itself; and with a sincere concern for the glory of God, and the good of immortal souls; being ready to do everything with cheerfulness, that may contribute to either of these. The Ethiopic version renders it, “in the fulness of your heart with joy”.

**Ver. 3.** *Neither as being lords over God's heritage*, etc.] Or “clergy”; meaning not ecclesiastical persons, as presbyters, and deacons, who are supposed to be under the government of bishops, though not to be governed with tyranny, and in a haughty, imperious, and arrogant manner; to which sense the Arabic version inclines, rendering the words thus; “not as those who domineer over such that are appointed in the dignities of the priesthood”; but such cannot be designed, because they are presbyters, or elders, which are here exhorted not to use such tyrannical power and authority; wherefore the flock, or church of God, the people of Christ, and members of churches, in common, are here intended: the Ethiopic version renders it, “his own people”; who are the lot, portion, and inheritance of God, and Christ; and moreover, the several churches are the parts, portions, and heritages, for the word is in the plural number, which are assigned to the care of their respective pastors, and elders, in allusion to the land of Canaan, which was distributed by lot: the word “clergy” is common to all the saints, and not to be appropriated to a particular order of men, or to officers of churches; and these are not to be lorded over by their elders, in a domineering and arbitrary way; for though they are set over them in the Lord, and have the rule over them, and should be submitted to, and obeyed in their right and lawful ministrations of the word and ordinances, and are worthy of double honour when they rule well; yet they are not to take upon them an absolute authority over the consciences of men; they are not to teach for doctrines the commandments of men; nor to have the dominion over the faith of men, but to be helpers of their joy; and are not to coin new articles of faith, or enact new laws, and impose them on the churches; but are to teach the doctrines of Christ, and rule according to the laws he has given:

*but being ensamples to the flock.* The Ethiopic version reads, “to his own flock”; that is, the flock of God; and the Vulgate Latin version adds, “heartily”; the meaning is, that they should go before the flock, and set an example to believers, in word, in conversation, in charity, in spirit, in faith, in purity; and be patterns of good works to them, and recommend the doctrines they preach, and the duties they urge, by their own lives and conversations; and particularly should be ensamples to the saints, in liberality and beneficence, in lenity and gentleness, in meekness and humility, in opposition to the vices before warned against.

**Ver. 4.** *And when the chief Shepherd shall appear*, etc.] This is the encouraging motive and argument to engage the elders and pastors of

churches to discharge their office faithfully, cheerfully, and in an humble manner: by “the chief Shepherd” is meant Christ, who may well be called so, since he is God's fellow, and in all respects equal with him, and is the Shepherd and Bishop of the souls of men; all other bishops, pastors, and elders, are under him; they receive their commissions from him to feed his lambs and sheep; are made pastors and overseers by him; and have their gifts, qualifying them for such offices, from him; and have their several flocks assigned unto them by him; and from him have they all the food with which they feed them, and are accountable to him for them, and the discharge of their office; so that Christ is the chief Shepherd, in the dignity of his person, he being God over all, blessed for ever; in his qualifications for his office, having all power, grace, and wisdom in him, to protect his flock, supply their wants, guide and direct them; and in the nature and number of his flock, being rational creatures, the souls of men, even elect men; and though they are, when compared with others, but a little flock, yet, considered by themselves, are a great number; and especially the general assembly will be, in comparison of the little bodies and societies of saints under pastors and teachers, of Christ's setting over them, with respect to whom, principally, he is called the chief Shepherd: the allusion is to the principal shepherd, whose own the sheep were, or, however, had the principal charge of them; who used to have others under him, to do the several things relating to the flocks he directed, and were called “little shepherds”; so Aben Ezra says <sup>f94</sup>, it was customary for the shepherd to have under him **μynj q μy[wr**, “little shepherds”: the same perhaps with the hirelings, whose own the sheep are not, (~~4012~~ John 10:12) who are retained, or removed, according to their behaviour; these, in the Talmudic language, are called **yl zrb** <sup>f95</sup>, or **yl zrk**; though, according to Guido <sup>f96</sup>, the word, pronounced in the latter way, signifies a “chief shepherd”, who takes care of men, and has other shepherds, servants under him; and such an one used to be called **l wdgh h[wrh**, “the great”, or “chief shepherd”; so Maimonides <sup>f97</sup> says, it was the custom of shepherds to have servants under them, to whom they committed the flocks to keep; so that when **l wdgh h[wrh**, “the chief shepherd”, delivered to other shepherds what was under his care, these came in his room; and if there was any loss, the second shepherd, who was under the “chief shepherd”, was obliged to make good the loss, and not the first shepherd, who was the chief shepherd; and to the same purpose says another of their commentators <sup>f98</sup>; it is the custom of **l wdgh h[wrh**, “the chief shepherd”, to deliver



(the flock) to the little shepherd that is under him; wherefore the shepherd that is under him is obliged to make good any loss: now, such a shepherd is Christ; he has others under him, whom he employs in feeding his sheep, and who are accountable to him, and must give up their account when he appears: at present he is out of the bodily sight of men, being received up to heaven, where he will be retained till the time of the restitution of all things; and then he will appear a second time in great glory, in his own, and in his Father's, and in the glory of his holy angels: and when he thus appears,

*ye shall receive a crown of glory which fadeth not away*; in distinction from those crowns which were given to the conqueror, in the Olympic games; which were made of divers flowers, of the olive, wild olive, pine tree, and of parsley, and inserted in a branch of the wild olive tree<sup>f199</sup> and which quickly faded away; or in allusion to crowns made of amaranthus<sup>f100</sup>, the plant “everlasting”, so called, from the nature of it, because it never fades: the eternal glory and happiness, which is here meant by a crown of glory, or a glorious crown, never fades away, but ever shines in its full lustre; and this faithful ministers shall receive at the hands of the chief Shepherd, as a gift of his, as a reward of grace; when they have finished their work, they will enter into the joy of their Lord, and shine as the stars for ever and ever; they shall reign with Christ, as kings, on a throne of glory, wearing a crown of glory, and enjoying a kingdom and glory to all eternity.

**Ver. 5.** *Likewise ye younger*, etc.] Not in office, as if inferior officers to bishops were here intended, who ought to be subject to them; for elders and pastors are the same with them, nor is there any other office but that of deacons; nor younger pastors and overseers, such an one as Timothy was; not but that a deference is to be paid, and proper respect had to such who are of greater age, and longer standing and experience, by younger brethren in the ministry; nor such as are only younger in years, who ought to rise up unto, and honour hoary hairs, which may be done where subjection is not required, as here; nor such as are young in grace and experience, since there are little children, young men, and fathers in the church; but all the members of churches in common are here intended, as distinguished from their officers; for as pastors and overseers were, for the most part, chosen from among those that were senior in age, so the members generally consisted of the younger sort; and besides, as it was usual to call chief men and rulers, whether in church or state, fathers, so

those that were subjects, the younger; (see <sup><D216></sup>Luke 21:26). These the apostle exhorts as follows,

*submit yourselves unto the elder*; not merely in age, but in office, as before; for as he had exhorted the elders to a discharge of their work and office, he proceeds, in the next place, and which is signified by the word “likewise”, to stir up the members of the churches to their duty to their elders, or pastors, who had the oversight of them; and that is to “submit” themselves to them, as in (<sup><S837></sup>Hebrews 13:17), which is done by attending constantly on the word preached by them, and receiving it, so far as it agrees with the Scriptures of truth; and by joining with them in all the ordinances of Christ, and their administrations of them; by being subject to the laws of Christ's house, as put in execution by them; by taking their counsel and advice, regarding and hearkening to their admonitions and reproofs, and taking them in good part, looking upon them, and behaving towards them, as their spiritual guides and governors. The Syriac and Ethiopic versions read, “to your elders”; such as were particularly set over them in the Lord, and had taken the care of them, for to no others are they obliged to submit themselves.

*Yea, all [of you] be subject one to another*; that is, all the members of the churches should not only submit themselves to their pastors, but to their fellow members, as in (<sup><A821></sup>Ephesians 5:21), they should submit to the superior judgments of one another, esteeming each other better than themselves, and not be tenacious of their own way of thinking and judging of things; yea, condescend to men of low estates and weaker minds, bear the infirmities of the weak, and take all admonitions and reproofs given in a friendly manner kindly; and cheerfully perform all offices of love, and by it serve one another in things temporal and spiritual; doing the meanest services for the good of each other, such as washing the feet of one another, in imitation of their Lord and master.

*And be clothed with humility*; without which there will be no subjection, either to the elders, or one another. This is a grace which shows itself in a man's thinking and speaking the best of others, and the worst of himself; in not affecting places and titles of eminence; in being content with the lowest place, and patiently bearing the greatest contempt; in not aspiring to things too high for him, always acknowledging his own meanness, baseness, and unworthiness, ascribing all he is, and has, to the grace and goodness of God, whether it be gifts of nature, providence, or grace: and this is a

believer's clothing, not the robe of his justifying righteousness before God, but is a considerable part of his inward garment of sanctification, which is in the sight of God of great price; and makes a large show in his outward conversation garments before men, and renders him lovely and amiable: it is an ornament to him, which is precious with God, and recommends him to the esteem of men, and the religion and Gospel he professes, and his profession of it. Some think there is a metaphor in the words, taken from knots of ribbons, and such like things, wore by women on their heads, or breasts, for ornament; and that the apostle's advice to the saints is, that their breast knot, or ornament, should be humility. Others think it is taken from a sort of badge which servants wore over their garments, by which they were distinguished; and so saints are directed to put on this badge, by which they may be known to be the servants of Christ: the former seems more agreeable: but as the word signifies to bind, or fasten anything, by tying of knots, it may denote the retaining of this grace in constant exercise, so as never to be without it; and to be clothed or covered with it, is always to have it on, and in exercise, in every action of life, in all our deportment before God and men, in all public and religious worship, and throughout the whole of our conversation, in the family, in the world, or in the church. The phrase seems to be Jewish, and is to be met with in the writings of the Jews. It is said <sup>f101</sup>,

“he that has fear, **hwn[ b çbl tnw**, “and is clothed with humility”; humility is the most excellent, and is comprehended in all, as it is said, (<sup><2024></sup>Proverbs 22:4). He who has the fear of God is worthy of humility, and everyone that hath humility is worthy of kindness or holiness.”

And it is a saying of R. Meir <sup>f102</sup>,

“he that loves God loves men; he that makes God glad makes men glad; and it (the law) **hwn[ wtçbl m**, “clothes him with humility and fear”.”

*For he resisteth the proud*; or “scorneth the scornors”, as it is in (<sup><2024></sup>Proverbs 3:34), from whence these words are taken: the Lord treats them as they treat others; as they despise all other men and things, he despises them; he is above them, in that they have dealt proudly, and has them in derision; he eludes all their artifices, and frustrates their schemes, and disappoints their ambitious views, and scatters them in the imagination

of their hearts, and brings their counsels to confusion, and opposes himself to them, and as their adversary; and a dreadful thing it is for persons to have God stand up against them, and resist them. This is a reason dissuading from pride, and exciting to humility, as is also what follows: and giveth grace to the humble; that is, more grace; (see <sup>3006</sup>James 4:6). The first grace cannot be intended, for no man is truly humble before he has received the grace of God, it is that which makes him so; or it may design larger gifts of grace, which God bestows on those who acknowledge him to be the author and giver of what they have, and who make a proper use of them to his glory; when he takes away from the vain and ostentatious that which to themselves and others they seemed to have. Moreover, God grants his gracious presence to such as are of an humble, and of a contrite spirit; and at last he gives them glory, which is a free grace gift, and the perfection of grace; the poor in spirit, or humble souls, have both a right and meetness for, and shall enjoy the kingdom of heaven.

**Ver. 6.** *Humble yourselves therefore*, etc.] Or be ye humbled before God, and in his sight; quietly submit to his will; patiently bear every affliction without murmuring, repining, or replying against him; be still under the rod, and despise not the chastening of the Lord; mourn over sin as the cause, acknowledge your vileness and unworthiness, and stand in awe of his majesty, considering yourselves as

*under the mighty hand of God* a phrase expressive of his omnipotence which cannot be stayed, and it would be madness to oppose it; and which is able to cast down the proud, and dash them to pieces, as well as to exalt the humble. His hand, upon men, in a way of chastisement, presses sore, and, in a way of punishment, presses down, and crushes to pieces; but to be under it in an humble manner is safe and profitable; such are hid as in the hollow of his hand, and are safe as in a pavilion, and comfortable under the shadow of his wings; and such humiliation and submission to him, and putting themselves under his mighty hand and care, is the way to exaltation:

*that he may exalt you in due time*: the Arabic version reads, “in the time of exaltation”: when his time to exalt is come, either in this world, or more especially at the appearance of Christ and his kingdom. The Vulgate Latin version, and two copies of Beza's, one of Stephens's, and the Alexandrian, read, “in the time of visitation”; and so the Ethiopic version, “when he shall have visited you”; which seems to be taken out of (<sup>4122</sup>1 Peter 2:12) sooner

or later such who are humbled shall be exalted; it is the usual way and method which God takes to abase the proud, and exalt the humble; for humble souls honour him, and therefore such as honour him he will honour; and this he does in his own time, in a time that makes most for his glory, and their good; oftentimes he does it in this life, and always in that which is to come.

**Ver. 7.**  *Casting all your care upon him*, etc.] “Upon God”: as the Syriac and Ethiopic versions read. The words are taken out of, or at least refer to (<sup>4572</sup>Psalm 55:22), where, instead of “cast thy burden upon the Lord”, the Septuagint have it, “cast thy care upon the Lord”; the care of the body, and of all the affairs of life, concerning which saints should not be anxiously thoughtful, but depend upon the providence of God, though in the diligent use of means, which is not forbidden, nor discouraged by this, or any such like exhortation; as also the care of the soul, and the spiritual and eternal welfare of it, which should be committed into the hands of Christ, on whom help is laid, and who is become the author of eternal salvation; nor should this slacken and make persons negligent in the use of means, for the good, comfort, and advantage of their souls:

*for he careth for you*; for the bodies of his people, and their outward concerns of life, for food and raiment for them, and for the preservation of them, who will not suffer them to want, nor withhold any good thing from them, or ever leave them and forsake them; and for their souls, for which he has made provision in his Son, and in the covenant of his grace has laid help upon a mighty Saviour; and who has obtained an eternal redemption for them, bestows his grace upon them, and gives every needful supply of it to them, and keeps them by his power through faith unto salvation.

**Ver. 8.** *Be sober, be vigilant*, etc.] The apostle had exhorted to each of these before; (see <sup>4013</sup>1 Peter 1:13 4:7) but thought fit to repeat them; sobriety and watchfulness being exceeding necessary and useful in the Christian life; and the one cannot well be without the other: unless a man is sober in body and mind, he will not be watchful, either over himself or others, or against the snares of sin, Satan, and the world; and if he is not on his watch and guard, he is liable to every sin and temptation. The Syriac version renders the words, “watch”, and “be ye mindful”, or “remember”; watch with diligence, care, and industry, keeping a good lookout, minding and observing everything that presents, and remembering the power and cunning of the enemy; and the Ethiopic version renders them thus, “be ye

prudent, and cause your heart to understand”; referring them not to temperance of body, but sobriety of mind, and to a prudent conduct and behaviour, as having a subtle as well as a malicious enemy to deal with:

*because your adversary the devil*; he who is a defamer and calumniator; who accuses God to men, and men to God, and is therefore styled the accuser of the brethren; he is the saints' avowed and implacable enemy. Satan is an enemy to mankind in general, but more especially to the seed of the woman, to Christ personal, and to Christ mystical, to all the elect of God: the word here used is a forensic term, and signifies a court adversary, or one that litigates a point in law, or opposes another in an action or suit at law. The Jews <sup>f103</sup> have adopted this word into their language, and explain it by *ˆyd l [b*, “a law adversary”, or one that has a suit of law depending against another. Satan accuses men of the breach of the law, and pleads that justice might take place, and punishment be inflicted, and which he pursues with great violence and diligence:

*as a roaring lion*; so called, both on account of his strength, and also because of his rage, malice, and cruelty, which he breathes out against the saints, who, though he cannot destroy them, will do all he can to terrify and affright them; so the young lions in (~~<B>~~Psalm 104:21) are, by the Cabalistic Jews <sup>f104</sup>, understood of devils; to which, for the above reasons, they may be truly compared:

*walketh about*; to and fro in the earth; (see ~~<B>~~Job 1:7) as a lion runs about here and there, when almost famished with hunger; and it also denotes the insidious methods, wiles, and stratagems Satan takes to surprise men, and get an advantage of them: he takes a tour, and comes round upon them, upon the back of them, at an unawares, so that they have need to be always sober, and upon their guard:

*seeking whom he may devour*; this is the end of his walking about: and the like is expressed in the Targum on (~~<B>~~Job 1:7 2:2)

“and Satan answered before the Lord, and said, from going about in the earth *ydbw[ b qdbml*, “to search into the works” of the children of men, and from walking in it;”

that so he might have something to accuse them of, and they fall a prey into his hands. This is the work he is continually employed in; he is always seeking to do mischief, either to the souls, or bodies, or estates of men,

especially the former; though he can do nothing in either respect without a permission, not unless he “may”; and though this, with respect to body and estate, is sometimes granted, as in the case of Job, yet never with respect to the souls of any of God's elect, which are safe in Christ's hands, and out of his reach; this hinders not but that saints should be sober and watchful.

**Ver. 9.** *Whom resist*, etc.] By no means give way to him, by indulging any sin, or yielding to any temptation, but oppose him, and stand against his wiles, his cunning and his power:

*steadfast in the faith*; both in the doctrine of faith, which Satan endeavours to remove from, or cause to stagger in; and in the grace of faith, exercising it on the promises of God, and his perfections, particularly his power and faithfulness concerned in them, and in the blood, righteousness, sacrifice, and person of Christ, which faith is capable of making use of, as a shield, to good purpose, against all the fiery darts of Satan; as also in a profession of faith, which, as it should be held fast without wavering, and which the devil is very busy to keep persons from making, or to cause them to drop it when they have made it, by violent suggestions, strong temptations, and a flood of reproaches and persecutions; all which should be disregarded:

*knowing that the same afflictions are accomplished in your brethren that are in the world*; and therefore should not be surprised and staggered by them, nor think them strange, but endure them without murmuring, and with patience and cheerfulness; since they are the “same afflictions” and trials which others have been exercised with in all ages: the same which the fraternity, or “brotherhood”, as the word signifies, (see ~~1~~1 Peter 2:17) who stand in the same relation to God and Christ as they do, endure; yea, the same which Christ himself, who stands in this relation to them, has endured: and which must be expected while they are “in the world”; but this is the great mercy, that they are only endured in this world; there will be none in the world to come; they will be “accomplished” and finished here; and every believer has his measure, which must be filled up; and so has the whole of Christ, his church, and when they are fulfilled they will be no more.

**Ver. 10.** *But the God of all grace*, etc.] Who has riches of grace, an immense plenty of it in himself, has treasured up a fulness of grace in his Son; is the author of all the blessings of grace, of electing, adopting, justifying, pardoning, and regenerating grace; and is the giver of the several graces of the Spirit, as faith, hope, love, repentance, etc. and of all the

supplies of grace; and by this character is God the Father described as the object of prayer, to encourage souls to come to the throne of his grace, and pray, and hope for, and expect a sufficiency of his grace in every time of need; as well as to show that the sufferings of the saints here are but for a while; that they are in love and kindness; and that they shall certainly enjoy the glory they are called unto by him; and which is the next thing by which he stands described,

*who hath called us unto his eternal glory by Jesus Christ.* This “call” is not a mere external one by the ministry of the word, which is not always effectual and unto salvation; but an internal, special, and efficacious one, and which is high, holy, heavenly, and unchangeable. The persons who are the subjects of it are us, whom God has chosen in Christ, and are preserved in him, and redeemed by him; and who are a select people, and distinguished from others, and yet in themselves no better than others; nay, often the vilest, meanest, and most contemptible. Some ancient copies read “you”, and so do the Arabic and Ethiopic versions: what they are called to is “his eternal glory”; that which is glorious in itself, and is signified by what is the most glorious in this world, as a kingdom, crown, throne, inheritance, etc. and lies in constant and uninterrupted communion with Father, Son, and Spirit; in a complete vision of the glory of Christ, and in perfect conformity to him; in a freedom from all evil, and in a full enjoyment of all happiness: and this is “his”, God the Father's; which he has prepared and provided for his people of his own grace, and which he freely gives unto them, and makes them meet for: and it is “eternal”; it will last for ever, and never pass away, as does the glory of this world; it is a continuing city, a never fading inheritance, an eternal weight of glory: and to this the saints are called “by”, or “in Jesus Christ”; the glory they are called to is in his hands; and they themselves, by being called unto it, appear to be in him, and as such to belong unto him, or are the called of Christ Jesus; and besides, they are called by him, by his Spirit and grace, and into communion with him, and to the obtaining of his glory.

*After that ye have suffered awhile, make you perfect, stablish, strengthen, settle you;* some copies, and also the Vulgate Latin and Ethiopic versions, read these words in the future tense, not as a prayer, but as a promise, “shall make you perfect”, etc. the sense is the same; for if it is a prayer, it is a prayer in faith, for what shall be done; for God will make his people “perfect”: and which respects not their justification; for in that sense they are perfect already in Christ, their head, who has perfectly fulfilled the law



for them, and fully expiated their sins; has completely redeemed them, and procured for them the pardon of all their trespasses; and has justified them from all their iniquities: but their sanctification; for though all grace is implanted in them at once, yet it is gradually brought to perfection; there is a perfection of parts, of all the parts of the new man, or creature, but not of degrees; and there is a comparative perfection with respect to themselves, before conversion, or with respect to hypocrites; for perfection oftentimes means no other than integrity and sincerity; or with respect to other Christians, who are weaker in knowledge and experience: and there is a perfection of holiness in Christ, who is their sanctification, but not in themselves; for every part of the work of grace is imperfect, as faith, love, knowledge, etc. and sin dwells in them, and they stand in need of fresh supplies of grace; and even the best of them disclaim perfection, though they greatly desire it, as here the apostle prays for it; and which shows that, as yet, they had it not, though they will have it hereafter in heaven, where there will be perfect knowledge, and perfect holiness, and perfect happiness. He also prays that God would “stablish” them, or believes and promises that he would. The people of God are in a safe and established state and condition already; they are in the arms of everlasting love, and in the hands of Christ, and in a sure and inviolable covenant of grace, and are built on the rock of ages; and are in a state of grace, of justifying, adopting, and sanctifying grace, from whence they can never finally and totally fall; and yet they are very often unstable in their hearts and frames, and in the exercise of grace, and discharge of duty, and in their adherence to the doctrines of the Gospel; and need to be established, and to have a more firm persuasion of their interest in the love of God, and a more steady view of their standing in Christ, and the covenant of his grace, and a more lively and comfortable exercise grace on him, and a more constant discharge of duty, and a more firm and closer adherence to the truths and ordinances of the Gospel; and they will have a consummate stability in heaven, where are sure dwelling places. Another petition, or promise, is, that God would “strengthen” them; which supposes them to be weak and feeble, not as to their state and condition, for their place of defence is the munition of rocks; nor in the same sense as natural men are, or as they themselves were before conversion; nor are they all alike weak, some are weaker in faith and knowledge, and of a more weak and scrupulous conscience than others, and are more easily drawn aside by corruptions and temptations, and are in greater afflictions: and this is to be understood, not of bodily, but spiritual strength; that God would strengthen their souls, and the work of his grace

in them, their faith, hope, and love; and strengthen them to perform their duties, to withstand temptations, oppose their own corruptions, bear the cross, reproaches, and persecutions, and do their generation work: and he further adds, and “settle” you, or “found” you; not that God would now lay the foundation, Christ, for he had been laid by him ready in his counsels and decrees, and in the covenant of his grace, in the mission of him into this world, and by his Spirit in their hearts; nor that he would afresh lay them on Christ, the foundation, for they were there laid already, and were safe; but that he would build them up, and settle their faith on this foundation, that they might be rooted and grounded in the love of God, have a lively sense and firm persuasion of their interest in it, and be grounded and settled in the faith of the Gospel; be settled under a Gospel ministry, have a fixed abode in the house of God, enjoy the spiritual provisions of it, and have fellowship with Christ, and his people here; and at last enter and dwell in the city which has foundations, where they will be never more subject to wavering, instability, and inconstancy, and from whence they will never be removed; this will be their last and eternal settlement: and this will be “after” they have “suffered awhile”; in their bodies, characters, and estates, through the malice and wickedness of men; and in their souls, from their own corruptions, the temptations of Satan, and the hidings of God's face; which will be but for a very little while, for a moment, as it were; these are only the sufferings of this present time, and in the present evil world; nor are they inconsistent with God being the God of all grace unto them, or with their being called to eternal glory, the way to which lies through them; and they are the means of perfecting, establishing, strengthening, and settling them.

**Ver. 11.** *To him be glory, and dominion, for ever and ever, Amen.*] The Syriac version begins this doxology in the preceding verse, reading the words thus, “to the God of grace”, and then putting what follows, “who hath called us”, etc. into a parenthesis, connects them with these, “be glory, and power, and honour”, etc. “glory” is due to God for all the grace he bestows on men; and to give it to him shows a sense of divine goodness, and a grateful heart; and to him very fitly is “dominion” ascribed, whose kingdom rules over all, and who dispenses his grace, as well as his providential favours, in a sovereign way; and whom the saints are in a peculiar manner under obligation to obey; to which is added, “Amen”, signifying that so the apostle prayed it might be, and believed it would be.

**Ver. 12.** *By Silvanus, a faithful brother unto you*, etc.] Silvanus is the same with Silas, so often mentioned in the Acts of the Apostles, as a companion of the Apostle Paul; whom Peter met with in his travels, and sent this letter by him, or used him as his amanuensis, or both: his character is, that he was “a faithful brother” to those persons to whom this epistle is written; that is, he was a faithful minister of the Gospel to them, who with great sincerity and integrity preached the word unto them, as the apostle was well informed, and had reason to believe; for what follows,

*as I suppose*, does not suggest any doubt of it, but, on the contrary, a firm belief; for the word used signifies to repute, to reckon, to conclude a thing upon the best and strongest reasons; though some connect this phrase, as that “also unto you”, with the following clause,

*I have written briefly*; as does the Syriac version, which renders the whole thus, “these few things, as I think, I have written unto you, by Silvanus, a faithful brother”; and then the sense is, this short epistle, as in my opinion it is, I have wrote and sent to you by Silvanus, who is faithful and upright, as a brother, a minister, and a messenger. The Arabic version seems to refer the above clause, “as I suppose”, neither to the character of Silvanus, nor to the brevity of the epistle, but to the matter of it, rendering it thus, “these things, in a few words, I have written unto you, according to my sense”; according to my judgment and reason, as I think, by which you will see and know my real sentiments and thoughts of things; for what I have written is according to the best of my understanding and knowledge:

*exhorting, and testifying, that this is the true grace of God wherein ye stand*; or “have stood”, and still continue to do so: the Syriac version renders it, “I am persuaded and testify”; expressing his great confidence and assurance, that the Gospel of the grace of God, which springs from the grace of God, is full of it, and declares it, and which he had delivered in this epistle, and they had formerly received, and had stood fast in, and abode by, was the true Gospel. The Arabic version gives another sense, rendering the words thus, “entreating and beseeching, that this grace of God, in which ye stand, may be true and firm”; that is, that ye may still continue truly to embrace and profess it, and firmly abide by it; though the meaning rather is, that the apostle bears a testimony to the truth of the Gospel, and of the Christian religion, as held and professed by them with constancy hitherto; and exhorts them unto the consideration of the truth of

it, which might be depended upon, to cleave unto it with full purpose of heart.

**Ver. 13.** *The church that is at Babylon*, etc.] The Vulgate Latin, Syriac, and Arabic versions, supply the word “church”, as we do. Some, by “Babylon”, understand Rome, which is so called, in a figurative sense, in the book of the Revelations: this is an ancient opinion; so Papias understood it, as <sup>f105</sup> Eusebius relates; but that Peter was at Rome, when he wrote this epistle, cannot be proved, nor any reason be given why the proper name of the place should be concealed, and a figurative one expressed. It is best therefore to understand it literally, of Babylon in Assyria, the metropolis of the dispersion of the Jews, and the centre of it, to whom the apostle wrote; and where, as the minister of the circumcision, he may be thought to reside, here being a number of persons converted and formed into a Gospel church state, whereby was fulfilled the prophecy in (~~1370~~ Psalm 87:4) perhaps this church might consist chiefly of Jews, which might be the reason of the apostle's being here, since there were great numbers which continued here, from the time of the captivity, who returned not with Ezra; and these are said by the Jews <sup>f106</sup> to be of the purest blood: many of the Jewish doctors lived here; they had three famous universities in this country, and here their Talmud was written, called from hence <sup>f107</sup> Babylonian. The church in this place is said to be

*elected together with you*; that is, were chosen together with them in Christ, before the foundation of the world, to grace here, and glory hereafter; or were equally the elect of God as they were, for as such he writes to them, (~~1000~~ 1 Peter 1:2) and this the apostle said in a judgment of charity of the whole church, and all the members of it, being under a profession of faith in Christ; and nothing appearing to the contrary, but that their faith was unfeigned, and their profession right and sincere. This Church, he says,

*saluteth you*; wishes all peace, happiness, and prosperity of every kind,

*and so doth Marcus*, my son; either, in a natural sense, his son according to the flesh; since it is certain Peter had a wife, and might have a son, and one of this name: or rather in a spiritual sense, being one that he was either an instrument of converting him, or of instructing him, or was one that was as dear to him as a son; in like manner as the Apostle Paul calls Timothy, and also Titus, his own son. This seems to be Mark the evangelist, who was called John Mark, was Barnabas's sister's son, and his mother's name was

Mary; (see <sup><51040></sup>Colossians 4:10 <sup><41212></sup>Acts 12:12,25). He is said <sup>f108</sup> to be the interpreter of Peter, and to have wrote his Gospel from what he heard from him; and who approved of it, and confirmed it, and indeed it is said to be his.

**Ver. 14.** *Greet ye one another with a kiss of charity*, etc.] The Vulgate Latin, Syriac, and Arabic versions read, “with an holy kiss”; and so some copies, as in ( <sup><51616></sup>Romans 16:16) and elsewhere; (see Gill on “ <sup><51616></sup>Romans 16:16”); and intends such a kiss, as is not only opposite to everything that is lascivious and impure, but is expressive of true love and affection, and is hearty and sincere: and such a love the Jews call, as the apostle does here, *wmyj rd hqyçn*, “a kiss of love” <sup>f109</sup>; for as Philo the Jew <sup>f110</sup> observes, a kiss and love differ, the one may be without the other, a mere compliment, a show of friendship, and not arise from sincere love.

*Peace with you all, that are in Christ Jesus*; who were chosen in him before the foundation of the world; and appeared to be in him by the effectual calling; and were at least by profession in him, and were in Christ mystical, and incorporated in a Gospel church; the Arabic version reads, “who are in the love of Jesus Christ”. To these the apostle wishes peace, temporal, spiritual, and eternal. The Vulgate Latin reads “grace”, which is most usual in Paul’s epistles. The epistle is closed with

*Amen*, as is common; the apostle wishing that this might be the case, and believing that it would be.

# FOOTNOTES

**Ft1** -- Eccl. Hist. 50:3. c. 3.

**Ft2** -- Harmony, etc. Vol. I. p. 335.

**Ft3** -- Fabricii Bibliothec. Graec. 50:4. c. 5. sect. 10. p. 164.

**Ft4** -- Scorpiace, c. 12.

**Ft5** -- Testimon. ad Quirin. 50:3. c. 36, 37, 39.

**Ft6** -- Eccl. Hist. 50:3. c. 1.

**Ft7** -- Apud Euseb. ib. 50:4. c. 23.

**Ft8** -- Ib. 50:7. c. 14. Hieron. Script. Ecclesiastes Catalog. sect. 75.

**Ft9** -- Ib. 50:8. c. 12.

**Ft10** -- Hist. Eccl. Magdeburg. cent. 2. c. 2. p. 3. cent. 4. c. 2. p. 3. c. 7. p. 289. cent. 5. c. 2. p. 4. c. 10. p. 602. cent. 6. c. 2. p. 4. cent. 7. c. 2. p. 3. cent. 8. c. 2. p. 5.

**Ft11** -- Geograph. 50:5. c. 6.

**Ft12** -- Polyhist. c. 57.

**Ft13** -- Zohar in Genesis fol. 51. 3. & in Exodus fol. 33. 2. & 35. 4.

**Ft14** -- Adv. Judaeos, c. 7. ad Scapulam, c. 3.

**Ft15** -- Eccl. Hist. 50:6. c. 19.

**Ft16** -- lb. 50:8. 12.

**Ft17** -- Eccl. Hist. Magdeburg. cent. 3. c. 2. p. 2. c. 3. p. 11. c. 7. p. 117. cent. 4. c. 2. p. 4. c. 9. p. 350, 390. cent. 5. c. 2. p. 4. c. 10. p. 605, 606. cent. 6. c. 2. p. 5. cent. 7. c. 2. p. 3. c. 10. p. 254. cent. 8. c. 2. p. 5. cent. 9. c. 2. p. 3.

**Ft18** -- C. 53.

**Ft19** -- Ib. cent. 7. c. 2. p. 3. c. 10. p. 254. cent. 8. c. 2. p. 5.

**Ft20** -- Epist. 50:10. ep. 97.

- Ft21** -- Eccl. Hist. 50:8. c. 5, 6.
- Ft22** -- Hist. Eccl. Magdeburg. cent. 4. c. 2. p. 3. c. 9. p. 390. cent. 5. c. 2. p. 4. c. 10. p. 601, 602. cent. 6. c. 2. p. 4. cent. 7. c. 2. p. 3. c. 10. p. 254. cent. 8. c. 2. p. 5. cent. 9. c. 2. p. 3.
- Ft23** -- T. Hieros. Masser Sheni, fol. 56. 3. T. Bab. Sanhedrin, fol. 11. 2.
- Ft24** -- Tzeror Hammor, fol. 150. 3.
- Ft25** -- Zohar in Genesis fol. 131. 2.
- Ft26** -- Zohar in Exodus fol. 34. 3.
- Ft27** -- Tzeror Hammor, fol. 22. 1.
- Ft28** -- Tzeror Hammor, fol. 168. 4.
- Ft29** -- Zohar in Genesis fol. 19. 3. & passim.
- Ft30** -- T. Bab. Sabbat, fol. 118. 1. & passim.
- Ft31** -- T. Bab. Bava Bathra, fol. 119. 2.
- Ft32** -- Maimon. & Bartenora in Misn. Beracot, c. 7. sect. 1.
- Ft33** -- Pirke Abot, c. 1. sect. 1, 2, etc.
- Ft34** -- Targum in <sup>2007</sup>Hosea 1:7. & 3:2. & in <sup>2007</sup>Joel 2:17.
- Ft35** -- Zohar in Numbers fol. 102. 3.
- Ft36** -- T. Bab. Pesachim, fol. 59. 1. & Nedarim, fol. 89. 2.
- Ft37** -- Kimchi in <sup>2005</sup>Isaiah 2:2.
- Ft38** -- Pirke Abot, c. 3. sect. 1. & Bartenora in ib. Zohar in Exodus fol. 62. 1. & 78. 2.
- Ft39** -- Targum, Jarchi, & Kimchi, in <sup>2005</sup>Isaiah 40:6.
- Ft40** -- T. Bab. Yebamot, fol. 22. 1. & 48. 2. & 62. 1. & 97. 2. Maimon. Hilch. Issure Bia, c. 14. sect. 11. & Eduth, c. 13. sect. 2.
- Ft41** -- Jarchi in Cant. 5. 12.
- Ft42** -- Jarchi, Aben Ezra, & Kimchi, in <sup>2501</sup>Isaiah 55:1. Abarbinel, Mashmia Jeshua, fol. 26. 1.

- Ft43 -- Aeneid. 50:1.
- Ft44 -- Eustathius in Homer. Iliad. 1.
- Ft45 -- Neve Shalom apud Caphtor, fol. 14. 1.
- Ft46 -- R. Alshech. in Hagg. 2:7, 8, 9, 10.
- Ft47 -- Neve Shalom apud Caphtor, fol. 88. 2. Vid. Raziel. fol. 33. 1.
- Ft48 -- De Aroan. Cathol. Ver. 50:3. c. 21.
- Ft49 -- Targum in <sup><1788></sup>Esther 3:8. & 5:13. & 7:4.
- Ft50 -- Targum Hierosol. in <sup><0233></sup>Genesis 21:33. Targum Jon. in <sup><0235></sup>Genesis 23:15. Targum in <sup><1810></sup>Proverbs 31:10. Bereshit Rabba, sect. 2. fol. 2. 3. & sect. 11. fol. 9. 3.
- Ft51 -- Baal Hatturim in loc.
- Ft52 -- Pirke Abot, c. 4. sect. 13. Tzeror Hammot, fol. 78. 3.
- Ft53 -- Misn. Pesachim, c. 10. sect. 5. Haggada Shel Pesach, p. 23. Maimon. Hilchot Chametz Umetzah, c. 8. sect. 5.
- Ft54 -- T. Hieros. Beracot, c. 4. fol. 7. 1.
- Ft55 -- Cabala Denudata, par. 2. p. 8.
- Ft56 -- Zohar in Genesis fol. 93. 3.
- Ft57 -- Pirke Abot, c. 4. sect. 1.
- Ft58 -- Paraen. ad Demos Orat. 1.
- Ft59 -- Zohar in Exodus fol. 85. 2. Midrash Ruth, fol. 33. 2. Yalkut Simeoni, par. 2. fol. 53. 3. & 90. 1.
- Ft60 -- R. Moses Haddarsan apud Galatin. de Aeanis Cathol. Verit. 50:6. c. 2.
- Ft61 -- R. Sol. Urbin Ohel Moed, fol. 64. 1.
- Ft62 -- Yalkut Simeoni, par. 2. fol. 43. 1.
- Ft63 -- De Agricultura, p. 194, 195.
- Ft64 -- T. Bab. Sabbat, fol. 104. 2. Chagiga, fol. 4. 2. & Sanhedrin, fol. 67.



1.

**Ft65** -- Misn. Sabbat, c. 6. sect. 1.

**Ft66** -- T. Hieros. Sabbat, fol. 7. 4.

**Ft67** -- Sepher Musar apud Drus. de Quaesitis, Ep. 54. & in loc.

**Ft68** -- T. Bab. Bava Metzia, fol. 59. 1. & Sepher Musar apud Drusium in loc.

**Ft69** -- Apud. Buxtorf. Chald. Gram. p. 389.

**Ft70** -- T. Bab. Bava Metzia, fol. 59. 1.

**Ft71** -- Kimchi in Psal. 34:17.

**Ft72** -- Aben Ezra & Kimchi in Psal. 34:14.

**Ft73** -- Jarchi.

**Ft74** -- Jarchi & Menachem apud ib. & Aben Ezra in loc.

**Ft75** -- Pirke Abot, c. 2. sect. 14.

**Ft76** -- T. Bab. Sanhedrin, fol. 38. 2.

**Ft77** -- In Pirke Eliezer, c. 23.

**Ft78** -- Elmacin. Hist. apud Hottinger. Smegma Orient. 50:1. c. 8. p. 249.

**Ft79** -- In <sup><0065></sup>Genesis 6:15.

**Ft80** -- Targum Jon. in <sup><0081></sup>Deuteronomy 3:11. T. Bab. Nidda, fol. 61. 1.

**Ft81** -- Bereshit Rabba, sect. 42. fol. 37. 2. Targum Jon. & Jarchi in <sup><0143></sup>Genesis 14:13.

**Ft82** -- Targum Jon. in <sup><0143></sup>Genesis 14:13.

**Ft83** -- Pirke Eliezer, c. 23.

**Ft84** -- Pocock. Specim. Hist. Arab. p. 38.

**Ft85** -- Eutyhii Annal. p. 43. Elmacin. Hist. 50:1. c. 1. p. 12. Patricides, p. 10. Apud Hottinger, Smegma Orient. 50:1. c. 8. p. 251, 252.

**Ft86** -- T. Hieros. Terumot, fol. 40. 4.

- Ft87** -- Maimon. Hilch Tephilla, c. 4. sect. 17.
- Ft88** -- T. Hieros. Succa, fol. 55. 1.
- Ft89** -- Midrash Kohelet, fol. 79. 4.
- Ft90** -- T. Bab. Bava Kama, fol. 60. 1. Caphtor, fol. 70. 2.
- Ft91** -- Jarchi in Numbers 179. apud Grotium in loc.
- Ft92** -- De Agricultura, p. 195.
- Ft93** -- T. Bab. Menachot, fol. 25. 1. Vid. T. Bab. Avoda Zara, fol. 54. 1. & Maimon. Hilch. Issure Mizbeach, c. 4. sect. 5, 6.
- Ft94** -- Comment. in ~~3108~~ Zechariah 11:8.
- Ft95** -- T. Bab. Bava Kama, fol. 56. 2.
- Ft96** -- Dictionar. Syr. Chald. p. 102.
- Ft97** -- In Misn. Bava Kama, c. 6. sect. 2.
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- Ft99** -- Vide Paschaliium de Coronis, 50:6. c. 1. p. 339. c. 16. p. 391. c. 18. p. 399. c. 19. p. 413.
- Ft100** -- Ib. 50:3. c. 11. p. 178.
- Ft101** -- Zohar in Numbers fol. 60. 3.
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- Ft104** -- Lex. Cabal. p. 231, 417.
- Ft105** -- Eccl. Hist. 50:2. c. 15.
- Ft106** -- T. Bab. Kiddushin, fol. 69. 2. & 71. 2. & Gloss. in ib.
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**Ft110** -- Quis rerum divin. Haeres. p. 486, 487.