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P R E F A C E.

THE TRANSLATION of the NEW TESTAMENT, which is here delivered to the public, hath employed the study and application of some years. Nothing hath been wanting that my abilities, and the corrections of my learned friends, could give this publication, to render it worthy the acceptance of the candid and intelligent Christian. But as it is impossible to foresee what reception this work will meet with from the world, I deem it prudent to conceal the names of those learned friends who perused the *whole* or *part* of the manuscript, and *what* their sentiments were of the execution and utility of the design, though the mention of their names would do me honour, as some of them have deservedly attained the first eminence in the republic of letters. I begun and pursued the undertaking upon this plan, viz. To translate the sacred writers of the New Testament with the same freedom, impartiality, and elegance, with which other translations from the Greek classics have lately been executed, and to cloathe the genuine ideas and doctrines of the Apostles with that propriety and perspicuity, in which they themselves, I apprehend, would have exhibited them had they *now* lived and written in our language. The true meaning and design of each author hath been strictly and impartially explored, the signification and force of the Greek Original hath been critically observed, and, as much as possible, transfused into modern English, and the whole sacred volume elucidated and explained upon a new and rational plan, with select Notes, critical and explanatory. The reader is desired ever to bear in mind, that this is not a *verbal* translation, but a *liberal* and *diffusive* version of the sacred classics, and is calculated to answer the purpose of an explanatory paraphrase as well,

as a free and elegant translation. Every scholar knows; that the idioms and structure of the *antient* are so essentially different from the *modern* languages, that a *literal* and *servile* version of any *Greek* and *Latin* author must necessarily be barbarous and unintelligible.

The method I pursued was this. I *first* carefully perused every chapter to investigate and discover the *ONE* true meaning of the author with all the accuracy and sagacity I could employ, attending to his reasoning, and to the principles and doctrines he designed to inculcate, ever consulting the best commentators upon abstruse passages, and constantly imploring the infinite *SOURCE* of light and wisdom to illuminate my imperfect understanding. When I apprehended I had found out the *true* signification of the Original, and the *precise* ideas of the writer at the time he wrote, my *next* study was to adorn them in such language as is *now* written, and to transfuse them through the medium of a liberal and explanatory version. So that my *first* view always was with impartiality and critical attention to discover the true sense of my author; my *next* view, to cloathe his ideas in the vest of modern elegance. Elegance of diction, therefore, hath ever been consulted, but never at the expence of that truth and fidelity, which ought ever to be sacred and inviolable in an interpreter of Scripture.

It is pleasing to observe, how much our language, within these very few years, hath been refined and polished, and what infinite improvements it hath lately received. The writings of *Hume*, *Robertson*, *Lowth*, *Lyttelton*, *Hurd*, *Melmoth*, *Johnson*, and *Harekeworth*, will stand an everlasting monument, of what grace and purity in diction, of what elegance and harmony in arrangement, and of what copiousness and strength in composition, our language is capable; and the writings of these learned and illustrious authors are not only a distinguished honour and ornament to their country, but in point of true excellence and sublimity will bear the severest critical

tical comparison with the politest writers of Greece and Rome. The author knew it to be an arduous and invidious attempt to make the phrase of these celebrated writers the vehicle of inspired truths, and to diffuse over the sacred page the elegance of modern English, conscious that the bald and barbarous language of the old vulgar version hath acquired a venerable sacredness from length of time and custom, and that every innovation of this capital nature would be generally stigmatized as the last and most daring enormity. But notwithstanding this persuasion, he flattered himself that *such* a Translation of the New Testament might induce persons of a liberal education and polite taste to peruse the sacred volume, and that such a version might prove of signal service to the cause of truth, liberty, and Christianity, if men of cultivated and improved minds, especially YOUTH, could be allured by the innocent stratagem of a *modern style*, to read a book, which is now, alas! too generally neglected and disregarded by the young and gay, as a volume containing little to amuse and delight, and furnishing a study congenial only to the gloom of old age, or to the melancholy mind of a desponding visionary. What animated and inspired me through the whole work, was the pleasing thought, that by the execution of this design, I might, through the blessing of God, engage the RISING GENERATION to admire and love the sacred classics, to understand the duties, doctrines, and discoveries of the gospel, and to venerate Christianity as the cause of God, of truth, of virtue, of liberty, and of immortality.

This is the FIRST ATTEMPT of this nature in our language, and this consideration, I hope, will entitle it to the learned reader's candour and indulgence. In this undertaking, *Castalio* was my precedent and pattern. I have attempted in *English*, what *Castalio* executed in *Latin*. *Castalio* hath deserved well of mankind for translating the Scriptures in a pure, elegant, and diffusive style.

The

The relation and mutual dependence of detached sentences, and the several distinct deductions in a train of argumentation, I have pointed out and elucidated by the incidental insertion of a few connective words or particles. The obscure passages that variously occur, I have attempted in the body of the Translation to explain and illustrate in a perspicuous and explicit manner. I have carefully explored and have endeavoured, upon rational principles, clearly to exhibit the reasoning of *St. Paul* in the *Romans* and *Galatians*. The old division of chapters and verses I have been persuaded, contrary to my own judgment, to retain, but I have every where signified to the reader, by the *manner of printing* and *punctuation*, when they are erroneous; and I have divided the whole into *sections*. The parallel passages, and illustrations of particular phrases and modes of expression from the *Greek* and *Latin* classics, I collected in reading the *antients*, and I have generally specified the *page* and *edition* from which they are cited.

I can truly say, and I appeal to that Being for my sincerity, before whom I must very shortly appear, that my first and primary design in this work was to exhibit the Christian Religion in its native purity and original simplicity, unadulterated with human systems, creeds, doctrines, and modes of faith. In this work I have considered myself as belonging to no one party, sect, and denomination of Christians, but have given a fair and honest version of the divine Volume, just as if I had sat down to translate *Plato*, *Xenophon*, *Thucydides*, *Plutarch*, or any other Greek writer, with a mind exempt, as much as frail humanity can be exempt, from prejudices and prepossession, and solely intent upon investigating and discovering truth.

Every one must be convinced, that a faithful and accurate version of any writer in a dead language is sufficient for understanding the meaning and design of that author, and that the fidelity of such a translator entirely supercedes

superfedes all the tedious explications and laborious idleness of dull and heavy commentators. The author, therefore, presumes to assert, that the New Testament *itself*, if carefully and candidly perused, with a mind open to the reception of truth, will, by all rational and intelligent Christians; be judged to conduce to a more clear and comprehensive knowledge of Christianity than those voluminous critics, paraphrasts, illustrators, and interpreters of the sacred Scriptures, who have, in general, done more harm than good, as the majority of them have strenuously laboured to make Jesus Christ and his Apostles, *Papists*, or *Lutherans*, or *Calvinists*, and have been more studious to wrest the Scriptures to their preconceived notions, than to adjust their religious sentiments by the plain dictates of reason and the infallible rule and standard of the divine oracles. Within these few years what dire inundations have we seen rushing from the press and deluging the public, of Commentators upon the Scriptures, Explanations of the Holy Bible, the Royal Bible with notes, the Grand complete Bible, the Grand Imperial Bible! some the jobs of mercenary Booksellers, others the sickly dreams of illiterate Enthusiasts and entranced Visionaries, and the generality of them, the sinister production of dark and melancholy Divines, the bigotted abettors of unintelligible mysteries and unscriptural absurdities. But notwithstanding this melancholy state of Religion, and this general corruption of pure and primitive Christianity, yet, blessed be God, LIBERTY, RELIGIOUS LIBERTY, has still a temple in the breast of thousands, and the love of truth, *as it is in Jesus*, and not in human creeds, is warm and vigorous in the bosoms of immense numbers of my happy countrymen! Many of these worthy souls have encouraged me. The thought of *them*, and their *cause*, has ever inspired me with ardour and animation in my studies. For these I have translated the NEW TESTAMENT. These, and these alone will be my readers. The patronage and protection

tection of these hath enabled me, and will ever enable me, to look down upon the illiberal scurrility and impotent fury of the uncharitable bigot with Christian contempt.

In fine, since deism, infidelity, and scepticism, so much prevail in the present age; since even popery *now* hath its public asserters and advocates; since enthusiasm is continually duping and enslaving the credulous and ignorant, both among the *great* vulgar and the small, and is daily making a more rapid and amazing progress all around us; since *rational* Christianity is, at present, regarded with so much contempt, and even horror, by the *generality* of the world; and since a love of unintelligible mysteries, and a fondness for gloomy and inexplicable doctrines, have, with the *majority*, discarded reason and common sense from religion, the author flatters himself the present work will be useful to his country, in which it hath been his study to free the NEW TESTAMENT from those false translations, which, at present, deform it, and render it absolutely unintelligible to all common readers; to purify its sacred streams from those corrupt admixtures, by which it was industriously suited to the false taste of the MONARCH and of the age, in which it was translated; to represent it, as it really is, in itself, a most rational, uniform, amiable, consistent scheme; and to exhibit, before the candid, the unprejudiced, and the intelligent of all parties, the true, original, divine form of Christianity, in its beautiful simplicity, divested of all the meretricious attire with which it hath been loaded, and solely adorned with its native elegance and charms, which need only be contemplated, in order to excite the admiration, transport, and love of every ingenuous and virtuous bosom.

BRISTOL,
Aug. 26, 1767.

E. HARWOOD.

T H E

HISTORY OF JESUS

B Y M A T T H E W.

C H A P. I.

THE following is a table of the genealogy of Jesus the Messiah, who is lineally descended from David, as David is from Abraham.

- 2 1. Abraham
- 2 2. Isaac
- 3 3. Jacob
- 4 4. Judas
- 3 5. Phares
- 3 6. Efrom
- 3 7. Aram
- 4 8. Aminadab
- 4 9. Naaffon
- 4 10. Salmon
- 5 11. Booz
- 5 12. Obed
- 5 13. Jeffe
- 6 14. David
- 7 1. Solomon
- 7 2. Roboam
- 7 3. Abia
- 7 4. Afa

- 8 5. Jofaphat
- 8 6. Joram
- 8 7. Ozias
- 9 8. Jotham
- 9 9. Achaz
- 10 10. Ezechias
- 10 11. Manaffes
- 10 12. Amon
- 10 13. Jofias
- 11 14. Jehoiakim: about
the time of the
captivity.
- 12 1. Jehoiakin
- 12 2. Salathiel
- 12 3. Zorobabel
- 13 4. Abiud
- 13 5. Eliakim
- 13 6. Azor
- 14 7. Sadoc
- 14 8. Achim
- 14 9. Eliud
- 15 10. Eleazar*
- 15 11. Matthan
- 15 12. Jacob
- 16 13. Joseph
- 16 14. Jesus

17 So that from this table you see that there were fourteen generations in all, from Abraham to David—from David also to the Babylonish captivity there were just fourteen generations—there were likewise exactly fourteen from the captivity to the Messiah.

§—18 THE conception of Jesus the Messiah was in this supernatural manner—Mary his Mother had been espoused to Joseph, but before they cohabited^a, it was discovered that she had become pregnant by the holy Spirit.

19 But her husband Joseph being a compassionate man, and unwilling to expose her shame to the world, intended to repudiate her in a private manner.

20 As he was revolving these thoughts in his mind, lo! an angel of God appeared to him in a dream and spoke thus—O Joseph, Son of David! hesitate not to admit and treat Mary as thy lawful wife, for she hath conceived from the holy Spirit,

21 and she shall give birth to a son, whom thou shalt

call Jesus, for he shall save his people from their vices.

22 Now the whole of this amazing event was exactly similar to another instance, which is recorded by an inspired prophet in these words:

23 Behold! a pure virgin shall be pregnant, and shall bring forth a son, who shall be called *Emmanuel*, which translated signifies, *God is with us*.

24 When Joseph awoke, he acted according to the direction of the angel, and took her to wife :

25 But refrained from all conjugal embraces^b 'till her delivery—He called her son Jesus.

CHAPTER II.

I **I**N the reign of Herod was Jesus born in Bethlehem of Judea—at which time some eastern Philosophers came to Jerusalem—and said,

2 Direct us where we may find him who is lately born to be the king of the Jews; for having seen his star in

^a This is the meaning of *συνελθω*. *Λις συνελθοντες τεκνοτοικμεθα*. Xenophon. *memor.* p. 103. Ed. Oxon. 1741. *Πεισαι τον ανδρα συνελθειν*. Plut. *Lycurg.* p. 89. Ed. Steph. *συνελθων δε και γυνος, κ. τ. λ.* Plutarch. *Thefeus.* p. 5. See also 1 Cor. vii. 5.

^b *γρησκη* is used in the same sense in other greek writers. *Βαρσιννη — γρησκη ο Αλεξανδρος*. Plutarch. *Eumen.* p. 1065. Ed. Steph. *Μοννη γρησκατος την γρησκημενν*. Pompeius. p. 1182. Ovid also. *Cognita Cyaneë*—Met. Lib. 9. 451.

the east, we are come to pay him adoration.

3 At these words king Herod and all Jerusalem were struck with the utmost consternation.

4 The king then immediately convoked an assembly of all the high priests and Jewish clergy, and anxiously interrogated them concerning the place where the Messiah was to be born.

5 They told him that the place destined for his nativity was Bethlehem of Judea—for it was expressly mentioned by an inspired prophet in these words,

6 “ O thou Bethlehem! thou art in no respect inferior to the first and most renowned cities of Judea; for thou shalt give birth to a great prince, whose government shall extend over my people Israel.”

7 The king, upon hearing so plain and direct a prophecy, privately sent for the philosophers, and ^e sifted from them the exact time, when the star first appeared to them in their country.

8 And when he dismissed them, he said, Go to Bethlehem, and make the most diligent enquiries you are able concerning this infant, and when you have found him, give me immediate information, that I may fly to him, and join with you in mutual adorations.

9 No sooner were they parted from the king and begun their journey, but behold! the luminous star, which they had seen in the east, advanced before them—which they followed, ’till they saw it fixed over the house, where the child was.

10 The appearance of this star ^d filled them with inexpressible transport.

11 Entering therefore the house, to which it had directed them, and seeing the child and his mother, they prostrated themselves before him, and paid him homage: and opening their treasures they made him rich presents ^e, consisting of gold, frankincense, and myrrh.

12 After they had in this respectful manner testified

^e This is the meaning of *ἠνεψύχων*. By his enquiries he made himself acquainted with the *exact* time that the star *first* appeared, in order that he might perfectly know the age of the infant, and murder all the children of his age in the town.

^d This star must necessarily have been but a little above their heads: otherwise it could not have indicated to the Magians a particular house.

^e This was agreeable to the oriental custom, which obtains universally in the east to this day. None waits upon an eastern prince without a present.

their sense of the dignity of his person, divine providence admonished them in a dream not to go back to Herod — So they returned into their own country by a different road.

13 After their departure, an angel of God appeared to Joseph in a dream, and thus spake. Rise immediately—take the child and his mother—haste into Egypt, and continue there, 'till I give thee notice to return—for Herod is going to make strict search for the infant, and intends to murder it.

14 Roused by this divine admonition he got up—took his wife and the infant in the night, and made a precipitate flight into Egypt :

15 where he lived till Herod's decease—So that one may fitly apply to him an expression of one of the prophets—I have called my son out of Egypt.

§—16 BUT when Herod found himself deluded and disappointed by the philoso-

phers, he was dreadfully exasperated, and immediately sent assassins and butchered all the infants, that were not only in Bethlehem, but in all its surrounds, sparing none that were two years old, or under that age, as he had accurately examined the Magicians concerning the age of the child.

17 So that the horrors of this scene exactly corresponded to the following description of a like mournful calamity, that occurs in the prophet Jeremiah.

18 “ A loud voice of grief was heard in Rama, shrieks and cries and piercing lamentations. Rachel deplored the murder of her children, and quite inconsolable for her irreparable loss ‘.”

§—19 WHEN Herod was dead, the Angel of God appearing again in a dream to Joseph,

20 thus accosted him. Rise—take the babe and his mother, and return into Israel—for those who thirsted

† Let it suffice, once for all, to observe, that the writings of the old Jewish prophets, which abound in fine descriptions, poetical images, and sublime diction, were the *Classics* of the *later* Jews, and in the subsequent ages all their writers affected allusions to them, borrowed their images and descriptions, and very often cited their very words, when recording any event or circumstance that happened in the history of the persons whose lives they were relating, provided it was similar and parallel to one that happened in the times, or was described in the books of the antient prophets.

for the infant's blood are now no more.

21 In obedience to the divine command, therefore, he returned into the land of Israel.

22 Being, however, informed that Archelaus was his successour in the kingdom, he was afraid to approach Judea — in consequence, therefore, of a divine admonition he retired to Galilee,

23 and lived in a town called Nazareth — by this circumstance verifying the predictions of the prophets, that the Messiah should be brought up in a mean and inglorious obscurity.

CHAP. III.

I DURING the time that Jesus lived in this private retreat, John the Baptist made his appearance, publishing this solemn proclamation in the wilderness of Judea,

2 “Repent, for the kingdom of the Messiah is just at hand!”

3 This is that extraordinary person, who is described in a passage of the prophet Eſaiah in these words, “Hark! the voice of a public crier in

the wilderness, Prepare a way for the Messiah, make an easy path for his sacred steps!”

4 John affected great plainness in his dress, and great simplicity and austerity of manners, wearing a garment made of camels hair, tied with a girdle of leather, and his food was locusts and wild honey.

5 Immediately upon this public proclamation there flocked to him vast crowds from Jerusalem, and from all Judea, and all the adjacent country of Jordan,

6 and they were all baptized by him in Jordan, making penitent confession of their sins.

7 In that vast concourse that resorted to his baptism were mingled great numbers of Pharisees and Sadducees, persons of the most abandoned principles and characters — at the sight of whom John broke out into this exclamation, O profligate and hypocritical wretches, who admonished you to shun the impending calamities^s?

8 If you come hither as professed penitents, show the sincerity and genuineness of your repentance by a good life:

9 And do not value yourselves upon having Abraham

^s John refers to the destruction of Jerusalem in this and the 10th and 12th verses.

for your great progenitor, for God is able even from these stones to form a race of men infinitely more worthy of Abraham, who shall inherit his virtues, and whose lives shall reflect dignity upon his character.

10 The ax is this moment lying at the tree's root—Every tree that doth not bear good fruit, is immediately to be cut down, and thrown into the fire.

11 I baptize you indeed only with water in order to repentance; but my successor is a personage of infinitely greater dignity, to whom I am not worthy to do the meanest office—he will baptize you with the holy spirit and with fire^b.

12 With his fan he will winnow and thoroughly clear his crops, will collect and carefully deposit the good grain in his storehouse, but the chaff he will burn up and utterly consume with fire unquenchable.

§—13 AT that time Jesus also takes a journey from Galilee to Jordan, and desires John to administer the office of baptism to him.

14 But John refused his request, alledging that he himself ought rather to be baptized by a person of such superiour dignity and eminence.

15 To these remonstrances Jesus replied, “It is necessary for me to be initiated by this ceremony into my public ministry, and incumbent upon me to set before men an example of universal virtue”—Upon this John admitted him.

16 Jesus, therefore, being baptized came immediately out of the water—and behold! the heavens opened over his head, and the spirit of God descended with the rapidity of a dove, and rested upon him.

17 And at the same time a voice issued from the parted clouds saying, This is my beloved Son, the amiable object of my affection!

CHAP. IV.

1 **S**OON after this Jesus was thrown into a prophetic trance, and was in a vision transported into the wilderness to be tempted by the devil¹,

2 where,

^b See Acts ii. 3. 4.

¹ All this passage in Christ's history from the first Verse to the 12th is the narrative of a vision. The ancient prophets relate visionary representations as historical facts; and the being *carried by the spirit* and *led by the spirit* are phrases that very often occur in the prophets, and signify

2 where, after having fasted forty days and forty nights, and being excruciated with hunger,

3 the tempter, as he thought, came to him and said, "Since thou art the son of God, convert these stones into bread."

4 To whom Jesus replied in the words of Scripture, "The animal life of man may be sustained not by food only, but by any other means that the will of God shall see proper to appoint^k."

5 The devil then, he thought, conveyed him thro' the air to Jerusalem, and placed him on one of the battlements of the temple^l,

6 and said to him, "Since thou art the Messiah throw thyself down; for the Scripture says, "Angels shall be appointed to protect thee, they shall support thee, and prevent thee from being dashed in pieces."

7 Jesus replied, "There is another scripture which says, Thou shalt not insult God's providence by rushing into danger."

8 The devil then, he thought, transported him to the summit of a mountain of prodigious height, and shewed him all the kingdoms of the world, and all the splendour and magnificence of them:

9 then turned to him and said, "All these extensive and populous countries I will give thee, if thou wilt prostrate thyself, and pay me religious adoration."

10 To which proposal Jesus answered with indignation, "Thou wicked adversary! depart from me—for the inspired word of truth says, "Thou shalt worship and obey no other being but the supreme God and governour of all."

11 Upon this, he thought, the devil left him, and that angels came and supplied him with refreshment.

§—12 WHEN Jesus was informed that John was imprisoned, he retired into Galilee;

13 and leaving Nazareth, he resided in Capernaum, a

signify an ideal and scenical exhibition of images upon the mind of the entranced prophet. See a similar instance to this in Virgil *Æneid* Lib. 3. 146—173.

^k As in the case of *Moses*, Exod. xxiv. 18. and of *Elijah*, 1 Kings xix. 8.

^l Of what a stupendous height this was see *Joseph. Ant.* 19. Lib. 15. Ch. 11. § 5. See also *Strabo*, p. 762. *Paris.* and *Dion Cassius*, Tom. I. p. 121. *Reimar.*

maritime town in the confines of Zabulon and Nephthalim.

14 So that to the residence of the Messiah in this country one may with great propriety adapt the following passage in the prophet Esaiah,

15 "O thou country of Zabulon and Nephthalim, seated on the sea shore beyond Jordan; thou Galilee on the borders of the Heathens,

16 thine inhabitants, who had long been involved in darkness, saw at once the cheering beams of divine light burst upon them, which dispelled from thy regions, the shades of that dense and uncomfortable obscurity that once covered them."

17 Here it was that Jesus first entered upon his public ministry, and began openly to exhort men to repent and reform their lives, assuring them that the kingdom of the Messiah would very soon be erected.

§—18 As Jesus was walking along the sea shore of Galilee, he saw two brothers, whose names were Simon (afterwards called Peter) and Andrew, who were fishermen, and happened then to be casting a net into the sea,

19 he said to them, Follow me, and I will teach you an higher and nobler occupation, not to catch fishes, but men^m.

20 Upon this invitation, they left their nets immediately, and followed him.

21 Advancing farther he saw two other brothers, John and James, the Sons of Zebedee, who were now with their father in the vessel, mending their nets—they he also invited to this great and important office.

22 And they in like manner immediately left their father and the vessel, and obeyed his authoritative call.

23 Attended with these persons Jesus travelled over all Galilee, instructing men in the places appointed for public worship, and every where proclaiming the good news of the speedy erection of the Messiah's kingdom, and healing every disease and distemper with which the inhabitants of that country were oppressed.

24 The fame, therefore, of his miraculous cures was soon divulged thro' all Syria, and they brought to him from all parts sick and diseased persons labouring under a variety

^m *that is*, recover a degenerate world from vice and misery.

of the most obstinate and incurable distempers—even of madⁿ, lunatic, and paralytic cases—and he instantaneously restored them all to perfect ease and health.

25 And vast crowds followed him out of Galilee, and Decapolis, and Jerusalem, and Judea, and out of the countries beyond the Jordan.

CHAP. V.

1 **S**EEING such a numerous concourse of people around him, he ascended a mountain, and sitting down, his disciples collected themselves in a body near his person.

2 He then with great solemnity instructed them in the doctrines of his religion in the following discourse :

3 Happy are those who are endowed with true humility—for such are properly disposed for the reception of the gospel.

4 Happy are those who lament with unfeigned contrition the vices and errors of their past lives—for they shall be comforted with the cheering promises of the gospel.

5 Happy are those who are possessed with a mild and inoffensive disposition—for they shall be enriched with the greatest happiness this world can furnish^o.

6 Happy are those whose minds are inflamed with a sacred ardour to attain universal virtue—their enlarged and generous desires shall be satisfied.

7 Happy are those who are truly compassionate and charitable—that benevolence which they express towards their fellow creatures shall be abundantly recompensed to them.

8 Happy are the sincerely virtuous—they shall be admitted to the blissful vision of God.

9 Happy are those who constantly study to promote harmony and peace among mankind—they shall be called the Sons of God.

10 Happy are those who suffer persecution for Religion and the rights of conscience with inflexible patience and fortitude—their victorious constancy shall be compensated with a superior degree of future blessedness.

ⁿ *dæmoniac* and *mad* were among the Jews synonymous terms : for a proof of this see John x. 20. *he is possessed with a dæmon and is mad.*

^o *Inheriting the earth* seems to have been a phrase among the Jews denoting all happiness in general.

11 Happy are you, when for your unshaken attachment to my religion men shall offer you every insult and indignity, shall load you with odious names and injurious reproaches, and when their implacable virulence against you shall be such as shall prompt them knowingly to violate the most sacred truth in aspersing your moral characters and profession.

12 Amidst such persecuting rage and violence instead of being dejected and dispirited, exult in unbounded transports of joy and triumph, for heaven will bestow a glorious palm upon your constancy—the most eminent of the prophets underwent the same cruel sufferings and persecutions to which you will be subjected.

13 You, who are soon to commence the public teachers of my religion, ought to be the salt of the earth to preserve it from corruption: you ought therefore to exercise the greatest vigilance over your moral characters and conduct: for with what face can you reprove men for their vices if you are guilty of the same—you will lose your usefulness, and will render yourselves the most worthless and despicable of men.

14 You I shall commission and appoint to diffuse the light of the gospel among mankind—upon you therefore the preachers of this new dispensation like cities upon a hill will be fixed, and your conduct can no more be hid from the inspection of men than a city erected on the summit of an hill.

15 As a lamp is placed on some conspicuous eminence that all the house may enjoy its useful light,

16 so in like manner let your examples shine before men with that pure and sacred lustre, that all who are witnesses of your daily conversation, seeing the genuine piety and integrity of your lives, may be powerfully excited to embrace your religion and glorify your heavenly father.

17 Do not think that the design of my coming into the world is to abrogate the law of Moses, and the prophets—I am only come to supply their deficiencies, and to give mankind a more complete and perfect system of morals.

18 For I tell you that the precepts of morality are of eternal and immutable obligation, and their power and efficacy shall never be relaxed or annulled, while the world endures.

19 Whosoever

19 Whoſoever, therefore, ſhall attempt, in his public inſtructions to releaſe men from their obligations to the moſt trivial branch of moral duty, loſes all pretenſions to the character of a well inſtructed chriſtian. But whoſoever ſhall ſtrenuouſly inculcate the injunctions of morality, and his life be an ornament to his inſtructions, this perſon ſhall be accounted to have reflected the greateſt honour upon my religion.

20 For I aſſure you, unleſs by the ſuperiour holineſs of your lives you do greater honour to the Chriſtian, than the Scribes and Pharifees do to the Jewiſh, religion, you will not be deemed proper ſubjects of the Meſſiah's kingdom.

21 How far my religion is deſigned to exalt and dignify human nature, and to advance morality to a purity and ſublimity unknown to former diſpenſations, learn from the following inſtances—You know that God prohibited murder to the antient Jews under pain of death.

22 But I ſay to You that whoever ſhall indulge cauſeleſs and unprovoked reſentment againſt his chriſtian brother, ſhall be puniſhed with a ſeverity ſimilar to what is inflicted by the *court of judgment*—he who ſhall ſuffer his paſſions to tranſport him to greater extravagancies, ſo as to make his chriſtian brother the object of deriſion and contempt, ſhall be expoſed to a puniſhment *ſtill* ſeverer, correſponding to what the *council* impoſeth—But he who ſhall load his fellow chriſtian with odious names and abuſive language, ſhall incur the ſevereſt degree of all puniſhments, adequate to that of being burnt alive in the valley of Hinnom^p.

23 For ſuch is the amiable temper and diſpoſition I would have my followers to cultivate, that if any of you are going immediately to perform an act of religious worſhip, and happen, juſt before the time, to recollect that you have offended your brother by ſome part of your conduct towards him;

^p The *judgment* and *council* were courts of judicature among the Jews. The *judgment* took cogniſance of common petty caſes, and could inflict but ſlight puniſhments. The *council* was a more auſt and venerable court, and inflicted greater. By images taken from theſe Jewiſh courts are the different degrees of future puniſhment repreſented. The *judgment* denotes the loweſt degree: the *council* an higher: the *valley of Hinnom* the higheſt. See Lamy introd. biblic. Vol. i. p. 270.

24 hesitate not a moment — leave your public devotions unperformed — fly to thy brother — be reconciled to him — let all differences be composed, and mutual harmony be perfectly restored, and then approach God's house — otherwise all thy solemn public addresses to him will be repulsed.

25 The consequences of mens violent resentments, if not prevented in their first rise, are often dreadful and deplorable. Endeavour therefore, by the most mild and conciliating manners to soften and allay the fury of an adversary, before he proceed to the most unhappy extremities.

26 If thou art too proud to make any concessions, and forbarest to soften his anger by lenity and condescension, he will inflict upon you that misery, which by an early reconciliation you might have prevented — but from which you will not escape, 'till you have fully glutted his revenge.

§—27 You know the law prohibits adultery :

28 But I tell you, that whoever looks upon a woman with libidinous thoughts and desires, tho' his inclinations are not produced into open actions, is in his mind

guilty of the crime of adultery :

29 For such is the chastity and purity, which the christian law indispensably requires, that every carnal appetite, which gratified would lead men to sin and everlasting perdition, must be subdued, with whatever reluctance it is done.

30 Every vice, therefore, to which a man hath long been habituated, and for which by repeated indulgence he hath contracted the strongest inclinations, must be eradicated from the mind, tho' the expulsion of it should be with the same torture and regret that the cutting out an eye, or the taking off an hand, would occasion.

31 On several accounts you know also that the law permitted divorces.

32 But I say unto you, that whosoever shall repudiate his wife, except for adultery, is highly criminal, in both causing her, whom he hath thus dismissed, and him, who may afterwards marry her, to be guilty of adultery.

§—33 AGAIN, the law deterred men from perjury by declaring the indispensable obligation of those oaths, for the performance of which they had solemnly appealed to God.

34 But I command you to refrain from all oaths whatsoever—to make no direct appeals to *heaven*, since *that* is in effect invoking God to be witness of your appeals—since *heaven* is his throne.

35 Neither swear by the earth, since *this* is swearing by his footstool—nor by Jerusalem, since *this* likewise is swearing by him who hath fixed his temple and worship there.

36 Neither swear by thine head, for this is also an indirect appeal to the great Creator, whose original established laws thy will and power cannot alter in the least instance—in even changing a single hair of thine head into white or black.

37 But let your conversation be conducted with the greatest plainness and innocence—using only a simple affirmation, or denial—for all superfluous asseverations are neither innocent, nor flow from a good principle.

§—38 THE law likewise gave a sanction to the retaliation of evil, and awarded, That he who had inflicted any injury upon the person of another, should suffer the same injury in his own.

39 But the gospel is de-

signed to harmonize mens tempers and dispositions, to endow them with a different spirit, and to teach them rather to submit to injurious treatment, than requite it by revenge.

40 Christianity also requires you rather to recede from your right in small matters than contend for it in litigious and quarrelsome lawsuits.

41 And whosoever shall compel you by threats or violence to carry a burden for him a mile, rather submit to his unreasonable demands and go two, than suffer yourselves to be transported into a fit of vehement passion and rage, and by fury and violence dishonour the genuine principles of your religion.

42 Cherish the kindest affections towards your fellow creatures—refuse not your charity and assistance to those who solicit it from you, and be not unwilling to lend to those, who are under a necessity of borrowing.

§—43 FINALLY, the law inculcated upon men the love of their neighbours, but allowed them to hate their enemies⁹.

⁹ Sylla's Epitaph was this. ΟΥΤΕ ΤΩΝ ΟΙΛΩΝ ΤΙΣ ΑΥΤΟΝ ΕΥ ΠΟΙΩΝ, ΟΥΤΕ ΤΩΝ ΕΧΘΕΡΩΝ ΚΑΚΩΣ, ΥΠΕΡΕΒΑΛΕΤΟ. Plutarch. Sylla. p. 870. Ed. Steph. Gr.

44 But the Christian religion insists upon a different temper and conduct, and requires its professors to love their enemies—to speak well of those, who load us with execrations—to do friendly offices to those, who discover the greatest malevolence towards us, and to return the calumnies and abuse of those, who injuriously asperse and persecute us, with prayer.

45 By the culture of these benevolent principles which my religion enjoins, you will, in the highest degree, of which your natures are capable, assimilate yourselves to the Divine character, who makes his sun to rise, and his rain to fall, upon good and bad, without distinction.

46 For where is your merit in loving those, whom you are persuaded will return your love?—Persons of the most abandoned characters act in this manner.

47 And what superiour virtue do you display in lavishing your benevolence only upon your friends?—This is no more than what even the most profligate wretches do.

48 But it is incumbent upon you to rise to higher and nobler attainments in all moral excellence, and to make the perfect character of the Deity the object of your imitation,

constantly endeavouring to acquire as near a resemblance to his consummate benevolence and goodness, as the imperfection of your natures will admit.

CHAP. VI.

1 **I**N the distribution of charity shun all ostentation—for if your beneficence be founded in nothing better than a desire to attract the notice of mankind, it will not be rewarded by your heavenly father.

2 When you therefore relieve persons in distress, do not imitate the vain parade, which hypocrites usually affect, in ordering a trumpeter to walk before them, and to make a proclamation in the open streets and in places of religious worship, that you are going to give away such a sum in publick charity—such a conduct may gain the applause of men, which is its great and sole object, but the approbation of God it will never secure.

3 But let thy charity be given in silence and secrecy, and thy left hand be a stranger to the kindness that thy right hand is dispensing.

4 For tho' thy liberality escapes the notice of men, yet an omniscient God is a witness

witness of it: and those acts of compassion, which thou concealest from the world, will one day be proclaimed in the most public manner.

§—5 In your addresses to God guard against those ostentatious airs of devotion which hypocrites assume in order to be admired as mirrors of heavenly-mindedness; standing up and praying in the most conspicuous places in the synagogues, and uttering loud strains of an affected piety at the corners of crowded streets, merely to attract mens attention—The gratification of their vanity from a deluded multitude shall be the only reward they shall receive.

6 But when thou prayest, withdraw from the view of the world—shut thyself up in privacy and silence—and with a devout heart and fervent affections pour out thy devotions to that Being who is present with thee in all thy retirements, and who will at the general resurrection publicly reward the silent sincerity of thy undissembled piety.

7 Think not the design of prayer is by the dint of importunity to tease the Deity into a compliance with our requests—Carefully avoid therefore the error of the heathens who think that the

supreme Being can be prevailed upon by enthusiastic clamours, and a constant unvaried repetition of noisy expressions.

8 Imitate not in the exercises of devotion, a conduct so erroneous and absurd: for the indulgent Parent of mankind perfectly knows your state and condition, and the blessings that will be most proper for you before you solicit him to bestow them.

9 In order to guard you from mistakes in this important concern I will propose the following as a model for your devotions—O Thou great governour and parent of universal nature—who manifestest thy glory to the blessed inhabitants of heaven—may all thy rational creatures in all the parts of thy boundless dominion be happy in the knowledge of thy existence and providence, and celebrate thy perfections in a manner most worthy thy nature and perfective of their own!

10 May the glory of thy moral government be advanced, and the great laws of it be more generally obeyed—May the inhabitants of this world pay as chearful a submission and as constant an obedience to thy will, as the happy

happy spirits do in the regions of immortality—

11 As thou hast hitherto most mercifully supplied our wants, deny us not the necessaries and conveniences of life, while thou art pleased to continue us in it—

12 Pardon the numerous errors and sins, which we have been guilty of towards thee; as we freely forgive and erase from our hearts the injuries that our fellow creatures have done to us—

13 Suffer no temptation to assault us too powerful for the frailty of our natures and the imperfection of our virtue—but in all our trials may thine almighty aid interpose and rescue us from vice and ruin—These requests we address unto thee, for thou art possessed of power which enables thee to succour, and of goodness, which disposes thee to befriend all thy creatures—and these thy glorious perfections will continue immutable, and be the objects of praise and adoration throughout all the ages of eternity! Amen!

14 Observe, that in this prayer I make your forgive-

ness of others the condition of the divine forgiveness: for if you pardon the crimes and offences of your fellow creatures, the divine mercy will forgive you.

15 But if you address God with a mind full of irreconcilable enmity against your brethren for the faults and foibles they have been guilty of towards you, the prayers you offer will in like manner be repulsed, and God will not pardon the crimes you have committed against him.

§—16 WHEN you keep a religious fast, guard against that affected gloom and melancholy which hypocrites assume on such an occasion—for they distort and charge their features with solemn and sanctimonious grimace, that men may be struck with admiration at the religious austerities they practise—But be assured that the praise of men shall be the only reward they shall acquire.

17 On the contrary, when you fast, study no singularities of look and gait, but appear among men in your usual dress and cheerfulness.

* *Ἐπισηιον αρτον* signifies common necessaries through *subsequent* life. *Ἐπισηιος ημερας* the subsequent day, Plutarch Cato Jun. p. 1451 Edit. Steph. and Acts vii. 26. We learn from Aristophanes that it was customary for the Athenian ladies to swear, *νητην επισηιον ημεραν*. Aristoph. *Εκκλησι.* p. 690. Edit. Amstel. 1670, & Faber in loc.

18 Studying to recommend yourselves not to men but to God, before whose eye all the recesses of the soul are open, and who will publicly reward sincere virtue, tho' exercised in the most obscure retreat.

§—19 My religion is designed to raise mens affections to higher and nobler objects than this world furnishes. Strive not, therefore, with infinite care and anxiety to accumulate immense treasures of earthly riches, which are perpetually liable to many accidents, and which are in their nature transitory and perishing.

20 But let it be your principal concern to acquire celestial riches—which no calamities can possibly injure, or eternity itself ever exhaust.

21 It is of the greatest importance that your affections be properly placed, for the mind is soon governed by its predominant inclinations, and where the treasure is, there the heart is centered.

22 Reason is to the soul, what the eye is to the body—If thy reason be preserved strong and clear, thy moral dispositions will be maintained in their proper harmony and order.

23 But if the eye of reason be suffused with prejudice, or injured by vice, all thine in-

tellecual powers will be lost in the shades of error. Should thy reason itself, therefore, be thus obscured, in what dreadful darkness must thy whole mind be involved!

24 As it is impossible for a servant to love two masters of quite different dispositions and tempers with equal affection, for one will necessarily be the object of his esteem and regard, and the other of his aversion and contempt—so no person can at the same time be a truly religious and good christian, while his heart is enslaved to sordid avarice and worldly-mindedness.

25 I command you, therefore, to suppress all immoderate desires of earthly pleasures and indulgencies, and not to be solicitous and uneasy how you shall gratify your appetites—what repasts will give you the most pleasure—what liquors the most exquisite sensations—and what apparel will add the most elegance and grace to your persons—For is not life of infinitely greater worth than all the refinements of luxury, and a good constitution of unspeakable greater value than the most sumptuous robes!

26 Contemplate the fowls—they have no fields to sow, no crops to reap, no barns to fill—and yet the great pa-

rent of nature supplies them with food—Since then the fowls make no anxious provision for themselves, ought ye, whom God hath formed rational and intelligent beings, to debase the superiour dignity of your nature by a restless passion for sensual enjoyments?

27 Such anxiety is as absurd as it is impious—for by the exertion of all your care you cannot add a moment to the original period assigned to human life^s.

28 Survey with attention the lillies of the field, and learn from them how unbecoming it is for rational creatures to cherish a solicitous passion for gaiety and dress—for they sustain no labour, they employ no cares to adorn themselves :

29 and yet are clothed with such inimitable beauty, as the richest monarch, in the richest dress, never equalled.

30 Since then God lavishes such a variety of striking colours upon a transient, short-lived flower ; ought ye, who are creatures so highly exalted in the scale of being, to distrust divine providence ?

31 Cherish not, therefore, such uneasy thoughts as these

— What shall I eat ! what shall I drink ! what shall I wear !

32 These are enquiries, that are perpetually corroding the minds of *Heathens*, but ought not to prey upon Your happiness, since God knows that you require the common comforts and necessaries of life, but expects you, under the *gospel*, to aspire after nobler pursuits.

33 For let it be your *principal* study and concern to approve yourselves the virtuous subjects of God's moral government—and his providence will not be wanting to supply you with the other *inferiour* blessings that respect the body.

34 Brood not, therefore, over futurity with anxious desponding thoughts. Let futurity take care of itself—the miseries of the present day are enough without our adding to them by anticipating evils that are future.

CHAP VII.

1 **B**E not prone to censure others, lest you provoke God to judge you with the like severity.

2 For the same measures

^s Τοις ικενοι, την υιον επι χειρον ανθεσιν ηθης Τερπομιθου. Μιμηρηνης αρad Ελεγγελου της. Edit. Oxon. p. 8.

that you keep in your treatment of others, the same measures will God, at the last day, strictly observe in his conduct towards you — for according as you judge men with lenity or cruelty, so will supreme justice retaliate it with like mercy or rigour.

3 Why is thine eye fixed upon thy brother's conduct with a penetration, that the slightest fault and foible cannot escape—while at the same time thou thyself art guilty of most heinous enormities?

4 With what face canst thou reprove, and exhort others to reformation and amendment, when thine own life is a notorious satire upon thine instructions?

5 First leave off, hypocrite, thy shameful courses — and then gravely remonstrate against the venial imperfections of thy neighbours.

6 Let your admonitions be ever dictated by prudence— for to rebuke those, whom you have reason to believe are obstinate and incorrigible, is unnecessarily exposing your person to insult, and your instructions to contempt †.

7 These are the duties which the gospel requires of you,

but in order to the discharge of them invoke divine assistance—which will not be denied to your sincere and virtuous endeavours to obtain it.

8 For the fervent prayers of every good person to the father of wisdom to aid and strengthen his imperfect virtue will not be rejected.

9 Learn from parental tenderness the indulgent disposition of the supreme father towards his dependent creatures—For is there any man, however abandoned and depraved, who, when his son asks him for the necessaries of life, will give him something that is useless or hurtful? for example, when his child cries for bread, will give him a stone,

10 or a serpent—when he desires a fish.

11 If, therefore, parents of the very worst characters give to their children what is proper and useful for them—how much more will the most kind and compassionate Father of all, impart suitable favours and blessings to his supplicants.

12 In fine, make the condition of your fellow crea-

† Qui pretium meriti ab improbis desiderat,
Bis peccat; primum quoniam indignos adjuvat,
Impunè abire deinde quia jam non potest.

tures your own,—and behave to others in the same manner, as you would expect, if you were in their circumstances, and they in yours—In this one moral maxim is virtually comprehended the whole system of duty in the law and the prophets.

§—13 ENTER into the strait gate of virtue and christianity—for the gate is wide, and the road spacious and easy that conducts to perdition—and the generality of mankind travel it.

14 For the gate is narrow, and the road rough and difficult that leads to the gospel and to life^u — and such is the degeneracy of Jews and Gentiles, that there are but few who will discover it.

§—15 BE ever cautious of being deluded by false teachers, who will practise every art to impose upon you, and assume the harmless innocence of the lamb to cover the inward treachery and rapacity of the wolf.

16 But the infallible criterion of their characters is this—Inspect their lives and actions, and you cannot be deceived. The fruit discovers the true nature of the tree. Thorns produce not the ge-

nerous grape—the thistle bears not the luscious fig.

17 A good tree bears good fruit—a bad tree, bad fruit.

18 In the same manner, a good heart produces good actions—a bad heart, wickedness.

19 And as the tree that bears worthless fruit, however fair its form and beautiful its leaves, is cut down and burnt,—such will be the fatal destruction to which God will consign the specious hypocrite and incorrigible sinner.

20 So that a man's actions are the true index of his heart, and the sole infallible test of the goodness, or badness of it.

21 It is not an outward profession of the christian religion that will entitle men to future happiness, but a sincere obedience to the divine will, and an uniformly pious and virtuous conduct.

22 Many at the day of judgment will thus address me—Lord! did we not embrace thy religion—did we not preach and instruct others in the doctrines and duties of it—did we not in consequence of our profession, perform the most stupendous

^u I am the way, the truth, and the LIFE. Life in this verse corresponds to perdition in the verse before.

miracles, and work the most astonishing cures. Are we not, therefore, thy true disciples—and wilt not thou bestow upon us those blessed rewards thou art now going to dispense?

23 But to these I will reply——Notwithstanding your former persuasion of the truth of my religion, and the zeal you have showed in asserting and vindicating its doctrines—yet you have disgraced it by an immoral life. Such as you I will never approve as my genuine disciples——Ye sinful and abandoned creatures depart!

24 These are the religious and moral instructions of my gospel—whosoever, therefore, shall cordially embrace and practise them, may be compared to a prudent and intelligent person, who built his house upon a rock:

25 which, when assaulted by the raging tempest, the impetuous torrent, or the furious whirlwind, sustains the shock—for it is founded on the unshaken basis of a rock.

26 But him, who is persuaded of the truth of christianity, and yet lives in the open practice of the vices it condemns, I will compare to a foolish man, who builds an house upon the sand.

27 So that whenever the

storms rage, or the floods rush, or the blasts assail it; it sinks, and falls in most dreadful ruins.

§—28 HERE Jesus ended his discourse—and the multitude stood fixed with admiration at the sublimity of his doctrines:

29 for these instructions were delivered not in the cold and negligent manner of the Scribes—but with a dignity and authority that spoke their divine original.

CHAP. VIII.

1 AFTER this discourse he descended from the mountain—and was received and followed by prodigious crowds.

2 When behold a wretched spectacle—a person covered with leprosy approached, and falling prostrate before him, said, Sir, you have power to free me from this shocking disease.

3 Jesus then extending his hand touched him, saying—I will restore thee to health—and instantly the leprous scurf no was more.

4 Jesus then strictly charged the man by no means to divulge his miraculous cure, but to go immediately to the priest, and offer the usual sacrifice; in order that the man

might give publick and incontestable evidence of his being really and perfectly cured.

§—5 WHEN Jesus had just entered Capernaum, a Roman captain came to him, and accosted him in these importunate terms,

6 Sir, my servant hath just had a stroke of the palsy, and is now in my house in the most excruciating torture.

7 I will immediately come, replied Jesus, and heal him.

8 Upon hearing this answer, the officer with great humility said, Sir, I deem myself unworthy that a person of your illustrious dignity should come under my roof—one word, I am persuaded, of your authoritative voice will speak my servant into perfect ease and health.

9 For if I, who command a body of men in the Roman army, can, by a word, order my corps to any service, and my orders are immediately obeyed*—how much more must you, whom I believe to be invested with divine power, by a word effect my servant's cure.

10 Jesus expressed amazement at hearing such a reply,

and turning to his followers said—This *Heathen* hath done more honour to the dignity of my mission and character than any of the *Israelites*.

11 But I assure you that great numbers of the *Heathen* nations, in the most distant regions, shall embrace the gospel, which the *Jews* reject, and shall be incorporated into that kingdom, whose establishment they now so violently oppose.

12 But they, to whom these advantages are first offered, shall on account of their inexcusable incredulity and enormous vices be ejected from the blessings of christianity, and the whole nation be doomed to the most dreadful calamities, that ever befel a people and country*.

13 Jesus then turned to the officer and told him that the divine power, with which he believed him to be endowed, was already exerted in the recovery of his servant—and at that very instant he found himself in perfect health.

§—14 JESUS afterwards retiring from the crowd went into Peter's house, and found

* *Agmen et stare paratum et sequi:—intantum ad ducis non signum modo, sed etiam nason.* Curtius, p. 80. Delph.

* He refers to the destruction of Jerusalem by the Romans.

his mother in law confined to her bed by a violent fever.

15 But he touched her hand—the fever left her—she rose and provided for their refreshment.

16 In the evening the crowds collected again, and brought him many afflicted with madness—but this and every other distemper he instantaneously removed by a word.

17 By these miraculous cures accomplishing the following prediction of the prophet Isaiah concerning him—“Our maladies he healed, and expelled all the diseases, with which our natures were oppressed.”

§—18 But when Jesus found himself greatly incommoded by the pressing crowds, he ordered his disciples to get a boat and ferry him over the lake.

19 While the boat was preparing, a scribe approached him, who deluded with the hopes of gaining preferment in his kingdom, thus addressed him, “Great teacher! I am determined to attend you wherever you go.”

20 To this speech Jesus replied, You egregiously err, if you imagine that I am going to erect an earthly kingdom of pomp and magnificence—so far from this that

the beasts of the field, and the fowls of the air are accommodated with better and happier conveniencies than the son of man.

21 At that time also another of his followers said to him, Sir, I have formed deliberate resolutions to follow you; only at present allow me to go home to attend the funeral of my father and settle his effects.

22 Jesus said to him—From the moment you engaged in my cause, you were under an indispensable obligation to renounce all connections with your earthly relations and fortunes. Let those who are dead to all sense of religion and virtue distract themselves with sordid cares—but do you adhere to me, and diligently study the doctrines and instructions of my religion.

23 In the mean time the boat was got ready, into which he passed, attended by his disciples.

24 And being fatigued with the labours and duties of the day he soon sunk into deep sleep—But behold, during his repose, it suddenly blew a dreadful storm—the sea run high—and the waves lashed over the sides of the vessel.

25 The disciples, greatly

alarmed with their danger, awoke him, crying out—Sir! save us! we are all perishing!

26 Jesus said to them—Why are ye seized with such terrors—how long will you distrust those miraculous powers, with which God hath endowed me—He then stood up, and with a word repressed the winds, and controuled the furies—and a calm immediately ensued.

27 At seeing such an amazing scene, the persons, who were in the vessel, were fixed in the last astonishment and said—What power is here exerted! What divine personage is this, whose mandate the winds and waves obey!

§—28 On his landing in the country of the Gergesenes, he was met by two madmen, issuing from the subterraneous vaults, where the people of that country deposited their dead—Their disorder often instigated them to such horrid acts of ferocity, that no body durst travel that road.

29 At seeing Jesus, whom they had heard of, they broke out into a loud vociferation, such as their disordered minds

dictated—O Jesus, son of God! what business hast thou with us—art thou come hither to inflict torments upon us before our time is come?

30 Now it happened that there was at some considerable distance a very large herd of swine feeding.

31 The madmen, uttering such wild effusions, and making such absurd requests as persons in raging madness always do, begged that he would suffer the dæmons^y to pass from them into the swine.

32 They had no sooner spoken and he permitted, but behold! the whole herd was seized with madness—run down a precipice—rushed into the sea, and perished in the deep.

33 The keepers struck with terror ran away into the town, and told what had happened, adding also an account of the miraculous cure of the two madmen.

34 Alarmed with this publick disaster, the whole town came out in a body to meet Jesus, and dreading his power, unanimously entreated him to leave their country.

^y In antient time, both among Jews and Heathens, madness was almost universally supposed to be occasioned by the possession of *Dæmons*.

CHAP. IX.

1 **A**T their earnest solicitation he re-entered the boat, crossed the lake, and came into the town, in which he had been educated.

2 Upon his arrival there they brought him a miserable object lying on a couch, shaking with the palsy—Jesus being conscious of the faith they reposed in him as a divine messenger, said to the paralytic—Son, thy sins be forgiven!

3 Some of the scribes when they heard this said within themselves—what horrid blasphemy against God is this man guilty of!

4 But Jesus, who was perfectly acquainted with every sentiment in the human heart^z, said to them, Why do you cherish in your minds such malevolent and injurious thoughts against me?

5 For is it a less exertion and proof of divine power to forgive his sins, than to restore him to health and strength?

6 But what induced me to

express myself in this manner was, to convince you by an evident miracle, that the son of man is endowed with authority to forgive sin—he had no sooner spoken these words, but he turned to the sick person, and said—Rise—take up thy couch—and go home.

7 Instantly the man found his limbs nerved with strength—he rose—took up his couch, and carried it home.

8 The crowds, who were witnesses of this amazing exertion of miraculous power, were struck with astonishment, and with the devoutest reverence glorified God, who had communicated to man such stupendous endowments.

§—9 **I**N passing from Capernaum Jesus saw a person, whose name was Matthew, sitting in the tax-gatherers office, whom he commanded to *follow him—The man immediately quitted his business, and mingled in his train.

10 Jesus accepting of an invitation to his house sat down with his disciples at table among a large company, consisting of tax-gatherers,

^z ΣΤΗΤΗΝ, ἔδει τι μὴν προσεφώνησεν, ἔδ' ἔρεοντο,

Αὐτὰρ ὁ ἐγνωσὼν ἐνὶ φρεσὶ, φώνησεν τε. Iliad A. 332.

There are many instances occur in the history of Christ, of his knowing mens thoughts.

* Our Saviour knew him to be a person possessed of virtuous dispositions.

and

and other persons of immoral characters.

11 The Pharisees greatly offended with his behaviour on this occasion asked his disciples, what induced their master to cultivate such intimate friendships with persons of such infamous and profligate lives.

12 Jesus overhearing them replied, The healthy have no occasion for physic—it is of use only to the indisposed. Those, who are holy and good are *already* in possession of that moral health that my instructions were designed to give men — my doctrines are only intended to heal the vices and rectify the mental disorders of mankind.

13 Examine and discover the true meaning of those words of the prophet——
“ The exercise of mercy and compassion is more agreeable to me than the most numerous and costly sacrifices ” — For the design of my coming is not to address my discoveries to the virtuous, but to engage the wicked and depraved to repentance and amendment of life.

§—14 AT that time the disciples of John came to him and spoke thus—Why do we and the Pharisees celebrate many religious fasts, when

no such austerities are enjoined upon thy disciples.

15 To whom Jesus replied — Can the friends and companions of the bridegroom indulge melancholy sorrow, during the celebration of his nuptials? — When he leaves them, the days of festivity and joy will be over, and they shall find a sad reverse.

16 For to insist upon my disciples, who are but lately entered into the profession of christianity, practising a course of rigid abstemiousness and mortification, would be acting as absurdly as he, who should join a large piece of new cloath to an old and obsolete garment.

17 And as he, who should put *new* wine into *old* skins, would incur the loss both of his liquor and of his vessels — the fermentation of the wine necessarily causing the old skins to rend and burst — so the injunction of religious severities upon my *new* converts and disciples would produce the most fatal effects upon my religion, by disgust-ing them against it, and causing them immediately to abandon and abjure it. The imposition, therefore, of no such austerities as you practise I judge to be the most prudent

prudent method to preserve them steady to my cause, and firmly attached to my interests.

§—18 WHILE he was engaged in this conference with John's disciples, one of the Governours approached him with profound reverence and said—My daughter is just departed—but thou art able, I am persuaded, by a touch to restore her to life.

19 Jesus immediately upon this rose up, and followed the Governour, attended by his disciples

20 But in his way, a woman, who had for twelve years been afflicted with a flux of blood, stole softly behind him, and just touched the edging of his garment :

21 For she thought, if she could have the happiness but of touching his cloaths, she should be well again.

22 But Jesus, conscious of the touch, turned suddenly about, and seeing her said—be not alarmed—your confidence in my power hath restored you — And from that moment she was reinstated in perfect ease and health.

23 When Jesus entered the Governour's house, he saw the musicians, who usually attended in the Jewish funeral solemnities^a, and a number of mourners pouring forth the bitterest lamentations.

24 These Jesus desired to withdraw—and in order to mitigate that excessive sorrow which he saw them indulge, said to them—the young lady is not dead—she is only in a profound sleep — At these words her attendants, who knew that she had breathed her last, shewed by their looks that they thought meanly and contemptibly of him as a prophet.

25 When they had all left the room, as Jesus had commanded, he went in, and took hold of her hand—and she rose up :

26 And his fame was universally celebrated in every part of that country.

§—27 JESUS leaving that place, was followed on the road by two blind men, who with a loud and importunate voice cried, Pity our condition !

^a Music was used at the funeral solemnities both of the Jews and Romans.

Cantabat fanis, cantabat tibia ludis,

Cantabat mæstis tibia funeribus. *Ovid. Fasti*, Lib. 6. 657.

See an objection formed against christianity from this circumstance in my Account of the Conversion of a Deist. p. 86.

28 He went, therefore, into an house, and the blind men coming to him, he said to them—Do you believe that I am endowed with power that can enable me to work the miracle you demand?—We do, they replied.

29 Upon this he touched their eyes, saying—According to your profession shall my power be exerted.

30 And their eyes were instantaneously opened—But Jesus strictly charged them by no means to acquaint any person with the miraculous restoration of their sight ^b.

31 But no sooner had they left him, but transported with gratitude and joy, they forgot all his injunctions, and divulged his fame throughout the whole country.

§—32 WHEN they were gone there was brought to him a dumb idiot,

33 whom he immediately restored to his intellects and speech—at which astonishing miracle the crowds were struck with the last amazement, and exclaimed—What stupendous power do we see here displayed! So extraordinary a personage never before appeared in Judea!

34 But all these illustrious

miracles convinced not the Pharisees of the divinity of his mission, but they evaded their evidence by ascribing them to the agency of Beelzebub the prince of the dæmons.

§—35 JESUS after this travelled about all the towns and villages in that country, delivering his instructions in the usual places of publick worship, proclaiming the commencement of the gospel dispensation, and miraculously curing every disease and distemper, with which any person was afflicted.

36 But when he took a survey of the vast multitudes that were collected together—the sight excited in his bosom the most sympathetic tenderness and pity, when he considered in what deplorable ignorance the Jewish priests suffered them to live, and into what fatal errors and mistakes in matters of religion they were permitted to deviate—being left as much neglected and disregarded as flocks of sheep upon the wild mountains.

37 At the view of such prodigious numbers he broke out into the following expressions, which he directed to his disciples—How exten-

^b This injunction of silence was, no doubt, intended to prevent too great crowds—at which the malice of his enemies would have been more incited, and the Roman powers have taken umbrage.

five and copious the harvest! —but alas! how few the labourers!

38 Fervently pray, therefore, to the creatour and governour of immortal souls, that he would of his infinite mercy raise and qualify a number of fit persons to reap so great and glorious an harvest!

CHAP. X.

1 **A**FTER this Jesus collected his twelve disciples in a body, and communicated to them such miraculous endowments, as would empower them to cure the most inveterate and stubborn disorders of every kind and degree, to which human nature is subjected.

2 These were the names of his twelve apostles.

- | | | |
|----|-----------------------------|-------------|
| 1 | Peter | } brothers |
| 2 | Andrew | |
| 3 | James | } Zebedee's |
| 4 | John | |
| 3 | 5 Philip | } sons |
| | 6 Bartholomew | |
| | 7 Thomas | |
| | 8 Matthew, the tax-gatherer | |
| | 9 James, son of Alphaeus | |
| 10 | Lebbeus, surnamed Jude | |
| 4 | 11 Simon, the zealot | |
| | 12 Judas Iscariot | |

5 These twelve Jesus commissioned and appointed to the apostolic office, and sent them — previously giving them the following advice and directions — Publish not the report of the gospel among the *Heathens*, neither enter into one city inhabited by the *Samaritans*.

6 But confine your publick ministrations solely to the inhabitants of Judea, who have been so deplorably neglected, and suffered to wander in the fatal paths of ignorance and wickedness.

7 Proclaim in every place, where there are rational creatures to hear the news, and say—The gospel dispensation is just commencing!

8 Heal the indisposed, cure the lepers, raise the dead, expel every species of lunacy and madness — And as you had these spiritual gifts freely bestowed upon you, do you also freely impart their salutary effects to others.

9 I solemnly warn you against a sordid mercenary disposition — do not, therefore, upon any account take money for the good you do.

10 Be not anxious in preparing accommodations, and laying up provisions for your journey—The benevolence of the well-disposed will supply you with the necessaries and conveniences

conveniences of life, and the faithful and diligent discharge of your duty will entitle you to them.

11 When you go into a town or village, make enquiry, which of the inhabitants is best known, and most generally esteemed for true worth and excellency of character—to such apply, where you will most probably find a kind reception, and continue there, while you stay, that they may be witnesses of your disinterestedness and integrity.

12 When you enter into the family, greet it in the most friendly and obliging terms, and wish it all divine and human happiness.

13 And if that family possesses such real worth, as hath been represented to you, the blessings you implore, shall descend upon it—but if the hopes you have been taught to form of it be disappointed, and you meet with a repulse—you, however, yourselves will enjoy the conscious pleasure and satisfaction of having done your duty—and the blessings, which you have supplicated the Almighty to bestow upon that family, shall be imparted to you^c.

14 Moreover, whatever

town or family shall refuse to admit you, and to hear your instructions, shake off the dust of your feet against them—by this significant action giving a publick and solemn testimony to all, that you have freely offered to them the advantages and privileges of the gospel, but they have wilfully rejected them.

15 Be assured that in the general judgment Sodom and Gomorra shall be punished with less severity than that town, for its having resisted greater evidence than what those cities were ever favoured with.

16 I am sensible that by sending you abroad to preach the gospel, I expose you to the insult and cruelty of a depraved world. Consider yourselves, therefore, as sheep in the midst of wolves; and join to the innocence of the harmless dove the vigilance and prudence of the cautious serpent.

17 Let your conduct be ever actuated by discretion, and guard, with the greatest circumspection, against irritating mens passions unnecessarily—for with all the caution you can observe, so implacably will the generality of the world be exasperated a-

^c *Peace* in the Jewish idiom denotes *happiness*.

gainst you, merely for preaching the gospel, that they will drag you before the civil magistrate, as the disturbers and pests of society, and scourge you in the synagogues, as enemies to the established religion.

18 And you shall be brought, for your profession of christianity, before the tribunals of the most august personages — where the apologies you will make, in vindication of its truth and excellency, shall serve as publick testimonies to them and the world of its divine authority.

19 But when you are carried before the most illustrious and dignified characters, be not anxious in studying a defence of your principles and conduct—for that God, in whose cause you are engaged, will enable you, in that emergency, to apologize for yourselves.

20 So that your publick pleas on such occasions will not be so much the efforts of human wisdom, as the dictates and suggestions of the spirit of God.

§—21 THE gospel, you are going to preach, will in its consequences, produce the most virulent and implacable feuds, and the most unnatural and deadly animosities in

families, accordingly as it is embraced or rejected by their respective members. For brother shall murder brother—a father his own child—and the sons shall imbrue their hands in their parents' blood.

22 For you shall be held in almost universal detestation for your profession—But he, who through all these scenes of contumely and cruelty, continues stedfast in his attachment to my cause, shall finally be rewarded with everlasting happiness.

23 Notwithstanding, therefore, all the outrages you are exposed to, shew yourselves indefatigable in preaching the gospel, and when you meet with persecution in one town, remove to another, and with invincible resolution preach the gospel there—for be assured you shall not have visited all the towns in Judea, before the most dreadful destruction overtake it.

24 A scholar hath no reason to expect better treatment than his teacher—or a servant than his master.

25 Ought not a disciple, or a slave, to think himself happy, if he have only to encounter the same difficulties, and to submit to the same usage as his instructor, or Lord, hath experienced from the world?—If they have called the

the master of the house Beelzebub, how much more will they load his domestics with the most odious names and scandalous reproaches.

26 Let not however, this series of abuse overwhelm you with terrour and despair, and discourage you from preaching the gospel——for there comes a day, when all the hidden scenes of life will be laid open, and supreme justice vindicate and gloriously reward oppressed innocence and persecuted virtue.

27 Let the prospect, therefore, of no human sufferings intimidate and deject you, but discharge your publick ministration with undaunted courage——proclaiming in the most publick and frequented places those instructions, which I have given you in our private retirements.

28 Fear not those, who can only inflict upon you bodily pain and torture, and deprive you of a precarious being——but whose power extends no farther. But let that great Being be the object of your fear, who can involve both soul and body in total and everlasting destruction. Let that great Being, I repeat it, be the object of your constant fear^d.

29 For if the meanest and most inconsiderable creatures are perpetually under the inspection of God, and perish not without his cognisance——how much more must divine providence interest itself in the guardianship and protection of rational beings, and not suffer them to be wantonly sacrificed to the rage and malice of mankind, without his knowledge and permission.

30 So far from this, that the least evil cannot befall you without his direction——for God is intimately acquainted with all your minutest concerns, and the very hairs of your head are numbered by his all-comprehensive wisdom.

31 Banish, therefore, from your breast all fear of human malice and persecution——An intelligent being worthily engaged in the publishing among mankind a religion of God's own appointment, is surely more intitled to the divine care and regards than the irrational and inferiour creatures.

32 These sufferings are the sure tests of mens principles——Whosoever, therefore, notwithstanding the menaces of tyrants and the rage of persecutors, shall, with undaunt-

^d The maxim of the great *Turenne* is justly celebrated——Je crains le Dieu, et je n'ai point d'autre crainte.

ed resolution, publickly profess his belief of christianity, him will I publickly acknowledge to be my true disciple before God and the assembled world.

33 But whosoever shall be terrified by the dread of publick odium, or fear of persecution, into a publick recantation of his christian principles, and shall openly renounce his profession — him will I also publickly reject at the general resurrection.

34 The promulgation of the christian religion will produce effects in the world, the very reverse of its genius and tendency, for tho' it is designed to promote universal harmony and concord, and to extinguish mens worst passions, yet it will blow them into the most vehement and destructive flames.

35 For it will occasion such violent quarrels and unhappy discords, as will not only break all the common ties of humanity, but also dissolve the most intimate bonds of consanguinity.

36 And through religious differences a man's most implacable enemies shall be those of his own family.

37 But whenever family affections happen to interfere and clash with your duty, the former must be given up without hesitation—for he, who sacrifices his religion, either to parental tenderness, or to filial piety, forfeits the christian character, and will never be acknowledged as a genuine disciple.

38 For unworthy the name of christian is he, who will not submit to the greatest difficulties for the sake of it.

39 For he who saves his life in this world by mean compliances, at the expence of his conscience and religion, shall in another be for ever deprived of it* —but he who loses his life in my cause, shall with infinite advantage regain it in a glorious and happy immortality.

§—40 THESE admonitions I give you, and with this authority I invest you—so that every one who receiveth you, in effect receives me—and he who obeys my instructions, obeys the will of God, who originally delegated and sent me into the world.

41 He who entertains a publick instructor, or a good man, under these characters,

* This text is more in point than any other a direct proof of the total perdition of the wicked —Who shall be punished with everlasting destruction.

and pays their respective dignity and worth a real esteem and friendly regard, shall be entitled to a share of their future rewards.

42 And whosoever shall do the least benevolent act of generosity, merely on account of your being my disciples, his generosity flowing from such an inward principle shall not go unrewarded.

CHAP. XI.

1 **JESUS** having with these directions dismissed his disciples, removed from that part of the country, to teach and instruct other towns in the doctrines and duties of the gospel.

2 But the fame of his astonishing miracles reaching John, who was then in prison—he called two of his disciples, who were allowed free access to him in his confinement, and ordered them to propose to Jesus the following question^f.

3 Art thou that illustrious personage foretold by the prophets? or is the Messiah still to be the object of our expectation?

4 To which message Jesus replied—Go and give John

a faithful account not only of the facts which you have heard from universal report, but of those, of which yourselves have been spectators.

5 Inform him that the blind receive their sight, the lame walk, the lepers are restored to health, the deaf to hearing, the dead to life, and to the poorest objects are communicated the joyful tidings of everlasting salvation.

6 And blessed is he whom neither the meanness of my condition, the opposition of the Jews, or the fear of reproach and persecution, shall discourage from embracing my religion.

§—7 **WHEN** they were gone, Jesus took occasion to speak concerning John to the multitudes, that were collected together, and said to them—What induced you to flock in such crowds into the wilderness?—Did some trifling and ridiculous affair excite in you a vain curiosity to go thither?

8 What was it attracted your admiration?—Did you press with such eager and impatient steps to see a person attired in a vain and fantastic dress, who suddenly appeared there?—Such dwell

^f John sent these, that they might see the evidence that was exhibited, and afterwards become Christ's disciples.

in splendid and magnificent palaces, but are not seen in the dreary unfrequented wilderness.

9 What was it then you crowded to see there?—was it a prophet?—yes, and a prophet greatly superiour in dignity and office to any that ever preceded him.

10 For this is the person, whose future appearance Malachy predicted in that passage—“Behold! I will commission and send a messenger to be thy forerunner, in order that universal attention may be excited, and the minds of men be previously disposed for the reception of his heavenly doctrines.”

11 I assure you, there never appeared under the mosaic dispensation a prophet of superiour eminence to John the Baptist—nevertheless, the most ignoble and obscure teacher of christianity is invested with a sublimer office, and a more illustrious ministry than he was.

12 But yet from the time that John’s ministry commenced to the present day, the erection of the gospel kingdom hath been most violently opposed, and the depraved and bigotted Jews furiously assault, and labour to subvert it, with the

most determined rancour and malignity.

13 The mosaic system continued in its full force ’till the time that John entered upon his prophetic office; but it is now to be superseded by a new and nobler institution.

14 And if you will admit and make proper use of my assertion—be assured, That this person is that Elias, whom the prophets foretold should come at the close of the Jewish dispensation.

15 Let every one, who hath rational powers diligently cultivate and improve them, by carefully investigating and sincerely obeying the truth.

16 But the present generation discovers such a petulance and perverseness of temper, that no method of instruction will produce its intended effects. I can compare them to nothing so properly as to a number of peevish children, who are determined not to be pleased with any thing their companions say or do:

17 Who, when their play-fellows are in the height of mirth and cheerfulness, appear sulky and sullen—but are immediately in transports, when they see others dissolved in tears.

18 The disingenuous perverseness of the present age is evinced from the aversion and contempt, they have equally showed to John's instructions and my own—tho' our method and manners were entirely dissimilar. For John practised rigid abstemiousness, and affected the greatest austerities and mortification in his dress and diet:

19 The son of man, on the contrary, studied no such singularities—entertained no scruples about any particular kind of food, or liquor—but unaffectedly associated, and familiarly conversed with men of all professions and conditions, without distinction—yet still they are disgusted and exclaim—What a slave to appetite! How excessively fond of wine! What an inseparable companion of wicked and profligate men! ——— But those who are the real friends of virtue, conscious of its invaluable worth, embrace it, what exterior form soever it assumes, and obey its dictates, in what method and manner soever they come recommended.

§—20 Thus he began to upbraid those towns, which had been witnesses to the greatest part of his miracles, for their insuperable prejudices, and invincible obstinacy and impenitence.

21 Woe unto you, O ye inhabitants of Chorazin and Bethsaida! had such striking proofs of miraculous power and divine authority been exhibited before the citizens of Tyre and Sidon, they would have deemed the evidences irresistible, immediately have obeyed the heavenly messenger, and repented with the sincerest contrition and remorse.

22 Be assured, therefore, that in the general judgment, much less severe punishment shall be inflicted on the inhabitants of Sodom and Gomorra than what you shall then be doomed to.

23 And thou O Capernaum! who now hast, by thy power and opulence mounted to so high an elevation, shalt be precipitated into the lowest gulph of ruin and destruction—for had such illustrious miracles been wrought in Sodom, it would have been standing at this day.

24 As thou hast, therefore, resisted stronger convictions and rejected greater evidences than Sodom ever did, be assured, its future miseries will be less dreadful than those, to which thou shalt be devoted.

§—25 At that time Jesus uttered this pious ejaculation to God—I thank thee, O thou great

great Parent of universal nature, that thou hast hid the evidences of the gospel from those, who value themselves on their superiour wisdom and erudition; but hast exhibited them in their full irresistible force before humble, docil, and ingenuous minds.

26 This procedure, O supreme Father of all, was in consequence of that benevolent plan which thy infinite wisdom originally formed.

27 Me hath God commisioned and empowered to reveal his will to mankind—and there is no being so well acquainted with the illustrious dignity and office, with which I am invested, as the Father—nor is there any intelligent creature favoured with so clear and sublime a perception of the nature and perfections of the Deity as the Son, and as all will entertain in consequence of their reception of the christian religion[†].

28 Come unto me all ye, who groan under the unportable burden of the ceremonial law—and I will vindicate you into perfect liberty and freedom.

29 Obey my doctrines and

precepts, which I have illustrated and enforced by my own conduct, and learn from my example the virtues of inoffensive meekness and unaffected humility—and you will secure true and lasting peace and happiness.

30 For my doctrine is calculated for the felicity of mankind—its injunctions are not rigorous and oppressive to human nature—but the paths into which it introduces men, are unspeakably pleasant and delectable.

CHAP. XII.

1 **I**T happened about that time that as Jesus was going through some corn-fields, his disciples, compelled by hunger, plucked some of the ears, as they passed along, and rubbing them in their hands. began to eat the corn.

2 The Pharisees perceiving this, said to Jesus—Why dost not thou reprove thy disciples for violating the duties of the sabbath?

3 To This Jesus replied—Do not you reflect what hunger once compelled David and his men to do?

4 Need I remind you, that

[†] This is in fact true, and is a remarkable prophecy of our Saviour. All these countries will be found extremely defective in the knowledge of the supreme God, which have not received the Christian revelation.

he went into the tabernacle and eat the consecrated *shew bread*, which all, except priests, were strictly prohibited from tasting.

5 The conduct also of the priests, tho' on a sabbath day they go through all the work and labour of the temple service and sacrifices, is not accounted criminal.

6 And if the sabbatical employment of the priests in the temple exempt them from all guilt, much more will the important office of preaching the gospel, with which I have invested my disciples, excuse them.

7 If you had known the true meaning of those words in the prophet—"I am better pleased with acts of mercy and compassion, than with the most costly sacrifices"—God by this direction insinuating that positive institutions are in his estimation of inferior value to moral obligations—you would not with such rigour have censured my disciples for the violation of a mere external ceremony, and the transgression of a command purely arbitrary.

8 For the son of man is authorized to set men free from those ceremonious rigours and sabbatical severities, which you impose.

§—9 GOING from that place he went into one of their religious assemblies,

10 in which there was a man, who had a withered hand. The Jews, therefore, seeing his attention engaged by such an unhappy spectacle, and watching every opportunity to asperse and blacken his character, and destroy his publick usefulness, said—Is it lawful to heal on the sabbath?

11 To which question he replied—Is there any of you, tho' the most strict and conscientious observer of the sabbath, who would hesitate a moment to extricate a sheep, that was entangled in a brake, or fallen into a pit on the sabbath day?

12 And if no one scruples to assist a beast in such circumstances—how infinitely more fit and lawful is it to do an act of mercy and benevolence on a sabbath day to a rational being!

13 He then turned to the man, and said—Extend thy arm—he extended it—and it was instantaneously as perfect as the other.

14 But the Pharisees, instead of being convinced by this amazing display of divine power, went away stung with implacable rage and inveterate malice—and immediately

diately confederated together and vowed his destruction.

15 But Jesus by that knowledge of the human heart, with which he was endowed, being conscious of their designs against his life, removed from that part of the country, attended with vast multitudes of people; among whom he cured all who laboured under any disease.

16 But strictly charged them not to divulge the fame of his miraculous cures—lest the Jews, fired with resentment, should apprehend him and accelerate his death.

17 By his courting privacy, therefore, and making obscure retreats the scene of his instructions and miracles, he fulfilled the following prophecy of Isaiah.

18 “ Behold my servant, the object of all my fondest affections! I will impart to him the most excellent gifts and astonishing powers, and he shall propagate true religion among the nations.

19 He shall not convoke the people, with loud vociferation, to see his miracles—nor display his divine endowments in the streets, with ostentatious parade :

20 The whole of his deportment shall be meek and

inoffensive, and ever actuated by the rules of prudence and caution — ’till the time that he shall have finished the period of his publick ministry, and firmly established his religion.

21 And after its establishment in Judea, the Heathens shall embrace it, and receive him as the Messiah and lawgiver of the world.”

§—22 THERE was brought to him at that time a most miserable object, labouring under a dreadful complication of afflictions — for the wretched creature was insane, blind, and dumb—But he instantly restored him to the use of his hearing, speech, and intellects.

23 At which miracle the whole multitude were struck with the last amazement, and said—Must not this personage be the Messiah ^h?

24 The Pharisees, who were present, hearing this language, and being determined to evade the evidence, to renounce his pretensions, and to ruin his reputation with the multitude, replied — This man is only a confederate with the dæmons, and ejects them by means of some compact with their chieftain Beelzebub.

^h This is the reading in several MSS.

25 But Jesus, whose divine knowledge penetrated the human heart, and pervaded all its inmost recesses, knowing their malicious thoughts and invidious designs, turned to them and thus addressed them—Every kingdom torn by internal divisions and civil discord is quickly reduced to a state of the most deplorable dissolution and ruin—every city also and every family, full of dissention and the rage of faction and animosity, cannot flourish and prosper:

26 Now if Satan empower any one to expel those dæmons which he himself injects, he must foment dissentions in *his own* kingdom—and consequently consents to its weakness and demolition.

27 Beside, if I eject dæmons by a confederacy with Beelzebub—by whose agency and assistance do your relations eject them?—As to any real league or compact that they have with infernal spirits as their co-adjutors, I refer you to *their* determination and judgment¹.

28 But if I exterminate

dæmons and cure the most inveterate disorders by a power communicated to me from the supreme Being—it follows, that I am commissioned and authorized by God to establish his kingdom and promote the interests of his moral government.

29 As no one can forcibly enter the house of a strong man and pillage it, unless he be possessed of strength to bind and confine him—so the power, with which I am endowed to expel dæmons, proves me possessed of force superiour to theirs.

30 So far, therefore, am I from being an accomplice with Satan, as you insinuate; that Satan, disclaiming all connections with me, opposes me with implacable malice—and is so far from being my auxiliary, that he causes the greatest mischiefs, in order to counteract my designs².

31 And as to your ascribing my miracles to a supposed intercourse with Beelzebub, let me observe concerning this—that the most atrocious crimes and the most aggra-

¹ Meaning, that they would find, upon examining them, that it was impossible that any such intercourse or confederacy with evil spirits should ever be established.

² The literal translation of the Verse is this—He (i. e. Satan) not being with me is against me — and not gathering sheafs with me, scatters them all abroad—Observe, that our Lord reasoned and confuted them upon *their* principles.

vated guilt shall be forgiven; but that incorrigible malignity of heart, which can induce men to evade all the striking evidence of divine power that hath been exhibited, by imputing them to a confederacy with dæmons, shall never be forgiven—as it is such an enormity of conduct, and discovers a mind so insuperably prejudiced and depraved, as the strongest convictions could never affect and penetrate.

32 Even the most opprobrious calumnies against the son of man shall be forgiven—but he who shall reject all the most illustrious proofs, and with falsehood and blasphemy ascribe the miraculous operations of God to the invisible machinery and energy of wicked and infernal spirits, precludes all conviction, and shall never be forgiven, here or hereafter.

33 So that as the goodness or badness of a tree is certainly discovered by the fruit it bears—so the moral behaviour and actions of men are an infallible test and criterion of the goodness or badness of their hearts.

34 For is it possible that you, who harbour in your hearts such virulence and rancour against me, can speak of me with candour and de-

gency?—your present reproaches are but the overflowings of a depraved heart.

35 Mens outward conversation and deportment are the true index of their minds—the good actions of a virtuous person flow from the pure source of a good heart: but the actions of a bad man come stained and tinged from the impure fountain of a corrupt heart.

36 And be assured, that for every contemptuous banter and sneer that shall be cast upon the divine authority and illustrious evidences of the gospel, those who have wantonly and maliciously thrown out such invidious reflections, shall be called to a severe account at the general judgment.

37 For men, who have had the evidences of the gospel in all their lustre proposed to them, shall in that day be either applauded, or condemned, according as they have admitted or rejected the proofs given in attestation of it.

§—38 AT that time some of the Scribes and Pharisees spake to him and said—Sir, the miracles you have hitherto wrought have not been able to convince us—show us some extraordinary prodigy, that may be an irresistible

resistible proof to us of your divine commission.

39 To whom Jesus thus replied—A nation sunk in debauchery and wickedness, not satisfied with all the proofs I have hitherto publicly given of my prophetic mission and character, requires me to exhibit before them some miraculous prodigy—But as they have hitherto resisted all the other striking testimonies I have hitherto produced, no miraculous prodigy shall be further granted them, except one that will be similar to what befel the prophet Jonah.

40 For as Jonah being thrown into the sea, and swallowed by a great fish¹, lay ingulphed in its profound and capacious belly three days and three nights, and was afterwards disgorged, and restored to light and life—so shall the son of man continue the same space of time in the grave, and afterwards burst the bonds of death.

41 The behaviour of the inhabitants of Nineveh show the conduct of the present age to be absolutely inexcusable. For tho' Jonah only gave them verbal admoni-

tions attended with no miracles, yet they were awakened, and repented in sincere and unfeigned contrition—but this age hath rejected a person vested with an infinitely greater authority and superiour power.

42 The conduct also of the queen of Arabia will at the general judgment evince to the whole assembled world that the condemnation of the present race will be just—For she felt such emotions at the fame of Solomon's celebrated wisdom, that nothing could allay her vehement desire of conversing with such matchless knowledge, but she hastened with impatient steps to Jerusalem, tho' immense and rugged regions interposed—But the present generation treat a person of superiour wisdom and eminence to Solomon, with the last contempt.

43 When an impure spirit is ejected out of a man, it roams over dreary and inhospitable wastes, in quest of repose, but fatally disappointed:

44 Tired with devious wandering, and filled with despondency, it forms a re-

¹ The Greeks used the word *κητος* to denote not merely a whale, but any large fish, as is evident from the following passage in Plutarch: *χοιριδιον εν καθαρω λιμενι κητος συελαβε*. Phocion p. 1384. Ed. Steph.

solution, at all adventures, to return to its old residence — when behold! on its approach it finds it furnished with every elegance for its reception.

45 Transported with this unexpected happiness, it ranges in search of its companions, and takes a number of dæmons of greater malignity and ferocity than itself—and they all take possession, and render the last condition of that man infinitely more wretched and deplorable than it was before ^m.

§—46 WHILE he was engaged in these discourses, his mother and his brothers, wanting to consult him privately, could not gain access to his person, for the multitudes that surrounded him.

47 Upon which a person said to him—your mother and your brothers are come and seek a private conference with you, but are prevented by the crowds from approaching you.

48 From this incident Jesus taking occasion to incul-

cate a lesson of useful instruction upon his hearers, addressing the person, who informed him, and raising his voice, said—Whom do you call my mother, and whom my brothers?

49 Then turning to his disciples, and stretching out his hands over them, he said—Behold my mother! Behold my brothers!

50 For every person, who sincerely loves God and obeys his will, is united to me by more strong and intimate bonds than the closest ties of blood can form—and such a character shall be to me every endearing relation in one.

C H A P. XIII.

1 **B**UT Jesus finding himself greatly incommoded in the house, and his instructions confined within a narrow circle, removed to the sea shore, that he might be more generally heard.

2 And taking a boat, he sat down in it—while infinite crowds collected and

^m By this fabulous representation is fitly adumbrated the moral state of the Jewish nation during our Saviour's ministry — for tho' their vices and prejudices were for a time *discarded*, when John made his public appearance, and they were baptised by him making penitent confession of their sins—yet these vices soon *returned* and *repossessed* them with greater force and violence than ever, and by rendering their hearts inaccessible to all conviction at last plunged them in the most fatal misery and destruction.

formed themselves on the rising beach.

3 To these he thought proper to convey instruction in fabulous representations—and he addressed to them the following parable—AN husbandman went out to sow his grounds.

4 But the seed being scattered promiscuously, and in every direction, met accordingly a various fate—for some fell on the hard beaten path, into which not being admitted, as it lay on the surface, the birds urged with hunger immediately light, and picked it all up.

5 Others fell on hard impenetrable rocks, just covered with soil—into which as soon as received, it came up, but having no depth of soil, it was not able to strike root;

6 so that when the sun rose and assailed it with its scorching beams, it was instantly shrivelled, and being destitute of both root and moisture, it withered, faded, and died.

7 Some also fell among rank and invincible weeds—which shooting out tall luxurious branches, and spreading around their baleful influence, entirely choaked and killed it by depriving it of all nourishment.

8 But other seeds fell upon good soil—in whose genial

bosom being fostered and advanced to maturity, it repaid the husbandman with a rich and copious crop, proportionate to the respective degrees of the soil's fertility.

9 Let every one, whom God hath endowed with rational and intellectual powers, cultivate and improve them by a diligent and careful attention to truth and sacred instruction.

§—10 HAVING finished this discourse, the disciples asked him in private, what induced him to convey his doctrines to the populace in the vehicle of fiction and parable.

11 To which question he thus replied—Your good dispositions have previously engaged you to embrace the gospel, from a persuasion of its truth and excellence, and you are acquainted with its original design and tendency—but the incredulous and obstinate Jews, who compose the greatest part of my audience, are destitute of the love of virtue, candour and truth.

12 For he that is blessed with good dispositions, and enquires after truth with sincere honesty and impartiality, shall greatly augment his former stock of religious knowledge, and by the diligent culture

culture of his intellectual powers reap a copious harvest of wisdom and virtue—but he, who carries not these good dispositions to the investigation of truth, but hath his mind warped by prejudice and perverted by vice, will be so far from embracing truth, when it presents itself before him, in the fulness of evidence, that it will only rivet and establish his former prejudices the more.

12. This, therefore, is the motive that hath induced me to veil the truth under the shade of parable — because those, who have been eye-witnesses of my illustrious miracles, have not been convinced; and those who have heard authentic accounts of them, have not been persuaded of their credibility and admitted them as proofs of my divine mission and character.

14 So that I may justly apply to the present age the following passage in Isaiah, as descriptive of their moral state and condition — “ You shall hear repeated accounts of the most amazing miracles—but they shall produce no rational convictions in your minds—you shall even behold frequent displays of supernatural power — but shall not acknowledge it to be divine.

15 For the perception of this people is blunted by prepossession, so that it is impossible to gain admission to their hearts by the avenues of any of their senses—for they have neither the faculties of seeing, hearing, or understanding to bestow on any scheme, that hath a tendency to produce a general reformation and amendment of life among them.”

16 But great beyond description is your happiness, who are upon the strongest evidence convinced, by what you continually see and hear, of the divine dignity and eminence of my prophetic office and authority.

17 For be assured, that many of the most illustrious and distinguished personages for wisdom and virtue in former ages, have desired to live in the times in which you live, and to be spectators of those grand scenes, which you every day behold — but were not permitted.

18 As you have, therefore, embraced my religion, and are desirous to know its precepts and doctrines — attend to the following explanation of the fable just recited.

19 The seed, then, that was scattered upon the beaten path represents every person
whole

whose prejudices and stupidity will not suffer the doctrines of Christianity to make any lasting impression upon their minds, but surrender up the principles of it an easy prey to any person who is wicked enough to desire the sacrifice.

20 The seed sown upon the rocks slightly covered with earth is intended to describe those, who on the first proposal immediately embrace the gospel with transport.

21 But these their transports are but of a short and momentary duration — for their minds being full of caprice and levity render it impossible for the gospel to erect any thing solid and durable on so light and unstable a foundation — so that the very first trial and persecution, that assails them, subverts their principles, and causes them immediately to abjure Christianity without the least remorse.

22 The seed, moreover, which was disseminated among thorns, denotes those, who hear and profess the gospel — but their anxious solicitude for secular honour and grandeur, and their insatiable lust of gold, deprive the good principles they have imbibed of nourishment, and entirely

preclude all religious and virtuous improvement.

23 Lastly, by the good seed sown upon good land are signified those virtuous characters, who attentively listen to the important lessons of the gospel, and make it their study to understand them — and who, in consequence of their thirst after moral and religious pleasures, attain a considerable proficiency in the knowledge of divine things.

§—24 AFTER having thus given the moral of the foregoing fable in private to his disciples—he addressed to the people also the following parable—THE gospel dispensation may be compared to an husbandman, who sowed his ground with good seed.

25 But at the dead of night, when every eye was closed in sleep, his malicious enemy stole into the field — sowed tares among the wheat — and then slunk away.

26 So that no sooner was the corn in the blade and began to promise a copious harvest, but it was found to be intermixed with tares, which shot up in great abundance.

27 Struck with this unexpected phenomenon, the servants hastened to their master and said — Sir, you certainly sowed

sowed good grain in your field — what is the reason, therefore, that it hath produced such a quantity of tares ?

28 This injury, said he to them, is done me by some person that wishes me ill — Would you have us go then, said the servants, and clear the crops of them ?

29 By no means, he replied — for by eradicating the tares you will at the same time loosen the roots of the wheat.

30 Let both continue in the mixed state they are in 'till the harvest — and then I shall order my reapers first to collect the tares together and burn them up — afterwards carefully to select the good grain and reposit it in my barn.

§—31 The following was also another of his instructive fables, which he publickly delivered — CHRISTIANITY is in its original like a single grain of mustard seed, which a man sows in his field.

32 Which is one of the least of all seeds — but after it hath attained its full growth, becomes one of the tallest of the vegetable world, and stretches out its branches with such stately growth and luxuriance, as to afford shelter and lodging to the feathered tribes.

§ — 33 THIS parable he likewise addressed to the people — CHRISTIANITY may be compared to leaven, which a woman mixed among a very considerable quantity of dough, 'till the whole mass was fermented.

34 Fable or parable was the didactic form in which Jesus chose to convey instruction to his audience — All his publick discourses abounded with moral allegories and figurative representations :

35 So that the words of the psalmist may be properly cited and applied to Jesus — “ I will utter parables, and disclose important things unknown to former ages.”

§—36 After Jesus had retired from the multitude into a private house — the disciples approached and thus accosted him — Condescend to give us an explication of the fable of the tares.

37 In compliance with their request he gave them the following explanation — By the person, who sowed the good grain, I intended to represent the son of man —

38 By the field — the present state of trial and discipline — by the good grain, virtuous — and by the tares — wicked christians.

39 By the enemy that sowed them, the devil — by the harvest,

harvest, the final consummation of this probationary scene—and by the reapers, the Angels.

40 For as in harvest time the tares are carefully separated from the grain, collected together, and entirely burnt up—so will God in the day of judgment deal with worthless and incorrigible sinners.

41 For the son of man shall dispatch his angels into every part of his wide and extensive kingdom, and they shall convene together every one, who hath wilfully, either by precept or example, impeded the progress of religion, and led impious and immoral lives :

42 And they shall drive and precipitate them into a yawning gulph of flaming fire, where they shall feel the most excruciating pain, and suffer misery and horreur unutterable.

43 But the sincerely pious and virtuous shall then be invested with a robe of celestial glory, resembling the pure effulgence of the meridian sun—Let every rational and accountable being attend to these important and interesting discoveries.

§—44 AGAIN, the Christian revelation is like an exceeding rich and splendid

treasure, which had for a long time lain privately concealed in a field—which a man chancing to discover, is transported with inexpressible joy—covers it up up again—hastens home with rapid and impatient steps—and converts his whole estate into money, to purchase that field.

§—45 THE gospel kingdom resembles also a merchant, who indefatigably explores foreign regions in search of the choicest diamonds :

46 And happening to meet with one of immense value—he goes immediately and sells every thing he hath in the world, and makes a purchase of it.

§—47 FINALLY, Christianity is like a net cast into the sea, and inclosing fish of every species :

48 And when it is replete, they drag it to land—then seating themselves upon the shore, they separate the good from the bad—and carefully preserve the first, but throw the last away as altogether useless.

49 In a manner similar to this shall men be treated at the general resurrection—for the angels of God shall then be sent out to sever the wicked from the virtuous :

50 Whom, after they have thus discriminated, they will plunge

plunge into an abyſs of flaming fire, in which they will feel the moſt dire and agonizing torments.

§—51 AFTER ſpeaking theſe parables Jeſus ſaid to his diſciples — Do you perfectly underſtand my meaning and intention? — they answered in the affirmative.

52 He then ſaid to them — every publick teacher of chriſtianity ought to ſtudy the precepts and doctrines of it with ſuch ſedulous application and induſtry, that he, like a careful and provident maſter of a large family, may lay up a rich and inexhauſtible fund of uſeful knowledge, and may upon every occaſion be always able from a mind replete with wiſdom to adminiſter an ample and ſalutary reſaſt for the conſolation and benefit of mankind in every various ſtate and condition.

§—53 AFTER Jeſus had delivered theſe parables, he removed from thoſe parts,

54 and coming into his native country he publickly taught in their religious aſſemblies — and diſplayed ſuch amazing wiſdom and profound erudition in his diſcourſes, that his audience was ſtruck with the utmoſt ſurpriſe, and

ſaid one to another — Where did this man acquire his learning — whence did he derive his ſuperiour abilities?

55 Do not we know him to be born of an ignoble and obſcure family? — Is not his father a carpenter? — We all know his mother Mary, and his brothers James and John, Simon and Jude.

56 His ſiſters too are all ſettled among us — How is it, therefore that a perſon of ſuch mean parentage, and deſtitute of a liberal education, comes to be endowed, all on a ſudden, with ſuch ſtupendous learning and aſtoniſhing gifts?

57 Theſe conſiderations led them to conceive the moſt violent and invincible prejudices againſt him — But upon this unreaſonable diſguſt and abſurd concluſion of his countrymen, Jeſus made the following obſervation — A publick inſtructor is never ſo ſure to meet with diſreſpectful treatment, as among his relations and acquaintance.

58 And he worked but few miracles among them, becauſe he judged it morally impoſſible to remove their inveterate prejudices, and to convince ſuch obſtinate and incorrigible incredulity.

C H A P. XIV.

1 **T**HE fame of these illustrious miracles had now reached Herod's court, who was the Tetrarch of Galilee, and raised painful emotions in his mind.

2 Greatly alarmed, therefore, and being stung with a sense of conscious guilt, he told his courtiers — that this person, who did such stupendous things, could be no other than John the Baptist, whom he had lately beheaded, but whom divine providence had now restored to life.

3 For upon John's freely remonstrating against his intended marriage with Herodias his brother Philip's lady, Herod was so exasperated, that he immediately ordered him to be apprehended and loaded with chains;

4 Merely because John had the undaunted resolution to assure him — That such a marriage would be a flagrant violation of the law of God.

5 This bold declaration incensed the tyrant to such a degree, that nothing would content him but his blood — and this he would instantly have shed, but he was afraid that by this step he should incur the odium of his subjects

—for John was esteemed by the majority as a most illustrious prophet.

6 While John was under confinement, it happened that Herod celebrated his birth day with great pomp and magnificence — on which occasion the daughter of Herodias danced before the company with such inimitable grace and elegance, as filled Herod with ecstasies of rapture.

7 So that he was transported into such extravagancies, as to promise by the most solemn adjuration, before the whole assembly — that what she should ask of him, he would give her, whatever it should be.

8 The young lady hearing this asseveration, and being previously taught and instigated by her mother, said directly — Give me then, Sir, the head of the Baptist.

9 Upon such an unexpected demand the king was thrown into the utmost perturbation and grief for the rash promise he had made — and would gladly have retracted it — but the solemn obligation, with which he had bound himself, and a regard to the company, who had all been witnesses of it, incited him to give orders, that her request should immediately be granted.

10 An executioner, therefore, was dispatched to the prison in which he lay, to behead him.

11 And his head was brought into the room upon a large dish, and presented to the young lady, who carried it to her mother.

12 When John's disciples were acquainted with the fate of their master, they went to the prison—took up his corpse and buried it—then came and informed Jesus of all that had happened.

§—13 WHEN Jesus received this account, he removed from that part of the country—and crossing the lake, sought a private and sequestered retreat—But when the populace understood where he had retired, they repaired by land to the place, from all the neighbouring towns, in a prodigious concourse.

14 Jesus beholding such an immense crowd collected together, was affected with the tenderest sympathy and compassion, and healed all among them, who laboured under any indisposition.

15 But the evening now advancing, the disciples came to him and said—This is a waste and inhospitable country, in which we now are, and at a considerable distance

from any inhabited place—it will be proper, therefore, for you to dismiss the multitude before the close of the day, that they may have time to reach the villages and get refreshment.

16 To whom Jesus replied—There is no necessity to dismiss them—furnish provisions for them yourselves.

17 That is impossible, they answered—for all our stock amounts only to five loaves and two fishes.

18 These he ordered them to bring to him.

19 Then commanding the multitude to sit down upon the grass in regular and uniform rows, he took the five loaves and the two fishes into his hands, directed his eyes to heaven, and devoutly blessed God—after this he broke them—distributed them to his disciples—and the disciples to the multitude.

20 But this scanty pittance was so miraculously multiplied by an immediate exertion of divine power, that not only was every individual plentifully entertained, but there remained, over and above what was consumed, fragments sufficient to fill twelve baskets.

21 The number of those, who were thus feasted, with-

out reckoning the women and children, present, was about five thousand.

§—22 IMMEDIATELY after this, Jesus with some difficulty prevailed upon his disciples, who were unwilling to part from him, to take a boat and cross over the lake, while he dismissed the people to their respective homes.

23 His disciples being gone, and the vast assembly broken up, he ascended a neighbouring mountain in order that none might intrude upon his private devotions—and in this sequestered retirement he continued 'till night.

24 In the mean time the boat was in the midst of the lake, lashed by the foaming waves, and assailed by a tempestuous and contrary wind, and in imminent danger of being swallowed up in the abyss.

25 After they had conflicted with the storm the greatest part of the night; about the fourth watch Jesus advanced towards them, walking on the surface of the deep.

26 The disciples, who were in the vessel, descriing an human form gliding with suspended steps over the abyss, were thrown into the greatest consternation, and concluded it was an apparition—

so that when they saw it gradually approach nearer and nearer, such was their extreme fear at last, that they sent forth cries and shrieks of terrour.

27 Jesus being now advanced near to the boat, spoke to them—told them who he was, and bid them banish their fears.

28 Transported with this assurance from his well known voice, and elated with confidence, Peter replied—If it is you, command the waves also to sustain my feet, that I may come and embrace you.

29 Jesus then ordered him to come forward—upon which he quitted the vessel—and began at first to advance with intrepid steps upon the surface of the waters:

30 But hearing the loud roar, and feeling the strong impetuosity of the storm, he was chilled with terrour, and finding himself sinking—he cried out—Save me, Sir, this moment save me!

31 Jesus then immediately extended his hand—caught hold of him and said—Why, O thou incredulous! hast thou now distrusted that miraculous power, of which thou hast seen so many instances?

32 They both then entered the boat—and instantly the

the tempest and the billows were heard no more, and a perfect calm ensued.

33 They who were in the vessel seeing this amazing scene, prostrated themselves at his feet, and with the profoundest reverence acknowledged the divinity of his person and character.

34 When they had crossed the lake, they travelled into the country of Gennesaret.

35 The inhabitants of which parts knowing the dignity of his character, dispatched immediately, upon his arrival, messengers into all the adjacent countries—who upon this information given them, brought their sick and diseased to him in great numbers :

36 Who only begged to be permitted to touch the hem of his garment—which being granted, they were instantly restored to perfect health.

CHAP. XV.

1 ABOUT that time there came to Jesus some of the Scribes and Pharisees who lived in Jerusalem and thus spoke to him,

2 What induces you to permit your disciples to violate those wise traditionary maxims, that have been hand-

ed down to us by our religious ancestors?—It seems your disciples think it no breach of duty to eat bread with unwashed hands.

3 To whom Jesus thus replied—Why do you break the express command of the great God, rather than supersede the superstitious traditions of your elders?

4 For example—God in the law hath solemnly enjoined upon you this precept—“ Honour thy father and mother—let him, who treats his parents in an abusive and injurious manner, be put to death.”

5 But you, in direct opposition to this divine command, say—That whosoever dedicates his substance to pious and religious uses, is under no obligation to relieve an aged and necessitous parent.

6 In this flagrant manner have you absolutely vacated and annulled the plain and express command of God—while you scrupulously observe every superstitious tradition.

7 What sanctimonious and detestable hypocrites!—excellently hath the prophet Isaiah characterised you in the following passage,

8 “ This people approach me with demure and mortified

fied looks, but their hearts are not at all engaged in what they utter :

9 Vain, therefore, are all their pretences to superiour sanctity, while they rigorously insist upon the traditions of men to the total disregard and contempt of the divine commands."

10 Having thus spoken, he turned to the populace and said—carefully attend to the importance of what I am going to declare, and diligently revolve it in your minds—

11 It is not any thing external that renders a person unclean, but impurity hath its source solely from within.

12 After this the disciples came near him and said—Do not you know that the Pharisees were excessively exasperated at the discourse you just now levelled against their traditions ?

13 Every doctrine, answered Jesus, that hath not the sanction of my heavenly Father to support it, both it, and they who propagate it, shall be destroyed.

14 They are altogether unworthy your concern and solicitude—they are blind superstitious teachers of a wilfully deluded multitude—and

soon shall both they who thus notoriously corrupt the sacred precepts of God, and those who suffer themselves to be deceived by them, most miserably perish ⁿ.

15 When Jesus had spoken thus, Peter desired him to explain to them the meaning of those figurative expressions he had lately made use of.

16 On hearing this request Jesus said—Do not you understand my meaning ?

17 Do not you consider, that no meat whatever that is received into the stomach can have any influence upon the moral temper and disposition of the mind ?

18 Evil dispositions alone defile a man—and these derive their original from the heart, which is the source of action.

19 For from the heart proceed wicked intentions, murder, adultery, debauchery, theft, perjury, scandal.

20 These are the things that constitute moral impurity in the sight of God—But merely eating with unwashed hands cannot render a person polluted.

§—21 AFTERWARDS Jesus removed from that place, and retired into that part of the

ⁿ In this, and the preceding verse, our Lord refers to the destruction of Jerusalem.

country that lay contiguous to Tyre and Sidon.

22 And a woman, who was a Canaanite, an inhabitant of that region, followed him, crying in a loud and importunate manner — O thou son of David! pity my unhappy circumstances! I have a daughter, who is in a most dreadful manner tormented by a dæmon.

23 But notwithstanding her vehemence Jesus made her no reply — Upon which the disciples came to him and desired him to dismiss her, for that they were stunned and teased by her clamour and importunity.

24 To her request he thus answered — I was not sent to propagate my doctrines among the Heathens — my mission and ministry are solely confined to the depraved and degenerate nation of the Jews.

25 She then advanced up to him and accosted him in the most respectful manner, saying—Sir, be pleased to befriend me in my unhappy circumstances!

26 Jesus said to her—It is not proper to take that food, which was designed for chil-

dren, and throw it to the dogs.

27 It is true, Sir, she said—but yet the dogs are permitted freely to eat the crumbs that fall from the plentiful table of their masters.

28 Struck with this ingenious and unexpected reply, Jesus said—As you repose such singular confidence in my power to assist you—your request is granted—and from that instant her daughter enjoyed a perfect cure.

§—29 LEAVING that country Jesus removed near the lake of Galilee — where having ascended a mountain, he sat down,

30 and there collected round him an immense multitude, bringing with them persons who were lame, blind, dumb, mutilated^o, and labouring under various other infirmities. These unhappy creatures they laid at the feet of Jesus, and he instantaneously healed them.

31 So that the multitude was seized with the last astonishment, when they saw the dumb speak, the mutilated perfect, the lame walk, and the blind restored to sight—Struck with wonder and gra-

^o ΚΥΛΛΗΣ were those who wanted a limb, and is a quite different word from ΧΕΛΗΣ mentioned in this catalogue of unhappy cases.

titude, they glorified the God of Israel.

32 Jesus then calling his disciples to him said—I sincerely commiserate the condition of this multitude around me—they have been with me three days, and are now entirely destitute of food—I am unwilling to dismiss them without refreshment, for I am afraid many, being at a considerable distance from home, will faint by the way.

33 To this the disciples replied—how is it possible for us, in such a wild solitude as this, to provide food to entertain such a prodigious number of people.

34 Jesus then said—What provisions are you able to collect among yourselves?—They answered—We have only seven loaves and a few little fishes.

35 Jesus commanded all the crowd to sit down on the grass in regular rows.

36 This done—he took the seven loaves and the fishes—blessed God—brake them—gave them to his disciples—and ordered them to distribute them among the multitude,

37 who all eat, and were satisfied—and the fragments, that were collected afterwards,

were enough to fill seven baskets.

38 The number of people, who were thus miraculously entertained, without reckoning women and children, amounted to four thousand.

39 Having thus refreshed the multitude, he dismissed them to their homes—and taking boat went by water into the country of Magdala.

CHAP. XVI.

1 **A**T that time the Pharisees and Sadducees came with an intention to make trial of his miraculous powers—and thus accosted him—Be pleased to show us some grand illustrious prodigy in the sky to convince us of thy prophetic character.

2 To whom he thus replied—In the evening you prognosticate, from the ruddy appearance of the heaven, that it will be calm and serene weather on the morrow.

3 In the morning you foretel that the day will be rainy and tempestuous from the red and gloomy aspect of the heavens—Hypocrites! ye pretend to great accuracy and certainty in prognosticating the weather from the appearance of the sky—and are not you able, with the greatest precision

precision and clearness to discern the particular marks and features of the present period?

4 An age immersed in wickedness and debauchery desires me to display some illustrious prodigy in the sky for their conviction—But no such striking signal shall be exhibited before it—except one publick prodigy that shall be similar to what happened to the prophet Jonah—After having said this, he abruptly left them and withdrew.

§—5 CROSSING the lake with his disciples—when they were arrived upon the opposite shore they found they had forgotten to take provisions with them.

6 Now Jesus had just charged them strictly, saying—Cautiously avoid the leaven of the Pharisees and Sadducees.

7 This advice, therefore, they all interpreted as a reproof of their forgetfulness in not providing themselves with bread.

8 Jesus, conscious of their mistake, said—Why do you discover such general uneasiness and painful solicitude, merely because you have forgotten to take provisions with you?—how long will you continue to distrust my power?

9 Cannot you conclude that I am able to supply your wants in a miraculous manner, when you reflect that I entertained five thousand with five loaves, and the fragments that were collected, filled twelve baskets.

10 How many baskets, also, were filled with the fragments of the feast, at the time when I distributed seven loaves among four thousand?

11 Have you not sagacity and discernment enough to discover, that when I cautioned you against the leaven of the Pharisees and Sadducees, I did not intend to be understood literally?

12 Then they clearly perceived, that it was against the pernicious *leaven* of the doctrines of the Pharisees and Sadducees, which had diffused itself through the mass of the Jewish nation, that he advised them.

§—13 AFTER this, as Jesus was travelling in the country about Cæsarea Philippi, he said to his disciples—What opinion does the world entertain of me—Whom do they say I am?

14 They answered—Some judge you to be John the Baptist, restored to life—others think you are Elias, the harbinger of the Messiah—while others say you are Jeremiah,

Jeremiah, or some one of the ancient prophets.

15 But whom, said he, do you imagine me to be?

16 Thou art, Simon Peter replied, the Messiah, the son of the ever living God.

17 Upon which Jesus answered—Distinguished will be thy happiness, Simon, son of Jonas—Human wisdom and sagacity have not enabled thee to give this testimony—my heavenly Father revealed to thy mind this important truth.

18 I solemnly assure thee, therefore, that as thy name signifies a rock—upon this rock will I fix the basis of my church^p, and all the infernal powers shall never be able to subvert it.

19 Thee will I invest with the illustrious honour of being the first preacher of the christian dispensation—the great laws and rules of which, when first published among men, shall be confirmed and ratified in heaven.

20 He then charged his disciples in the most strict and peremptory manner, that they would not divulge it to the world, that he was the Messiah.

§——21 FROM this time

Jesus began to declare in express terms to his disciples—that he must go to Jerusalem—must there suffer the most abusive treatment from the magistrates, the high-priests, and the clergy—be publicly executed—but should be raised, by divine power, on the third day.

22 Alarmed and confounded at such a declaration Peter took the liberty, in private, to expostulate with him, and to reprehend him for predicting to himself such a fate—saying, God forbid, that you shou'd ever be involved in such sufferings!—Impossible, that this should ever befall you!

23 But he turned suddenly, and said to Peter—Thou art an adversary and obstacle to the cause in which I am engaged—Diverting my sufferings would be crushing my religion—Thou speakest like a short-sighted mortal, and knowest not in what manner the great scheme, which infinite wisdom hath planned, is to be accomplished.

24 Jesus then said to his disciples—Whosoever will approve himself a true and genuine professor of my religion, must renounce all worldly interests, and break every

^p Peter was the first person who opened the gospel dispensation. See Act. x.

fond attachment, when they come in competition with his duty—and, after the example of his lord and master, submit to the severest sufferings which it may seem good to infinite wisdom to inflict upon him.

25 For he, who by mean and wicked compliances, is desirous to save his life, shall lose it to all eternity—But he who shall cheerfully lose life, rather than violate his conscience and duty to me, shall finally recover it with infinite advantage.

26 For could a man, by the prostitution of all conscience and virtue, secure the possession of the whole universe—yet what benefit would result to him from it, if he was at last to incur eternal death! Or what can a person substitute as an equivalent for the loss of immortal life!

27 The time is coming, when the Messiah shall make his appearance, arrayed with the majesty of his Father, and attended with a glorious retinue of angels—and he will pass sentence upon every man, according to his conduct.

28 I can assure you that there are some persons now before me, who shall live to see the son of man ushered with magnificent pomp and triumph into his kingdom.

CHAP. XVII.

1 ABOUT a week after this Jesus took Peter, James and his brother John, and with them privately ascended a lofty mountain.

2 Here they saw his person undergo an astonishing transformation—for a lustre, equal to that of the sun, darted from his countenance—and he appeared as invested with a robe of light.

3 While they were struck with this amazing alteration, they beheld Moses and Elias, in glorious forms, approach and converse with him.

4 Transported with the pleasure of this wonderful scene, Peter cried out—How happy will it be for us to reside in this place! Permit us here to erect three tents—one for you, another for Moses, and a third for Elias.

5 While he was thus speaking, a bright radiant cloud fixed itself over them—from which they heard this voice distinctly and solemnly issue—This is my son, the object of my fondest affections—Hear and obey him!

6 The disciples, struck with the majesty of this divine voice, fell prostrate, and sunk into the last consternation.

7 But Jesus came to them, touched them, and bad them rise, and banish all their fears

8 They looked then around, but saw no person but Jesus.

9 As they were descending the mountain, Jesus strictly charged them, by no means to divulge the glorious scene, of which they had just been witnesses, 'till after his resurrection.

10 The disciples then asked him this question—Why do the Jewish clergy say that Elias must be the immediate predecessor of the Messiah?

11 The sentiments of the Jewish doctors, said Jesus, are just—Elias in the scheme of divine providence was to be the harbinger of the Messiah, and to⁹ prepare mens minds for the reception of his doctrines.

12 Only let me assure you, that this Elias is already come, but the Jews rejected him, and abused his person and ministry with every wanton insolence and indignity—and they will expose me to similar cruelties and sufferings.

13 The disciples were then convinced that by Elias he meant John the Baptist.

§ — 14 WHEN they were returned to the multitude —

a person came up to him — and then fell on his knees,

15 saying — Sir, have pity upon my son, who is a lunatic, and an object of great compassion—for he frequently falls into the fire, or into the water.

16 This unhappy creature I brought to thy disciples—but they were not able to heal him.

17 Jesus then reproved them, saying—O incredulous and untractable race! how long shall I reside among you, before I convince you of the dignity and extent of my miraculous power! How long shall I bear with your want of confidence in me — Bring your son hither to me.

18 He was accordingly brought — and Jesus by a word expelled the disease—and the young person was instantaneously restored to perfect health.

19 When the multitudes were dismissed—the disciples came to Jesus in private, and asked him the reason, why they were not able to eject that dæmon.

20 It was solely owing, he replied, to your want of confidence in my power — For did your faith bear the smallest proportion to the

⁹ See the Cambridge MS.

singular advantages you have enjoyed of establishing and confirming it, you would be able to effect as astonishing operations——as causing the mountains to descend from their basis, and transferring them at pleasure from place to place.

21 But the degree of faith requisite to expel such a dreadful and inveterate disease as the present, is not attained but by a course of devotion and abstinence.

§—22 AFTER this, as they were travelling in Galilee, Jesus, in order to prepare the minds of his disciples for supporting the shock they should sustain by his approaching death—said to them—the son of man is going to be delivered up into the hands of those, who thirst for his blood.

23 And they shall murder him—but on the third day he shall be restored to life—At hearing this they were greatly alarmed——and the thought of his death sunk them into the profoundest dejection and grief.

24 Upon their arrival at Capernaum——the officers, who were appointed to collect the annual tax to defray the temple service, came to

Peter and asked him — if his master did not pay the usual tribute.

25 He answered in the affirmative —— and coming into the house to Jesus, was going to inform him of what had passed—but Jesus anticipated him, saying—From whom, Simon, do earthly princes levy tribute——from their sons——or from other people?

26 From other people, certainly, said Peter—It follows then, resumed Jesus, that their sons are excused from paying any^r.

27 However lest we should incur their resentment by our refusal—Go to the lake—cast in a hook—open the mouth of the first fish thou shalt catch—thou wilt find in it a Stater—take it and give it the collectors for my payment and thine.

CHAP. XVIII.

1 ABOUT that time the disciples came to Jesus and said——Which of us will be advanced to the highest station of honour and dignity under thy reign?

2 Jesus ordered a little child to be brought to him—

^r Our Saviour's Argument against his paying this tribute to the temple is, because he was the son of that king to whom it was paid.

which he placed in the midst of them,

3 then spoke thus—Let me in the most solemn manner assure you, that unless you renounce all temporal and ambitious views—and cultivate the harmless, inoffensive innocence of this child—you will not be deemed the proper subjects of the Messiah's kingdom.

4 Whosoever, therefore, shall acquire the nearest resemblance to the innocence and humility of this child, shall secure the most elevated station in the gospel kingdom.

5 Whosoever, also, from a principle of affection and love to me, does a kind and benevolent office to the meanest person, if endowed with the temper and disposition of a child—I shall acknowledge that kind office as done to myself.

6 But whoever shall designedly lay a stumbling block before the meanest christian, and seduce him from his adherence to my cause—had better have a mill-stone suspended about his neck, and be precipitated into the profoundest abyss.

7 Unhappy will it be for the interests of mankind that so many obstructions will be laid in the way of truth and christianity—for the weakness and wickedness of the world will necessarily produce many obstacles to impede the reception and progress of the gospel—But dreadful beyond description will be the final doom of that man, by whom such obstacles are first laid!

8 Should, therefore, any of thy strongest appetites and inclinations tend to alienate thee from thy allegiance to me, subdue and mortify them, with whatever reluctance it is done—for better controul thy most unruly desires here, than, by gratifying them, be at last exposed to eternal death.

9 Every lust and irregular desire that would inveigle thee from thy attachment to the gospel, is to be eradicated from thy bosom—for better is it to endure the greatest miseries of this life than incur everlasting destruction.

10 See that you treat not the meanest christians with contempt—for I assure you the most exalted angels are their guardians and ministers*.

* By those *who saw the king's face* are, in the Jewish idiom, denoted the most eminent and distinguished personages of a court. Consult Esther i. 14. *who saw the king's face, and who sat the first in the kingdom.*

11 For to save men from destruction was the great design of the son of man's coming into the world.

12 Had a man an hundred sheep, and but one of them happen to stray and be missing—would not he leave the ninety nine, and traverse the mountains with diligent and anxious care, in search of it?

13 And should he be so fortunate as to find it.—does he not feel greater transport at the recovery of that one sheep, than at the sight of the whole ninety nine, which had not strayed?

14 Analogous to this is the benevolent disposition of your heavenly father, who is not desirous that the most inconsiderable christian should finally perish.

15 When your christian brother hath been guilty of any thing criminal in his conduct towards you—go and in a private conversation expostulate with him in a calm and dispassionate manner—If you convince and reclaim him, you have gained your brother.

16 But if he refuse to admit your single opinion and determination of the matter—take with you one or more persons of known candour and integrity—that by the

probity and impartiality of two or three witnesses the affair may be satisfactorily decided.

17 If he reject their unexceptionable testimony—refer your cause to the church—if he refuses to abide by the church's determination—regard him for the future as an irreclaimable and incorrigible sinner.

18 I can faithfully assure you, that all your determinations on earth, if consonant to the rules of the gospel, shall be confirmed and ratified in heaven.

19 Let me also declare, that when the sentiments of two of you shall coincide concerning the propriety of any petition to be preferred to heaven—that petition shall be granted by the indulgent Father of all.

20 For wherever two or three are convened, in order to decide any important affair respecting my religion—I will preside among them, and assist them in their sincere deliberations.

§ — 21 WHEN he had finished this discourse, Peter said to him—How often shall my christian brother repeat an injury against me, and I forgive him?—Shall my forgiveness extend to the seventh?

22 Not seven only, replied Jesus; but upon his sincere penitence and remorse, seventy times seven.

23 With regard to this subject, what dispositions of lenity and mutual forgiveness it is the design of the gospel that men should exercise one towards another, may be represented and illustrated by the following parable — A certain prince was desirous to have all his accounts with his servants regularly adjusted.

24 But when the books were examined, there was found among the debtors a man who owed the crown ten thousand talents.

25 The payment of this sum being immediately demanded of him, he was discovered to be in very indigent circumstances — Such a disappointment most highly exasperated his majesty — and he instantly ordered the man, and his wife, and his children, and his whole stock to be publickly sold — and the money accruing from the sale to be paid to him.

26 The man hearing this dreadful sentence pronounced with such a stern and determined look — sunk at his majesty's feet — and with the most moving importunity implor'd a little respite, and he

would faithfully discharge the whole debt.

27 The heart of the prince, at the sight of such acute and extreme distress and grief, melted at once into pity and tenderness — Subdued with compassion and sympathy, he rushed forward — raised him from the ground — forgave him the whole sum — and dismissed him.

28 The man, scarce out of the royal presence, happened to meet one of his fellow-servants who owed him an hundred pence — The sight of whom fired him with resentment — he sprung forward and seized him by the throat, crying — this moment pay me my debts.

29 Terrified with his menaces and violence, his fellow-servant prostrated himself at his feet — and in the most pathetic language supplicated him to allow him time, and he would honestly pay him the whole.

30 But the other was absolutely implacable — and confined his fellow-servant to a dungeon, 'till he should make him satisfaction.

31 The other servants, being spectators of such unrelenting cruelty and inhumanity, were struck with excessive sorrow and sympathy — and going directly to the prince, related

the

the story to him with all its affecting circumstances.

32 The man being immediately ordered into his presence, the prince inflamed with indignation said to him — Thou abandoned slave! did not I freely remit thy whole debt, because thou softenedst and subduedst my heart into pity by thy piercing solicitations?

33 Oughtest not thou then to have expressed that compassion towards a fellow-servant — which I expressed towards thee?

34 His lord, fired with resentment at such cruelty and baseness, ordered him immediately to be tortured and confined, 'till the whole of what he owed should be paid him.

35 With the like severity will my heavenly father treat you, unless you cordially forgive, each his christian brother, your mutual faults and failings.

CHAP. XIX.

1 **W**HEN Jesus had finished this discourse, he removed from Galilee, and travelled into those parts of Judea, that lay beyond the river Jordan.

2 In his way he was followed by prodigious multitudes — and he healed every

disorder that was presented to him.

3 Here the Pharisees came to him, and with an artful design to extort his sentiments, proposed to him the following ensnaring question — Is it lawful for a man to repudiate his wife for any thing whatever that may be disagreeable in her.

4 Conscious of their cavil, he replied — Doth not the scripture inform you, that God immediately after having formed the first pair of different sexes,

5 pronounced these words — To form this union shall a man forsake his parents, and associate with his wife — and they shall be connected in indissoluble bonds.

6 In bonds so indissoluble, as that they shall not be considered as two distinct individuals — but as one body solely actuated by one mind — What, therefore, God hath so intimately conjoined, let not man dissolve.

7 They answered — Why then doth the law enjoin an instrument of divorce to be drawn up, and the woman, after this formality, to be dismissed?

8 He replied — Moses perfectly knowing the ferocity and malignity of your hearts permitted divorces in order

to prevent greater evils'—
But in the primitive ages of
mankind this was not al-
lowed.

9 And under the gospel
dispensation, whoſoever ſhall
repudiate his wife, except for
her want of fidelity to his
bed⁴, and marries another,
is guilty of adultery—and he,
who marries the woman thus
diſmiſſed, incurs the crime
of adultery.

10 The diſciples being
educated in Jewish prejudices,
ſaid to him in private — If a
man is not allowed to divorce
his wife, except only for a-
dultery, it is moſt abſurd folly
in any one to marry.

11 Jeſus ſaid to them —
Conti- nence and chaſtity can-
not be maintained inviolate
without marriage, except in
ſome few particular diſtin-
guiſhed inſtances.

12 And thoſe few have
either received from nature
conſtitutions more favourable
to this virtue—or have ſub-
mitted to actual caſtration—
and there are others who from

a perſuaſion that the encum-
brances of a family would
render them leſs extenſively
uſeful in preaching and pro-
pagating the goſpel, have
reſolutely renounced all con-
jugal endearments—Let him,
upon whoſe inclinations this
virtue of continency lays no
diſagreeable reſtraint, conti-
nue, if he pleaſe, to praſtiſe it.

§—13 SOME Jewish pa-
rents at that time brought
their children to him, that
he might lay his hands upon
them, and recommend them
to the bleſſing of God by his
prayers—But the diſciples
prevented their approach, and
reproved thoſe who brought
them.

14 Jeſus perceiving this
ſaid—Forbid not the acceſs of
little children to me — for
 thoſe perſons only who are poſ-
ſeſſed of their native innocence
and inoffenſive diſpoſitions are
the worthy ſubjects of the
Meſſiah's kingdom.

15 He then laid his hands
upon them and bleſſed them
—Leaving that place,

⁴ The ſituation of Moſes was exactly that of Solon. Η μὲν ἄριſτον ἢν οὐκ ἐπιγαγεν ἰατρειάν, οὐδὲ καινοτομίαν, οὐθὲν μὴ' οὐγγχεῖας παντα-
ταſί και παραξας τὴν πόλιν, ἀδυνεστερῶ γίνηται τὴ καταſτηται
παλιν και συναρμοſαſθαι πρὸς τὸ ἀριſτον — οὐδὲν ὑſτερον ἐρωτηθεὶς εἰ
τὴς ἀριſτε Αθηναίους νόμους ἐγράφεν, ὡν ἂν (-φν) προτεδίδξαντο τὴς
ἀριſτε. Plutarch. Solon p. 157.

⁴ Romulus alſo, when he founded the Roman republic, inſtituted this
wiſe and excellent regulation. Ἐθικὴ δὲ και νόμος τῆς ἀν' ἀφοδρῶ
μὲν ἐſιν ὁ γυναικὶ μὴ δίδας ἀπολείπειν αἰδρῶν, γυναικὶ δὲ δίδως ἐκβα-
λεῖν—μοι χεουθειſαν. Plutarch Romulus, p. 57 Ed. Steph.

16 a youth approached his person and thus accosted him—Condescend, good instructor, to inform me, what virtues I shall exercise in order that I may secure eternal life.

17 Jesus said to him—Why dost thou call me good—There is no being, but one, who is possessed of absolute and perfect goodness—In answer, however, to thy question—the only condition of obtaining a blessed immortality is obedience to the divine commands.

18 Be pleased, he resumed, distinctly to mention those commands—They are these, said Jesus—Thou shalt not commit murder—shalt not be guilty of adultery—shalt defraud no one of his just property—shalt be clear of the crime of false accusation :

19 Thou shalt reverence thy parents and exercise towards mankind the kindest and most benevolent affections.

20 All these virtues, replied the youth, have I strenuously cultivated and conscientiously practised from the first years of rational understanding and reflection— in what attainments am I still defective?

21 Jesus replied—If thou art desirous to reach the high-

est summit and perfection of virtue, go home, sell every thing thou possessest, and the money accruing from the sale distribute among the poor—By this action thou wilt accumulate the amplest treasures in heaven—and, at once bursting the bonds of all secular attachments, come and join thyself to the number of my followers.

22 The youth hearing this advice turned from him, overwhelmed with grief and distress of mind—for he was possessed of an immense fortune.

23 Upon his abrupt departure Jesus turned to his disciples, and said—What difficulty is it for a rich man to become a subject of the Messiah's kingdom!

24 Indeed I may assert, that it is as impossible for a person of an opulent fortune to embrace the despised cause of christianity as for a cable to pass through the eye of a needle.

25 The disciples were greatly alarmed at this declaration, and said—Who then can be finally saved!

26 Jesus looking with compassionate tenderness upon them, answered—The impediments that lye in the road of a rich man's professing christianity are, human-

ly speaking insuperable—but by divine assistance all these obstacles may be surmounted.

27 Peter then said—But to us who have left our all to follow thee what future compensation will be given?

28 I assure you, replied Jesus, that you, who have cheerfully deserted all your worldly interests, and adhered to me, shall at the grand revolution and glorious renovation of all things, which is to commence at the conclusion of this life, have the most distinguished honours conferred upon you—for when the son of man shall ascend a throne of most transcendent splendour to judge the world, you shall sit upon twelve thrones to judge the twelve tribes of Israel.

29 In that day, whosoever from a conscientious attachment to my cause hath in this life voluntarily relinquished father or mother, brother or sister, wife or children, houses or estates, shall be most amply recompensed, and be elevated to a very eminent degree of eternal blessedness.

30 But many to whom christianity was *first* offered shall be the *last* to embrace

it—and those to whom it will be *last** proposed, will be the *first* in admitting it.

CHAP. XX. 1 For the reception christianity shall meet with at its first promulgation, may be fitly represented by the following parable—Soon as the morning dawned, a gentleman rose to hire day labourers to work in his vineyard.

2 Having found a number he agreed to pay them a denarius for the wages of the day—and sent them into his vineyard.

3 About nine o'clock he went again into the marketplace, and found several others unemployed,

4 whom he also ordered into his vineyard, and promised to pay them what was reasonable.

5 At twelve and three in the afternoon he went and made the same proposals—which were in the same manner accepted.

6 He went, likewise, about five o'clock, and found a number of men sauntering about the market in idleness—and he said to them, Why do you consume the whole day in this indolent manner?

* Meaning, the Jews.

* The Gentiles.

7 There is no one hath thought fit to give us any employment, they answered—Then go you into the vineyard among my other labourers, and you shall receive what is just.

8 In the evening the proprietor of the vineyard ordered his steward to call the workmen together, and, beginning from the last to the first, to pay them their wages, without any partiality or distinction.

9 When those, therefore, came, who had been employed about five in the afternoon, they received a denarius a piece.

10 When those, who had been hired in the morning, saw them return with such great wages, they indulged the most extravagant joy—imagining that their pay would vastly exceed that of the others—but how great was their disappointment when they received from the steward, each man a denarius!

11 This supposed injurious treatment caused them to raise loud clamours against the gentleman.

12 And they complained to him of his usage of them, saying—The last labourers you hired only worked a single hour, and you have given them the same wages, as you

have given us who have been scorched with excessive heat, and sustained the long and rigorous toil of the whole day.

13 He turned to one who appeared the most petulant of them, and directed this reply—Friend, I do thee no injustice—Was not our agreement for a denarius?

14 Take what justice entitles thee to, without repining, and calmly acquiesce in the faithful discharge of our original agreement—A principle of benevolence disposes me freely to bestow upon the last persons I hired what equity obliged me to give to you.

15 For is not the disposal of my property in my own option—or does the malignity of thine heart cause thee to repine at the generous exercise of my beneficence?

16 This parable is designed to illustrate what I asserted before—that those to whom the gospel shall be last proposed, shall have the precedence in dignity and honour—while those to whom it was first offered, shall be degraded from their superiority—for to what a populous nation is the gospel *now* freely proposed, yet how inconsiderable is the number of those, whom the love of truth and virtue will induce to admit its evidences.

§—17 JESUS after this set out upon a journey to Jerusalem—and on the road taking his disciples from the multitude into a retired place, —he thus addressed them—

18 We are now going up to Jerusalem, where I shall soon be treacherously betrayed into the hands of the Jewish high-priests and Scribes, who will condemn me to die;

19 and who will deliver me over to the wanton cruelty of the Roman soldiers, to insult, scourge and crucify me—but the third day I shall be raised from the grave.

§—20 THEN the wife of Zebedee, imagining that after his resurrection the grand temporal kingdom of the Messiah would be erected, approached him, conducting her two sons—and discovered, by her ceremonious address, that she was desirous to solicit a favour from him.

21 Jesus said to her—What kindness is it you appear so desirous to obtain?—She replied—These my two sons have been your faithful and inseparable companions—I entreat you that you would advance them, in the kingdom you are going to establish, to two of the most elevated and illustrious stations.

22 Jesus said—You dis-

cover great ignorance of the true nature of my kingdom by such a request—Are you able to endure the trials, in which I am going to be involved?—are you able to sustain that dreadful shock of sufferings, which I must soon support?—Our fortitude is equal to it—they replied.

23 He continued—The same human miseries, indeed, that will soon seize me, will also invade you! and the same sufferings and persecutions that will befall me, will also assail you—but it is not in my power to dispose of the highest dignities in my future kingdom—that power is solely vested in the supreme father of all, who will confer them on persons of superior virtue and the sublimest attainments.

24 The other ten disciples, who had heard this conversation, conceived the most violent resentment against the two brothers for this ambitious attempt to supplant them.

25 Jesus, conscious of the aspiring views by which they were actuated, collected them into a body, and thus addressed them—Potent monarchs among the Heathens, you know, rule their subjects with an absolute and despotic tyranny—and the princes and governours

governours of the several states and communities among them usurp and exercise a sovereign and uncontrollable authority in their dominions.

26 But such a lust of domination and fondness of power shall never possess your bosoms — For among you he that is the humblest shall be the greatest :

27 And he who is desirous to fill the most elevated and illustrious station among you, let him practise the most kind submission, and the most humane condescension,

28 in humble imitation of the son of man, who came not into this world to make mankind his vassals, and to enjoy the magnificence and homage of a court — but to do the kindest and most condescending offices, and to surrender up his life, that he might rescue ^y men from vice and destruction.

§ — 29 WHEN they had left Jericho on their way to the capital, he was followed by a prodigious concourse of people.

30 Here two blind men, who were sitting on the road side, the moment they were informed that Jesus was passing, began to cry out with the greatest vehemence — O thou great and good Messiah, pity our condition!

31 The multitude disturbed with their vociferation, reproved them and ordered them to be silent — But the more they strove to suppress their cries, the louder they raised them, repeating — O thou son of David! pity our condition! pity our wretched condition!

32 Jesus then stopped, and calling them to him, said — What favour is it you so earnestly implore?

33 They answered — We entreat you, Sir, that our sight may be restored.

34 Jesus affected with compassion touched their eyes, which were instantaneously restored to sight — and both being thus cured joined his train.

^y Λυτρον and λυτρα are indiscriminately used to signify what is paid or done to rescue, free, ransom, and redeem a thing — The men, who were taken prisoners in the battle διχα λυτρον ασιματος αυτους τε Πυρρι. Plutarch Pyr. p. 721 — But ye deliver up your general λυτρον της αποσκευης. Plutarch Eumenes, p. 1084 — του ιππε λυτρα τοις λαβουσι εδωκεν. Plutarch Alex. p. 1266 — ηιτηθεις υπ' αυτων λυτρα εικοσι ταλαντα. Plutarch Caesar, p. 1298. Edit Steph.

CHAP. XXI.

1 **W**HEN they were now advanced on their journey as far as Bethphagè, situated at the foot of the mount of olives, a place at no great distance from Jerusalem, Jesus called two of his disciples

2 and gave them this order—Go into that village, which you see directly opposite, and you will find an ass tied and a colt with it—unloose the rein and bring them to me.

3 And should any person, seeing this action, ask you the reason of your taking such liberties, tell him—that your master hath occasion for them—and he will immediately dismiss you^a.

4 The following words of the prophet may be here recited, and applied to this incident in the history of Jesus—

5 “Inform the daughter of Zion of this important news—Thy king approaches thee, riding upon an ass, clothed with placid meekness and humility.”

6 Receiving this command, the disciples hastened to the village, and found e-

very thing as Jesus had described.

7 The ass they untied—brought it, with its colt, to Jesus—spread on it their upper garments—and he rode upon it from Bethphagè to Jerusalem.

8 Upon this mounting it, the majority of the multitude, that attended him, spread their mantles along the road—others were employed in cutting down branches from the neighbouring trees, and scattering their verdant foliage wherever he passed.

9 And the populace that preceded, and those that were in his train, pierced the air with their triumphant shouts, crying—Welcome! illustrious son of David!—thrice happy thou who comest invested with the choicest gifts of the supreme Jehovah!—Hail him all ye celestial powers!

10 Entering the capital in this stately pomp and magnificence, all the inhabitants were greatly alarmed, and asked the passing crowds, Who this great personage was, whom they conducted in such triumph and applause?

11 They answered—It is

^a Jesus undoubtedly knew that these were the property of some person, on whom, or on whose friends, he had conferred some singular benefit.

that great prophet, Jesus of Nazareth.

§—12 WITH these acclamations Jesus was escorted to the temple, which he entered, and with irresistible authority expelled all who were then engaged in buying and selling in the court of the Gentiles—the tables of those who gave to strangers Jewish money in exchange for foreign, he overturned—and threw down the standings of those who publickly sold victims for the sacrifice.

13 Telling them, with an air of dignity that struck them with terrour—that God designed the temple should be appropriated to devotion—but that they had converted it into a receptacle of the most profane and mercenary wretches.

§—14 WHEN he had thus cleared the temple, numbers of blind and lame persons came around him—whom he immediately cured.

15 But the high-priests and the Scribes having been spectators of the whole of this amazing scene, and hearing the children, even in the temple, making the sacred dome resound with their acclamations of hosannah to the son of David—they were highly exasperated.

16 And they said to him

—hearest thou the language of these children?—He answered—Do not you recollect that passage in the scriptures—“By the mouth of babes thy praise shall be celebrated.”

§—17 HAVING spoken thus he left them to their reflections on what had lately passed—and retired out of the city to Bethany—where he stayed all night.

18 In the morning as he was returning to the city, he felt on the road very painful sensations of hunger :

19 And happening to see a fig tree at some distance, he went up to it, expecting fruit—but found only leaves—upon which he said to the tree—Mayest thou never bear!—Immediately upon this imprecation the fig tree withered and died.

20 This astonishing spectacle struck the disciples with surprize, and they said in amazement one to another—How soon hath the fig tree lost its verdure! How instantaneously hath it faded!

21 Jesus answered—Let me solemnly assure you, that if you repose an unshaken confidence in God to assist you in propagating and confirming his religion, he will enable you to work miracles greatly superiour to this—even prodigies of power as
astonishing

astonishing, as it would be, to loosen the loftiest mountains from their foundations, and precipitate them into the ocean.

22 For whatever you solicit the divine Being to bestow, as being conducive to the credibility and promotion of religion, and from a persuasion of his infinite omnipotence—you shall obtain.

§—23 WHEN he had entered the temple and was instructing the people—the high-priests and the magistrates came to him in a body, and demanded of him—By what authority he acted in this manner—and who it was that commissioned and empowered him to be a public instructor?

24 He answered them—I will also propose to you a question, which if you resolve, I will inform you, who it was that delegated to me the authority which I exert—

25 Was the late baptism of John a divine appointment—or was it a contrivance merely human—Having for some time agitated this question, they said one to another—If we tell him it was a divine institution, he will directly reply—why did not you embrace it as such?

26 and if we tell him—it was solely an human contrivance, we expose ourselves to the fury of the populace, who universally esteem John as a most illustrious prophet.

27 After having with this caution debated the matter, they said to him—We are not able to solve your question. Neither will I, replied Jesus, satisfy you, by what authority I have assumed my public character.

§—28 I DESIRE your sentiments concerning a case I am going to recite—A certain person had two sons, and he commanded the eldest to go immediately and work in his vineyard.

29 At first he peremptorily refused—but afterwards he was touched with bitter remorse for his undutifulness, and went.

30 The father came to the younger and laid upon him the same injunctions—I will go this moment, answered he, but went not at all.

31 Which of these two sons showed the most filial obedience?—The eldest undoubtedly—they said. Jesus replied—The most abandoned and profligate sinners commence subjects of the gospel kingdom before you.

32 For John made his public appearance among you, and

and delivered the most pure and sacred instructions—but you treated him and his admonitions with contempt—tho' persons guilty of the most atrocious and enormous vices were convinced of the divinity of his mission and doctrines—but tho' you were spectators of all the striking evidences he exhibited in confirmation of his prophetic character, yet you abandoned not your vices, nor discovered the least sorrow afterwards that you had rejected him.

§—33 ATTEND to the recital of another fable—A gentleman laid out a large plot of ground—planted it with vines—drew a strong fence round it—established a large apparatus for preparing the juice—and erected a tower for its defence. He after this travelled into a foreign country—but employed a number of husbandmen to cultivate and dress it in his absence.

34 When the vintage approached, he sent his servants to receive the produce of his new plantation.

35 But no sooner had these delivered their message, but the husbandmen began to treat them with the last indignity and cruelty—for one they scourged—a second they

stoned—and a third they murdered.

36 These not returning, he again deputed a larger number of his servants to make the same demands—but they used these also with the same insolence and inhumanity.

37 At last he sent his son to them, saying— they will surely not dare to offer my son any violence—surely they will reverence his character!

38 But on the first sight of him the husbandmen cried out with one voice—This is the heir!—Let us immediately assassinate him, and seize on his inheritance!

39 Accordingly they all at once rushed upon him—murdered him—and cast his dead body out of the vineyard.

40 When the proprietor of the vineyard himself in person comes—what punishment will he, think you, inflict upon such bloody and abandoned ruffians?

41 He will assuredly destroy them, they answered, by the most dreadful and excruciating tortures—and let his vineyard to others, who will serve him with greater fidelity.

42 After they had given this verdict—he said to them—have you never attended

to this remarkable passage in the scriptures—"The stone, which the workmen rejected is become the great corner stone, and hath united and consolidated the two sides of the edifice—This is by divine appointment, and is worthy to excite our most profound admiration."

43 Wherefore hear my solemn declaration—Those religious privileges, which you now enjoy shall be wrested from you, and bestowed upon other nations, which will make a proper improvement of them.

44 And whosoever shall stumble and fall upon this stone shall be terribly bruised—but he on whom its enormous weight shall tumble, will be crushed in a moment, and crumbled into atoms^b.

45 When the high priests and Pharisees had heard these fables recited, they perceived they were levelled at them—

46 which exasperated them to such a degree, that they concerted measures how to get him into their power—but they dreaded the fury of the populace, who revered him as the greatest of prophets.

CHAP. XXII.

1 JESUS after this delivered another parable, in which he represented the gospel dispensation in the following manner —

2 A CERTAIN Monarch made a most magnificent entertainment, at the marriage of his son.

3 When this splendid feast was ready to be served up, he sent his servants to hasten those who were previously invited—but they refused to go.

4 The king again dispatched others of his domestics to those who had been invited, to tell them, that he had provided a sumptuous entertainment — had prepared every delicacy and elegance that his power and opulence could command—and that he begged their immediate attendance, for that every thing was ready.

5 This pressing invitation they affected to treat with the last contempt — for some rambled into their fields — others betook themselves to their secular employments.

6 But others seized his servants by violence, and after

^b Our Saviour in this, and in the 4th Verse, refers to the destruction of Jerusalem by the Romans.

offering them the last wanton and cruel insults, murdered them.

7 When the king was informed of their disobedient and insolent conduct, he was so incensed—that he instantly put himself at the head of his troops, slew the murderers, and laid their city in ashes.

8 His resentments being fatiated—he calls his servants together and tells them—that he had prepared a feast, but that those whom he had first invited were not worthy to share its magnificence.

9 Go, therefore, said he into the highways—and promiscuously invite all you meet with to the nuptial supper.

10 The servants receiving these orders dispersed themselves into all the publick roads and private paths, and collected all they met with, good and bad without distinction, and conducted them to the palace—so that the hall was filled with guests.

11 When they were all seated, the king came to take a view of his company—but soon discovered a person amongst them in a vile and fordid dress.

12 He called him and said—Friend, how came you to intrude into my palace, and into this company, in a dress so unfuitable to this genial

solemnity?—He was struck dumb—had no apology to offer for this disrespectful neglect.

13 The king then called to his servants, and bid them bind him hand and foot—to drag him out of the room—and to expose him to all the horrors of midnight and darkness—there to deplore his wretchedness, and feel the most dire and excruciating anguish.

14 For great numbers are invited to the glorious privileges of the gospel—but the number of those who joyfully comply with the invitation, is very inconsiderable.

§—15 THE Pharisees, who heard this parable, left him—and holding a conference resolved upon a scheme which they hoped would effectually ensnare him, and destroy his public credit and reputation.

16 Accordingly they send some of their pupils, along with the Herodians, and ordered them to address Jesus in the following manner—Divine teacher! we are persuaded you have a conscientious regard for truth—that in sincerity and plainness you communicate to men the dictates of infallible wisdom—that the fear of man can never induce you to sacrifice duty—for the most dignified personages

personages are nothing to you, who have so sacred and inviolable a regard for truth.

17 This your character hath induced us to request, that you would give us your real sentiments concerning this question—Is it lawful for the Jews to pay tribute to the Romans, or not? —

18 Jesus conscious of their base and wicked intentions, said—Why, O ye crafty hypocrites! do you practise such insidious arts to circumvent, and draw me into danger?

19 Show me the coin that is collected—They brought him a denarius.

20 He said—Whose head and legend is this?

21 They replied—Cæsar's—Then, said he, pay to the Emperour, what he lawfully demands, and to God the duties he requires.

22 When they heard this answer, they left him—astonished at the manner, in which he detected them, and avoided the snare.

§—23 THE same day the Sadducees, who are a Jewish sect, who deny a future state, came to him, and proposed this query—

24 Illustrious instructor! our great legislator hath enacted this law—If a man die and leave no children, his brother shall marry his wi-

dow, in order that the name and family of the deceased may not be extinct.

25 Now there happened once amongst us this uncommon instance—There were seven brothers—the eldest of whom married and died without children, and his widow was espoused by his second brother.

26 But he too died—and all the seven by a premature death.

27 So that the woman survived them all.

28 What we desire you, therefore, is this—Which of the seven brothers shall have this woman in a future state—

29 Jesus answered—You are guilty of gross and egregious mistakes, arising from your ignorance of the scriptures, and your impious limitation of the divine omnipotence.

30 For in a future state the human race is not procreated—but the spirits of good men are pure and refined intelligences, like the heavenly Angels.

31 With regard to a future state—have you never seriously considered the import of this divine testimony, which God so frequently addresses to you—

32 “I am the God of Abraham, the God of Isaac, and

and the God of Jacob"—
Certainly God is not the governour of dead insensible matter but of living and conscious intelligence.

33 When the multitude, who stood around, heard his solution of these difficulties, they were amazed at the acuteness and strength of his arguments.

§—34 WHEN the Pharisees heard that he had effectually silenced the Sadducees, they collected themselves together in a body to dispute with him.

35 And one of them, who was an interpreter of the law, intending to make trial of his sagacity and skill, proposed this question—

36 Which, Sir, is the most capital and fundamental precept in the whole law?

37 Jesus replied—Thou shalt love the Lord thy God with a most pure, constant, and unalienable affection.

38 This command is superior to every other for importance and excellency.

39 This also is similar to it in essential dignity and worth—Thou shalt cultivate the most benevolent affections towards thy brethren of mankind.

40 In these two fundamental rules all the various instructions that are scattered

in the law and in the prophets are virtually comprized.

§—41 As the Pharisees were standing together, Jesus proposed to them this question—

42 What are your sentiments concerning the Messiah?—Whose son is he?—They answered, David's.

43 But why, said Jesus, does David, when under a divine afflatus, call him his superior in the following passage—

44 The supreme Jehovah said to my Lord—Be thou invested with universal dominion and authority, 'till thou have subdued all thy foes."

45 In what sense, therefore, is the Messiah David's son—when David plainly in this passage calls him his Lord and superiour?

46 This difficulty they could not solve—and from that day desisted from all farther attempts to ensnare him by insidious questions.

CHAP. XXIII.

1 **A**T that time Jesus directed the following discourse to the multitude and to his disciples.

2 The Scribes and Pharisees have succeeded Moses in publicly teaching and inculcating the duties of the law.

3 Whatever

3 Whatever precepts, therefore, they enjoin, that are justified by the law, conscientiously observe and obey—but imitate not their lives—for their lives are scandalously inconsistent with their instructions.

4 For they oppress men with an intolerable burden of severe and tedious observances—but will not in their own practice conform to any of the precepts of this strict and rigid morality.

5 Their whole conduct is actuated by an insatiable love of ostentation and applause—it is merely to secure this that they make their phylacteries so enormously broad—it is for this that they affect to wear fringes to their garments of such a showy and immoderate length.

6 It is to gratify this insatiable passion, that they aspire to the highest seats at every public entertainment, and strive to get the most distinguished places in all religious assemblies.

7 They are intoxicated with the fumes of servility and adulation, which they expect should be offered to them in places of public resort—and their inward transport is boundless, when men address them with the pompous titles of Father, and Doctor.

8 But do not you assume these vain-glorious and extravagant titles—for the Messiah is your only guide, your sole instructor and master—and your common title, indiscriminately, is that of, brethren.

9 Do not you honour any earthly instructor with the appellation of, unerring guide—for you have only one infallible director of conscience—your heavenly Father.

10 Neither do you arrogate to yourselves the distinction of being supreme heads and leaders—for your only supreme head and leader is the Messiah.

11 For under the christian dispensation, he, who shall stoop to the most humane and condescending offices, shall be the greatest.

12 For whosoever shall affect supercilious airs of arrogance and disdain, shall have the least pretensions to the true christian character—but he, that is clothed with humility and modesty, is the greatest ornament to it.

§——13 JESUS then denounced the following woes upon the Scribes and pharisaical doctors—Woe unto you, ye Scribes and Pharisees, vile and abominable hypocrites!—for you concert every measure to prevent men

men from embracing christi-
anity—You will not be con-
vinced by its evidences your-
selves, and do every thing in
your power to prevent per-
sons of good dispositions from
being convinced.

14 O ye hypocritical Scribes
and Pharisees! dreadful will
be your condemnation!—for
you oppress by the most in-
iquitous extortion the widow
and the orphan, and think
to hide your avarice and ra-
pacity from the world by a
specious mask of long and
rapturous devotions—God,
for these enormities will inflict
upon you the severest pun-
ishments.

15 Woe to you, hypocri-
tical Scribes and Pharisees!—
for you traverse sea and land
to gain converts to Judaism
—and when you have gained
them, soon render them, by
your immoral lives and scan-
dalous examples, more pro-
fligate and abandoned than
they ever were before their
conversion.

16 Woe unto you, ye false
erroneous guides! who say—
if a man swear by the tem-
ple and violate his oath, it
is not criminal—but if he
swear by the gold of the
temple, he lays himself under
an inviolable obligation to
perform.

17 Vain and absurd dis-

tinction!—for which is more
important—the gold, or the
temple, which it only serves
to decorate and adorn?

18 You likewise assert this
—He that swears by the
altar, if he falsifies his oath,
is guilty of nothing sinful—
but he that swears by the vic-
tim that is upon it, is indis-
pensably bound to the per-
formance.

19 Egregious folly!—for
which is greatest—the victim,
or the altar which gives it its
sacredness.

20 In oaths, all subtil and
evasive distinctions are of no
avail—for he who swears by
the altar, swears by it and
all the sacred offerings that
are devoted to God on it.

21 And an adjuration by
the temple is a solemn adju-
ration by him who possesses
it.

22 And he who appeals to
heaven for the truth of his
assertions, appeals to God,
who supremely dwells there.

23 O hypocritical Scribes
and Pharisees! dreadful be-
yond description will be your
future misery—for you are
most religiously scrupulous in
performing all the little nice-
ties of the ceremonial law,
and with a most punctilious
exactness mark the tithe of
mint, anise and cummin—but
the more important duties of

the law, justice, compassion, and fidelity, entirely disregard—These you ought to have made the great fundamental rules of your obedience, at the same time that you omitted not the positive injunctions.

24 Miserable instructors! who pick out the smallest insect, but swallow down the largest.

25 Woe unto you, ye hypocritical Scribes and Pharisees!—In your external behaviour you exhibit to the world a splendid appearance—the most consummate purity and decency of manners—but your interior is black and deformed with the most rapacious, intemperate, and depraved desires.

26 Thou abandoned Pharisee, first introduce elegance and purity into thine internal dispositions, that thy exterior actions may be nothing but the pure reflected image of a good heart.

27 Woe unto you, O ye Scribes and Pharisees! How detestable is your hypocrisy!—You resemble plaistered monuments, which outwardly appear beautiful—but inwardly are full of putrefaction and horror.

28 Like these, you appear

to men to be mirrors of sanctity and justice—while your hearts are replete with dissimulation and all iniquity.

29 O ye Pharisees and Scribes, what miseries are now impending over you for your hypocrisy and atrocious vices—You build magnificent tombs for your martyred prophets, and decorate the sepulchres of deceased piety with the most profuse and costly ornaments!

30 And thus lament over them—O had we lived in the days of our progenitors—we never would have imbrued our hands, as they did, in the blood of such glorious reformers!

31 This is a testimony that you descend from those who murdered the prophets,

32 and you have^c in the present age, by your resisting the strongest evidence, and persecuting the best men, compleatly rivalled all the enormities of your ancestors.

33 Ye monsters of cruelty and dissimulation! how is it possible for you to escape the most dire and excruciating torments of a future state!

34 To reclaim you from your vices I send among you persons endowed with miraculous gifts, and superiour

^c See the Camb. MS.

wisdom and virtue^d — but some of these you will murder—some you will crucify—some you will scourge in your synagogues, and pursue with implacable rage from one city to another.

35 So that upon you shall be revenged all the blood of the prophets, which hath been spilt from holy Abel down to Zacharias the son of Barachias, whom you cruelly assassinated between the temple and the altar.

36 I assert it with the greatest solemnity—that the heavy punishment of all these crimes shall be inflicted upon this *present* age.

37 O Jerusalem, Jerusalem! thou who hast murdered so many prophets, and hast stoned to death so many good men who were sent to reform thee — for how many ages have I strove to save thee from ruin with all the anxious care and tender solicitude of the most affectionate parent — but you have obstinately refused.

38 For this your incorrigible disobedience the most dreadful destruction shall overwhelm your city, and your country shall be depopulated.

39 Nor shall you ever again see me present among

you, 'till the time that you say — Unspeakably happy is he who is a professor of the gospel!

C H A P. XXIV.

1 **A**FTER this Jesus going out of the temple, his disciples came to him and desired him minutely to observe the grandeur and magnificence of the edifice.

2 Upon this Jesus said to them — Survey this most superb and stately structure — yet I assure you that this whole vast fabric shall be so totally demolished, that there shall not be left one stone standing upon another.

3 The disciples alarmed at this prophetic declaration came to him in private, as he was sitting on the mount of Olives, and said — Tell us when all these dreadful calamities shall happen, and the sure signs, by which we shall be able to prognosticate thy coming to inflict this punishment, and the consummation of the Jewish œconomy.

4 To this enquiry Jesus thus replied — Take heed lest any one seduce you into fatal errors.

5 For many impostors will assume my character — pub-

^d the Apostles.

lickly proclaiming themselves to be the Messiah, and will by these arrogant pretensions impose upon many.

6 See you be not intimidated when you hear of wars, and are informed of bloody battles and invasions—for the destructive flames of war shall rage a considerable time, before they involve this city and nation.

7 For one country shall commence hostilities against another, one potent kingdom against another; and different countries shall be distressed by famines, desolated by pestilences, or violently shaken by earthquakes.

8 All these are but prelude to the grand and universal catastrophe.

9 In these calamitous times you will be persecuted with unrelenting rage, be held in general and implacable detestation by all nations, and be put to the most cruel and ignominious deaths, merely for your inviolable attachment to my religion.

10 In those unhappy times, also, many will conceive disgust against the christian religion and apostatize—and then in the most perfidious manner betray and persecute their brethren.

11 Several impostors too shall

then utter false predictions, and miserably deceive many.

12 The great and general prevalency of these enormities will entirely extinguish the love of religion in the bosom of many christians.

13 But he who through all these scenes of persecution maintains an inviolable fidelity to his profession shall be rescued from the miseries in which this country shall be involved.

14 But before these calamities overwhelm it, the gospel shall be preached throughout the whole Roman empire, and its evidences be proposed to every nation.

15 But when you see that idolatrous nation, which hath spread such universal havock and desolation among mankind, encamp round the holy city—as Daniel hath predicted, whose prophecy demands every reader's serious regard and attention—

16 then let those christians, who are in Judea, save themselves by a precipitate flight to the mountains.

17 He who is then on the house top, and sees this vast army approach, let him not stay a moment to take any thing out of his house.

18 He who then happens to be at work in the fields, let him
not

not turn back to take his cloaths.

19 Deplorable will be the fate of those women, whose flight will be then prevented by advanced pregnancy, or the suckling of infants.

20 Earnestly pray that this precipitate flight may not happen during the inclemency of the winter, or on the sabbath day.

21 For the Jewish nation shall then be overwhelmed in such dreadful calamities as never happened from the foundation of the world, nor will ever happen again to its final dissolution.

22 And should this horrid carnage and desolation be continued for any considerable duration, the whole nation of the Jews would be extinct—but for the sake of the christians the period of those terrible distresses shall be but short.

23 During these miseries if any one should tell you that the Messiah is in such a place, that he hath made his public appearance in such a town — pay him not the least credit.

24 For many will pretend to be the Messiah, and assume the character of prophets—exhibit such surprising feats and astonishing pro-

digies—and carry on the delusion with such cunning artifice and fraud, as almost to impose even upon the christians themselves.

25 Remember that I have given you this previous advice.

26 When, therefore, men shall say to you — The Messiah at this very time hath appeared in such a desert — go not thither to examine his pretensions — Behold! the Messiah conceals himself in such a private retirement, on account of the wickedness of the Jews—treat the information with contempt.

27 For the swiftness of the coming of the son of man to destroy the Jewish nation shall be similar to the rapidity of lightning, which darts from east to west, at one sweep, through all that intervening space, in a moment.

28 For wherever the putrid carcase lies, to that place will the eagles collect to glut their raging hunger.

29 Immediately after those dreadful calamities, shall the sun be shrouded in darkness—the moon shall become a great blank in the midst of heaven — the stars shall drop from their spheres—and the heavenly powers shall be shaken with

the most violent concussions^e.

30 And then shall be seen in the air a bright luminous appearance of the son of man, scattering destruction upon the Jewish nation—at which tremendous spectacle all the tribes of the land of Israel shall be overwhelmed in the last terrour and distress, when they survey the Messiah riding in triumph on the clouds of heaven in magnificent pomp and irresistible power.

31 He will then dispatch his messengers with the clangors of a shrill trumpet, and they shall collect Christians in every region of the universe, making converts and forming societies of believers in the most distant climes.

32 Learn a lesson of instruction from the following similitude——When the fig-tree puts forth new leaves and tender shoots, you conclude that summer is approaching.

33 In like manner when you see all these concurring tokens, which I have so minutely described—most certainly infer that the impending de-

struction will very speedily fall.

34 I solemnly assure you that the present race of men shall not be defunct, before this dreadful inundation come, and the whole of this prophecy be fulfilled.

35 For sooner shall the earth and sky be reduced into its primitive chaos, than these my predictions not be fully verified and accomplished.

36 But in what day, or in what particular season of the year this dire invasion shall happen, is known only to the supreme God—but to no being in the universe besides him—to none even of the most exalted angels.

37 The times in which the son of man shall come to destroy this impenitent country will be exactly similar to the times in which Noah lived.

38 For as in the times that preceded the flood, the men of that age were immersed in the excesses of all sensual indulgence, and continued traversing a circle of every amusement and pleasure even 'till the very day that Noah entered into the ark ;

^e The downfall of Jerusalem, and of the Jewish ecclesiastical and civil polity is here described by our Saviour in the same sublime language, as the downfall of Babylon and Egypt in the ancient prophets. Compare Isaiah xlii. 10. Ezek. xxxii. 7, 8.

39 and never once suspected the impending inundation —'till it suddenly rushed upon them, and swept them all away — just such will be the state of things when the son of man comes to destroy this incorrigible nation.

40 At the time of this sudden irruption there shall be two persons in the same field — a good Christian and an unbelieving Jew — the one of whom shall be involved in the general destruction, and the other save himself by flight.

41 Two women shall be grinding at the same mill — the one shall be slain, the other providentially make her escape.

42 Exercise, therefore, a constant vigilance, and attention to the admonitions I have given you — for you cannot tell in what particular season the son of man will come to plunge the Jewish nation in the gulf of destruction.

43 Consider how reasonable such a conduct is in other cases — for example — Had any master of a family previous information at what particular hour of the night his house would be attempted, he would certainly sit up, and prevent the thieves from breaking in.

44 With the same prudent vigilance be you also ever en-

dowed — that these terrible calamities surprize you not sunk in supine negligence and inconsideration.

45 Every prudent servant, to whom his lord hath committed the care of his domestic affairs during his absence, will show his fidelity in punctually executing his commands.

46 And happy will such a faithful servant be, if his master at his arrival finds him diligently employed in his duty.

47 He will assuredly reward such industry and faithfulness with the principal direction of all his fortunes.

48 But if the wicked servant suffer negligence and carelessness to steal upon him, and indulge the fond imagination, that his lord will defer his journey home for many years,

49 and in consequence of these suggestions begin a course of profligacy and riot — throw every thing into confusion — abuse his fellow-servants with the most wanton cruelty — and run into all the excesses of debauchery and drunkeness —

50 The lord of that servant will suddenly come upon him at an unexpected time, and surprize him in the midst of these scenes of irregularity and disorder,

51 and will inflict upon him

him the most exquisite tortures^f, and precipitate him into an horrid confinement—there to deplore his wretchedness, and gnash his teeth for pain.

CHAP. XXV. I The state of the christians on the sudden irruption of these overwhelming calamities may be properly represented in the following fable — TEN virgins took their lamps, and went in procession to meet the bridegroom.

2 Five of these were endowed with prudence and discretion, the other five were thoughtless and inconsiderate.

3 The thoughtless took indeed their lamps, but had not the precaution to replenish them with oil.

4 But the prudent, mindful of futurity, carried oil with them in vessels.

5 Having waited a long time for the bridegroom, and he not appearing, they also, fatigued with tedious expectation, sunk in profound repose.

6 But lo! at midnight they were suddenly alarmed with

a piercing cry — The bridegroom, the bridegroom is coming! — hasten to meet and congratulate him.

7 Roused with this unexpected proclamation they all got up and trimmed their lamps.

8 The thoughtless then began to solicit the other to impart to them some of their oil—telling them that their lamps were entirely extinguished.

9 To these entreaties the prudent answered—that they had only provided a sufficient quantity for their own use, and therefore advised them to go and purchase oil of those who sold it.

10 They departed accordingly, but during their absence the bridegroom came, and the prudent virgins, being prepared for his reception, went along with him to the nuptial entertainment—The doors then were immediately shut.

11 After some time the others came to the door, and supplicated earnestly for admission.

12 But the bridegroom repulsed them—telling them,

^f It will appear by consulting the following passages that *δυναμιμω* is not restricted to *forcing asunder*, as Whitby and others contend. *τα μερη τα σωματωσ δυνωτωμωθεντωσ*. Plutarch *Pyrr.* p. 729. *Κωρας δεδυνωτωμωσε*. Polyb p. 820. Edit. Casaub.

he did not know them, and would not admit any strangers.

13 Be ye in the same manner vigilant and watchful—lest at your lord's coming to punish the Jews, you be surprised in negligence and carelessness, and be involved in the general destruction.

§—14 THE gospel dispensation with regard to the distribution of future rewards and punishments may be thus represented—A gentleman intending to visit foreign countries called his servants together, and entrusted them with considerable sums, expecting that they should improve them by trade during his absence.

15 To one servant he committed five talents—to a second, two—to a third, one—to each according to his respective abilities—After this he set out upon his travels.

16 The servant then, who had received five talents, immediately launched into business, and in process of time by his skill and diligence doubled his capital.

17 In like manner he, who had been entrusted with two, gained in trade other two.

18 But the servant, who had received one talent, went into an obscure place—dug an hole

and there deposited his lord's money.

19 After many years were elapsed, the gentleman returns home from his travels, and calls his servants before him—desirous to know what improvement they had made of his money.

20 The servant then, who had received five talents, thus spoke—Sir, at your departure you delivered to me five talents—by care and industry I have accumulated other five.

21 His lord highly elated cried out in transport—Amiable conduct! consummate excellence!—your faithful conduct merits the highest applause—enter into the most transcendent happiness it is in my power to bestow.

22 He then, who had received two talents, approached his lord, and said—Sir, you originally entrusted me with two talents—I have likewise doubled them by my diligence in commerce.

23 His lord in the highest raptures said—Well done! thou faithful servant! thou hast abundantly showed thy fidelity in husbanding the trifling sum I committed to thee—thou shalt be immediately advanced to a very high and illustrious station, and share thy lord's felicity.

24 Last of all he, who had received one talent, drew near and spoke—Sir, I knew you to be a man of implacable severity, exacting your unreasonable demands with unrelenting rigour, and expecting great emoluments from persons, whom you fixed in no capacity to subserve your interests.

25 Dreading, therefore, your stern and inexorable temper, I went and hid it in the ground—here it is—I restore it as I received it.

26 His lord, fired with indignation at a conduct so criminal, said to him—Thou base and indolent slave!—if you really knew me, as you say you did, to be of a temper so unreasonable and unrelenting, and to be so inexorable in my demands,

27 you ought to have taken care not to incur my resentment—but by a careful and diligent endeavour should have improved the talent in trade—that at my return I might have received my money with some additional profits, and have applauded and rewarded you for your conduct.

28 The gentleman then said—take that talent from

him directly, and give it to him who had the five talents.

29 For every one, who hath carefully improved what hath been committed to him, shall be rewarded with a more ample and copious affluence—but he, who hath misimproved what was entrusted to him, shall be fatally deprived even of what he originally had.

30 Take you therefore that worthless slave from my presence, and throw him into a dark and dismal mine^s, there to deplore his wretchedness, and gnash his teeth for extreme misery.

§—31 At the last day the Messiah shall descend, invested with matchless splendour and majesty, with a bright and numerous retinue of his angels—and then shall ascend a most magnificent throne.

32 Before this tribunal all the nations of the universe shall be convened in one vast assembly—these he will then separate into two distinct companies, in the same manner as a shepherd selects and divides the sheep and goats into two separate flocks.

33 The good he will place on his right hand—the bad on his left.

34 The judge will then

^s Disobedient and worthless slaves were usually punished by being confined to hard labour in the mines.

addresses himself to those on his right hand with smiles of approbation — Welcome! ye blessed of my father! Welcome to the everlasting possession of those blissful abodes, which have from all eternity been prepared for your reception.

35 For when I was fainting with hunger, you gave me food—when I was parched with thirst, you gave me drink—under your roof, when I was a stranger, I found an hospitable reception.

36 When I was languishing under cold and nakedness, you clothed me—when I was sick and helpless, you took the charge of me^h — when I was confined in prison, you visited me.

37 The righteous, alarmed at such an unexpected discourse, will then answer — Blessed Messiah! when did we ever see thee languishing with hunger, or fainting with thirst, and in these extremities relieved thee?

38 When did we ever see thee a forlorn and unhappy stranger, and entertained thee — or indigent and naked, and clothed thee?

39 Or when did we ever

see thee confined to a sick bed, or to a loathsome dungeon — and in that helpless condition visited and befriended thee?

40 To this the judge will answer—Since you have done these kind and benevolent offices to the most inconsiderable christian—I consider them as done to myself.

41 AFTERWARDS the judge will turn to those on his left hand, and say to them, with stern looks, full of indignation—Depart you cursed from my presence, to be consumed in that eternal fire, that was prepared for the devil and his angels.

42 For tho' I was expiring with hunger and thirst, you repulsed me from your doors.

43 Tho' I was in a strange country and in distress, you had the cruelty to refuse me the least relief—when you saw me shiver and languish under cold and nakedness—when you saw me rendered helpless by indisposition, or confined in a prison—you neglected me, and left me to all the cruel rigours of my condition.

44 This company too will witness surprize at such an ac-

^h The word *επισκεπτομαι* doth not signify to *visit*, but to take the *oversight* or charge of a person. So it should have been translated, James i. 27.

cufation, and fay—Lord, when did we ever fee thee involved in any of the calamities you mention, and denied thee relief?

45 He will then reply — Since you have refused thefe humane and beneficent offices to modeft and humble virtue in diftrefs — I confider them as being refused to myfelf.

46 The wicked then will be fentenced to eternal death, and the good fhall be adjudged to eternal life.

CHAP. XXVI.

1 **W**HEN Jesus had finifhed the preceding difcourfes, he faid unto his difciples,

2 There are only two days you know to the paffover — during which folemnity be affured that the fon of man will be treacheroufly delivered into the power of his enemies, and be crucified.

3 At this very time there was convoked a general council of the high priests, the clergy and the magiftrates—who met in the palace of the high priest, whole name was Caiaphas.

4 In this afsembly they all deliberated and concerted meafures how to trapan Jesus by fraud, and put him to death.

5 They agreed, however, not to execute this defign during the celebration of the paffover—left it might caufe a tumult, and the populace fhould refcue him by force.

§—6 ABOUT this time it happened, that as Jesus was in Bethany, in the houfe of one Simon whom he had miraculoufly cured of leprofy,

7 a woman approached him as he was reclining on the couch, and poured an alabafter box of the fineft and richeft perfume upon his head.

8 This action, of which the difciples were witneffes, filled fome of them with extreme indignation, and they could not forbear testifying their refentment by faying — What is there that can juftify fuch extravagance!

9 This perfume might have been fold for a confiderable fum, which would have relieved the diftreffes of feveral poor families.

10 But Jesus confcious of thefe repining murmurs faid to them — Why do you conceive fuch violent difguft and refentment againft the woman? — fhe hath done me a good and beneficent office.

11 And with regard to what you alledge concerning the poor—objects of compaffion you have always around you — but my continuance with you

you will be but of a very short duration.

12 So short, that the perfume, which she hath now lavished upon my person, may be considered in the light of funeral honours paid to me.

13 This friendly and benevolent favour, which this woman hath just conferred upon me, I assure you, shall be celebrated in every country where the gospel is diffused, and live in the grateful remembrance of all future ages.

§—14 AFTER this Judas Iscariot one of the twelve apostles went to the high priests,

15 and said—What reward will you give me, and I will deliver Jesus into your power? —They agreed to pay him thirty pieces of silver.

16 From the time, that this contract was made, Judas continually studied the most favourable opportunity of putting Jesus into their hands.

§—17 THE disciples, on the first day of unleavened bread, came to Jesus, and desired to know in what place he would have them make preparation for eating the paschal supper.

18 He said to them—Go into the city to such a certain person, and tell him that your

master intends to celebrate at his house the approaching solemnity with his disciples.

19 The disciples immediately executed his injunctions—and in that person's house they provided every thing necessary for the paschover.

20 Accordingly in the evening Jesus sat down to eat the paschal lamb with his disciples.

21 But while they were at supper Jesus said to them—I certainly know that one of you will by the basest perfidy betray me into the power of those, who thirst after my blood.

22 A declaration so unexpected threw them into all the excesses of resentment and grief—and every one of them respectively asked him, by turns,—if he judged him capable of such black ingratitude and treachery?

23 He replied—The person, who will perpetrate this crime, is now dipping a piece of bread in the dish.

24 The son of man, indeed, will make that exit, which the antient prophets have long since predicted—but dreadful, beyond expression, will be the punishment of that person, who will betray the Messiah into the hands of his persecutors! Happy would

would it be for him, had he never drawn the breath of life!

25 The traitor Judas hearing this discourse said — Do you think me capable of such villainy—I do—Jesus replied.

26 As they were at supper, Jesus took bread, and when he had given thanks to God, he broke it, and distributed it to his disciples, saying— Take and eat this bread — which I design should represent my own body.

27 He then took the cup, and having paid his gratitude to heaven, he gave it to them, saying—Of this wine do you all drink——

28 for it represents my own blood——by the effusion of which that new dispensation, which, is designed to reform a vicious and depraved world, shall be sealed and confirmed.

29 And let me farther assure you—that I will not taste the produce of the vine, 'till the time that my heavenly father hath erected his kingdom¹.

30 When they had sung the usual paschal ode — they withdrew to the mount of Olives.

31 On their arrival here he

said to them—This very night you will all be ashamed of the cause you have espoused, and desert me—and to your conduct may be applied a passage which occurs in one of the prophets — “ I will wound the shepherd, and the flock shall disperse.”

32 But remember, after I am raised from the grave, I will immediately repair to Galilee.

33 Peter then replied—— you say that we shall all relinquish you—but I am deliberately resolved never to abandon you.

34 Hast thou formed this resolution? — I assure thee this very night before the cock hath crowed three times, thou wilt solemnly deny that thou ever hadst any connections with me.

35 I will sooner meet death, with you, said Peter, in the most dreadful form, than ever be guilty of such baseness— All the disciples made the same declarations.

36 Jesus then attended with his disciples came to a retired place called Gethsemanè—into which as soon as he had withdrawn, he said to them,—Sit down here, while

¹ That is, not 'till after his resurrection—at which the gospel dispensation properly commenced. See *Sykes* on the Christian Religion, p. 62, and *West* on Prayer, p. 75.

I advance a little farther, and supplicate my God to assist me.

37 He then took with him Peter, and the two sons of Zebedee—who soon saw him sink in an agony of excessive sorrow and distress of mind.

38 He then said to them—my soul is overwhelmed in a flood of the most oppressive grief, and is ready to expire by reason of the excruciating anguish I now sustain—Do stay here and sit up with me.

39 Having said this he advanced a few steps from them—prostrated himself on the ground, and uttered this prayer—O merciful God! suffer not the impending storm to break over my head—but I check myself—Not my will but thine be done!

40 He then rose from his knees, and came back to his disciples—whom he found sunk in profound repose—and awakening Peter he said—are you not able to sit up with me, but for one single hour.

41 Suffer not sleep to overcome you in this emergency, but earnestly beg of God, that you may not be seduced into sin—Your minds cheerfully prompt you to adhere to me, but the strong fears

of death, alas! will soon overcome all your mental resolutions!

42 He left them a second time, and devoutly offered the following supplication—O my father! if these approaching miseries cannot be avoided, but I must be involved in them—I calmly acquiesce in thine all wise disposal!

43 He came, and again found them overwhelmed in sleep.

44 Upon seeing them in the same condition, he went from them a third time—and poured out the same devout requests.

45 After this he comes to his disciples and says to them—You may now indulge your slumbers, and sink in the arms of security and repose—for the time is expired—my fate is decided, the son of man is this moment going to be delivered into the hands of his wicked enemies.

46 Rise—let us depart—the traitor is here!

47 He had not spoken these words before Judas approached him, attended with a vast mob, armed, some of them with swords, others with clubs, whom the prelates and the magistrates had hired for this purpose.

48 To these ruffians the traitor

traitor had agreed to give this signal—The person, said he, whom I shall kiss, is the man—Apprehend him immediately.

49 He then hastily advanced up to Jesus, and said—Hail great instructor!—and saluted him, seemingly, with great ardour and affection^k.

50 Friend! said Jesus to him, what is it hath prompted thee to this?—The mob then seeing the signal, rushed upon him and seized him.

51 One of the disciples, seeing this violence, immediately drew his sword and struck a servant of the high priest a blow which cut off his right ear.

52 Upon this Jesus turned to him and said—sheath thy sword—for all, that shall now take up arms to rescue me, are sure to be overpowered and slain.

53 Dost thou not reflect, that if I were to be extricated by force from my impending fate, I could now implore my

heavenly father to deliver me, and should instantly be incircled with many thousands of Angels?—

54 But how, then, would those prophecies be fulfilled, which expressly predict the sufferings and death of the Messiah?

55 When the officers had seized Jesus, he said to the surrounding mob—Why did you come armed with clubs and swords to apprehend me, like a thief, in this clandestine manner?—When you knew that I was every day publicly instructing the people in the temple—yet laid no violent hands upon me?

56 But the antient predictions must be accomplished—I am to sustain all this treatment—When the disciples saw their master in the hands of these ruffians, they were seized with consternation, and deserted him by a sudden and precipitate flight.

§—57 WHEN they had apprehended Jesus they drag-

^k φιλω is used in the verse before, but καταφιλω in this, and intimates that the traitor saluted him with great ardency. To express myself in latin: In pio officio aliquandiu immoratus est. Pericles loved *Aspasia* with the greatest tenderness, and never went or came from the forum, but *ησπαζετο μετα τε καταφιλειν*. Plutarch Pericles, p. 301. All the army shed tears for joy, and *ενεφουοντο αλληλοις και κατεσιλαν*. Plutarch in *Fabio*, p. 330. Cato struck *Manilius* out of the list of the senators because in the presence of his daughter *την αυτη γυναικα κατεσιλησεν*. Plutarch Cato Maj. p. 634. Sylla always carried in his bosom a little golden image, which in an engagement he ever used *καταφιλειν*. Plut. Sylla. p. 861. Edit. Steph.

ged him before Caiaphas the high priest, at whose house the clergy and magistrates, were then assembled.

58 Peter followed him, at some considerable distance, as far as into the hall of the high priest—where he mingled with the servants, desiring to learn the result of this transaction.

59 When Jesus was brought before the high priests and the magistrates, the whole council tried to suborn witnesses to attest the most notorious falsehoods—in order that they might publickly condemn and execute him as a malefactor.

60 But tho' several false evidences were procured, yet what they alledged was not deemed sufficient to convict him of a capital crime—'till two witnesses appeared,

61 who declared that they had heard him utter the following expressions—I am able to demolish this whole fabric of the temple, and in three days time to rebuild it in all its former grandeur and magnificence.

62 The high priest then rose from his seat and said to him—Wilt thou offer no defence?—Wilt not thou vindicate thyself against these charges?

63 But Jesus, knowing their determined resolutions to condemn him, continued si-

lent—The high priest then said to him—I solemnly adjure thee in the name of the living God, in whose presence thou standest, that thou wilt expressly tell us, whether thou art the real Messiah, the son of God?

64 Jesus answered that he was, and said—You will soon see a convincing proof that I am—for you will see me invested with the highest dignity and authority, and riding in triumph, pomp and majesty, upon the clouds, scattering destruction upon this city and nation.

65 Upon hearing this, the high priest rent his cloaths, crying out—What horrid blasphemy is this! What occasion have we for evidence against him?—Have you not heard the notorious blasphemies against God that he just uttered?

66 I desire your sentiments of it—The council with one unanimous voice answered—that he ought to suffer capital punishment.

67 This sentence was no sooner pronounced, than the mob around him began to offer him the vilest indignities, spitting in his face, and striking him with their fists,

68 and during this opprobrious treatment insolently asking him to tell, by the prophetic powers he possessed

fed, who it was that struck him.

§—69 PETER, as hath been mentioned above, was now in the hall—where as he was sitting, one of the servant maids came to him and said—I believe you was one of the companions of this Jesus of Nazareth.

70 You mistake the person, he replied—I never had the least acquaintance with him—I do not know what you mean.

71 He was no sooner gone into the passage, but another maid servant saw him, and said to the people that stood round her—That person there was one of Jesus' particular friends.

72 But he answered with a solemn oath, That he did not so much as know him.

73 A little after, some of those who stood there said to Peter—you certainly are one of his disciples—for your dialect is a plain demonstration, that you are a Galilean.

74 Upon this he began to utter the most dreadful oaths and imprecations, making the most solemn appeals to God, that he never had any connections with him—when he heard the cock crow.

75 He then instantly recollected what Jesus had told him—that before the cock crew, he would three several

times utter the strongest asseverations that he had never known him—this rushing into his mind struck him with a painful sense of his weakness and wickedness, and he went out and burst into a flood of bitter tears.

CHAP XXVII.

1 **I**N the morning the high priests and the other members, who composed the Sanhedrim convened a council in which it was unanimously decreed that Jesus should suffer capital punishment.

2 Accordingly they loaded him with fetters and conducted him before Pontius Pilate the Roman governour.

§—3 **B**UT when Judas found that Jesus was condemned to die, he was stung with remorse, and bringing back the thirty pieces of silver to the prelates and the magistrates,

4 said to them—I have been guilty of a most horrid and enormous crime, in betraying an innocent person into your hands by an act of the basest perfidy—they replied—this thy treachery doth not in the least affect us—thou alone art chargeable with it.

5 He then, seized with despair and rage, flung down the

the money—rushed out of the temple, and immediately hanged himself¹.

6 The high priests ordering the pieces to be picked up said—as human blood hath been purchased with this money, it is unlawful for us to put it into the treasury of the temple.

7 They therefore deliberated to what use they should convert it, and agreed at last to purchase with it the potter's field to be a burying-ground for all foreigners that died in the city.

8 From this circumstance that plot of ground hath ever since been called the *field of blood*.

9 This incident is exactly similar to the following passage which occurs in the prophet Jeremiah—they took the thirty pieces of silver, the price which the children of Israel set upon my head,

10 and they cast them into the potter's field, as God had enjoined me."

§—11 WHEN Jesus was ordered before the governour,

he said to him—Do you pretend to assume the title of King of the Jews?—Jesus answered in the affirmative.

12 But to many accusations that were here brought against him by the high priests and the magistrates he made no reply, knowing their inflexible resolution to condemn him.

13 Upon this Pilate said—Why do you continue silent—do not you hear the heavy crimes they alledge against you?

14 But Jesus still preserved a profound silence—so that the governour was greatly astonished at his behaviour.

15 The governour had established a custom of gratifying the people, at every passover, with the release of any one prisoner, whose pardon they solicited of him.

16 There happened then to be under confinement a very notorious ruffian, whose name was Barabbas.

17 As the council, therefore, stood convened before him, Pilate, not doubting

¹ Some interpreters would conclude from the greek verb here used that despair and melancholy choked and strangled the traitor: but it is never used in this sense. "Some say when Ariadne was deserted by Theseus she hanged herself, ἀταγξασθαι. Plutarch Thef. p. 16. "They bring out the halters τῶν ἀταγξιμίων. Plutarch Themistocles, p. 225. "When he found that Cato knew of it, he hanged himself, ἀτηγξασθαι. Plutarch Cato Maj. 626. "Socrates being abused in a comedy, only laughed at it, but Poliagrus hanged himself, ἀτηγξασθαι. Ælian Var. Hist. p. 341. Edit. Fabri.

but they would prefer Jesus to such an infamous malefactor, proposed it to them, whether they would have him release this Barabbas or Jesus.

18 For he knew very well from the whole of their conduct on this occasion that they had dragged him to his tribunal merely from a principle of determined malice and inveterate rage.

19 It happened, moreover, while he was presiding in this court of judicature that his wife dispatched a messenger to him, entreating him not to condemn an innocent person—for that she had been, the night before, greatly terrified with a frightful dream concerning him.

20 In the mean time while he was ruminating on this message, the high priests and the magistrates prevailed with the populace by their importunate persuasions to solicit for the acquittal of Barabbas and the execution of Jesus.

21 The governour recovering from the perturbation into which this incident had thrown him, asked them again—Which of these two do you choose I should instantly dismiss from confinement?—They all cried Barabbas.

22 But what sentence shall

I pronounce, said Pilate, upon this man, whom you call the Messiah?—They universally clamoured—let him be crucified!

23 The governour, astonished at the furious rage they expressed, calmly asked them—what crime they charged him with—but to this they only replied with a vociferation more violent than ever—let him be crucified!

24 When Pilate found that all his attempts to rescue him from their fury were fruitless, and that the more he endeavoured to placate their resentments, the more he infligated and inflamed them, he ordered water to be brought, and washing his hands in the presence of the whole court, said—I give this public testimony that my hands shall not be embued in the blood of this good man.

25 The whole assembly then unanimously replied—Let his blood be upon us and upon our posterity!

26 Accordingly Barabbas was released from prison—and Jesus was sentenced to be first scourged and afterwards crucified.

27 After the first part of the sentence was executed—the governour's guards carried

ried Jesus into the prætorium—and there collected together the whole cohort.

28 They then stripped off his cloaths, and arrayed him in robes of mock royalty—for they put on him a purple vest—

29 they platted a crown of thorns, and fixed it on his head—they put a cane into his right hand for a scepter—and then prostrated themselves before him—offering him the most wanton and cruel insults and indignities—shouting, God save the king of the Jews!

30 they spit upon him—they took the cane which he had in his hand and struck him with it on the head, that the sharp thorns might pierce and wound it.

31 When they were tired with this insolent treatment, they divested him of the purple robe, and putting on him his own cloaths they dragged him away to the place of crucifixion.

32 On their way from the prætorium they happened to meet one Cimon, a foreigner, from Cyrenè—him they compelled by menaces to carry the cross.

33 When they were arrived at the place of execution, called in the Jewish language

Golgotha, which signifies, The place of skulls,

34 they were kind enough to offer him a stupifying draught, a composition of gall and vinegar—but after he tasted it, he refused to drink it.

35 The Roman soldiers having fixed and erected the cross, and nailed him to it, cast lots for his cloaths—a circumstance similar to one which the Psalmist mentions in the following passage—
“ They made a division of my apparel, and cast lots for it.”

36 They then sat down upon the place and kept guard.

37 Over his head they also put up this inscription—to signify the crime for which he suffered—**THIS IS THE KING OF THE JEWS.**

38 Along with him there were crucified two thieves, one on each side.

39 The people that passed by the place reproached him in all the abusive language they could invent, making him the object of all their banter and derision—shaking their heads at him,

40 and crying—This is the man, who could demolish the temple and rear it again in the space of three

days! — O illustrious prophet! save thyself! Sinceⁿ thou art the Messiah, loosen the nails by thy miraculous power, and descend from thy cross!

41 With the same scornful contumely did the high priests, the clergy, and the magistrates load him, contemptuously saying,

42 — Others he rescued from death, but hath not power to rescue himself! Since he assumes the title of king of Israel, let him now drop from his cross in perfect health, and we shall credit his pretensions.

43 — He had the assurance to arrogate to himself the appellation of the son of God — let that Being now, since he approves his conduct, deliver him from his tortures!

44 The thieves who were crucified along with him, upbraided him also in the same opprobrious terms.

§—45 Now from twelve o'clock to three in the afternoon, the whole land of Judea was enveloped in thick darkness:

46 About three, Jesus uttered with a loud and strong voice these words—Eli, Eli, lama sabachthani — which translated signify, O my God! my God! why hast thou deserted meⁿ!

47 Some persons that stood by, hearing these expressions, and led into a mistake from the similarity of the words, said—He implores Elias to come and assist him.

48 Then one of them immediately ran—took a sponge —filled it with vinegar, and fixing it at the end of a cane gave it him to drink.

49 But the rest reproved him for this kind office, saying—Do not regard him—let us see if Elias will come to extricate him from his misery.

50 Jesus cried again with an excessively loud and vehement voice and expired.

51 A most amazing scene now presented itself—The veil, that separated the holy of holies from the sanctuary, was torn in pieces from the top to the bottom—There was also a dreadful earthquake, by the violence of whose concus-

ⁿ *E* In this and the 42d verse signifies *since*: as it does, when joined to an indicative mood, in innumerable other places.

ⁿ Our Saviour by citing the beginning of the 22d Psalm *only*, intended to refer the Jews to the Psalm itself, in which their *present* conduct and his circumstances are minutely described with a most amazing exactness. The Jews method of quoting scripture was by reciting only a few words at the beginning of a paragraph.

sions the rocks were shattered and burst asunder.

52 The monuments of the dead were also opened, and the bodies of many good men, who had been lately deceased, were restored to life,

53 and quitting their sepulchres, after his resurrection went into the holy city and were seen by considerable numbers of the inhabitants.

54 But the Roman captain and the guard of soldiers which he commanded, when they felt the violence of the shocks, and saw the other astonishing prodigies that now occurred, they were struck with extreme horror, and all declared — Undoubtedly this person was the son of a God!

55 There stood, moreover, at some considerable distance from the cross a large company of women, who had contributed to his support, and had attended him in his journey from Galilee.

56 Among these were Mary Magdalene, Mary the mother of James and Joseph, and the mother of John and the other James.

57 In the evening Joseph of Arimathea, a person of great dignity and opulence, who was both convinced him-

self, and laboured to convince others of the divine authority of Jesus,

58 went to Pilate, and requested it as a favour, that he would grant him the body of Jesus—The governor at his earnest solicitation ordered the body to be taken down and delivered to him.

59 When this gentleman had received the corpse, he swathed it in the finest linen,

60 and interred it in a tomb, which he had lately hollowed in the rock, and in which he designed that his own remains should be deposited—and after having blocked up and secured the mouth of the sepulchre with a large stone, he departed.

61 Mary Magdalene, and the other Mary, sitting on a place opposite the sepulchre, were pleased spectators of these funeral obsequies.

§—62 THE next day being the Jewish sabbath, the high priests and the Pharisees went in a body to Pilate:

63 Being admitted, they spoke thus — We remember, Sir, that this notorious impostor publickly gave out, that three days after his death he would rise again.

64 We desire you, therefore, to give orders that the

° Literally, made disciples to Jesus.

sepulchre may be strongly guarded and secured for three days—for should his disciples come in the night time and steal his body, and publish to the world that he is actually risen, the people will be seduced into a delusion that will be attended with more dangerous and pernicious consequences, than what have already happened.

65 To this their proposal Pilate assented and said—Go then, take a guard with you, and make the sepulchre as secure as you think proper.

66 Accordingly they went—secured the mouth of the sepulchre—set a seal upon the large stone—blocked up its entrance—and placed a strong body of soldiers to guard it.

CHAP. XXVIII.

IN the evening when the Jewish sabbath was closed and the first day of the week just commenced, Mary Magdalene and the other Mary went to view the tomb.

2 But here a surprising scene presented itself—A dreadful earthquake shook the ground—an angel then descended from heaven—advanced to the tomb—rolled away the large stone that co-

vered its mouth, and sat upon it.

3 Red fiery beams darted from his visage, like gleams of lightening, and his robes shone with a splendour, inexpressibly bright and dazzling.

4 The guards were so struck with his appearance, that their blood was instantly chilled with horror, and they sunk down like dead men.

5 The angel addressed himself to the women with placid mildness and benevolence, and said—I know that you are come hither with a pious design to pay your last kind offices to the crucified Jesus.

6 But he is no longer inclosed within this tomb—he is risen from the ruins of the grave, as he said he should do—come see the place where your master was once deposited.

7 And do you exert all the speed you are able, and inform his disciples that he is risen from the dead, and that he is advancing before them into Galilee, where he will certainly exhibit himself to their view—remember, it is an angel commands!

8 Having received this order they ran from the sepulchre with swift and impatient steps to bring this happy news

to the disciples, while fear and joy tumultuously struggled in their bosoms.

9 But as they were flying with the message in this precipitate manner—behold! Jesus met and greeted them—The well known voice and form struck them with inexpressible transports—they run to him—prostrated themselves, and embraced his knees.

10 Jesus then said to them—Dispel every fear, and go, bid my disciples hasten into Galilee, where I will meet them.

§—II AFTER the women had left the sepulchre, some of the guards came into the city, and gave the high priests a circumstantial account of every thing that had happened at the tomb.

12 Upon this information a council was immediately convened—in which they came to a resolution to give a considerable sum of money to bribe the soldiers.

13 And they ordered them, whenever they were consulted about these occurrences, to report, that the disciples came in a clandestine manner in the night time, and stole the body, while they were asleep.

14 And they moreover assured the soldiers, that if their conduct should happen to be

found out by the governour, they would take care to exculpate them, and appease his resentment.

15 The soldiers, being thus largely bribed, acted as they were instructed—and this account, which the soldiers were hired to publish, is current and credited among the Jews to this day.

16 The disciples went directly to Galilee and ascended a particular mountain, which Jesus had named as the place, where he would exhibit himself to their view.

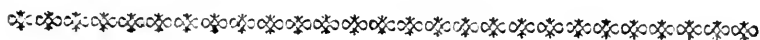
17 But tho' they had doubted before, as soon as they saw him, they were convinced of the identity of his person, and prostrated themselves before him.

18 Jesus then addressed them in the following words— I am now invested with universal power in heaven and on earth, as a reward for my obedience.

19 Go you, therefore, and make converts in every nation, baptizing them into the belief and profession of a religion, which is planned by the Father, published by the Son, and confirmed by the Holy Spirit :

20 Enjoining upon them a strict and conscientious observance of all the precepts that I have taught you — and remember,

member, that in all your labours and ministrations I shall ever be your constant guardian and support to the final consummation of all things.



T H E

HISTORY OF JESUS

B Y M A R K.

C H A P. I.

1 I intend to write the history of Jesus the Messiah, the son of God :

2 Whose appearance on earth was ushered in by John the Baptist, according to the express prediction of the ancient prophets, recorded in the two following passages—
“ Behold I send an herald before thee to proclaim thy approach and prepare men for thy reception.”

3 “ Hark! how the wilderness resounds with the loud proclamation—O prepare for the speedy advent of the Messiah—strow the path with flowers, in which his sacred feet shall tread!”

4 According to these prophecies John appeared as

the harbinger of the Messiah, and publicly baptized in the wilderness, inculcating upon all who came to him the necessity of sincere repentance in order to their securing the divine forgiveness.

5 Struck with the appearance of so illustrious a prophet, the whole country of Judea, and the inhabitants of Jerusalem flocked into the wilderness—and all these innumerable crowds were baptized by him in the river Jordan, confessing their past crimes with genuine and unfeigned remorse, and making the most deliberate resolutions to reform their lives.

6 John affected great mortification and austerity of manners—wearing a coarse garment made of camels hair, and a girdle

a girdle of leather—feeding on locusts, and the honey that he met with in the woods.)

7 This prophet made this most solemn and public proclamation to all that vast multitude that resorted to him—There is coming, said he, and will speedily appear a divine personage of a character and dignity infinitely superior to what I am invested with, and for whom I am not worthy to stoop to perform the meanest office.)

8 I have baptized you only with water, but this divine messenger will baptize and endue you with the gifts of the holy spirit.)

§—9 WHILE John was thus employed in the duties of his ministry, Jesus himself came among others from Nazareth, and was baptized by him in Jordan.)

10 But the moment he came out of the water, he saw the sky open, and the holy spirit descended upon him with the rapidity of a dove:)

11 And at the same time, these words were distinctly articulated from the clouds—Thou art my beloved son, the object of my fondest affections!)

§—12 Soon after this, Jesus in a prophetic dream fan-

ced himself transported into a dreary wilderness:

13 And in this horrid and solitary desert, he thought he lived among wild beasts, deprived of food for forty days—during all which space, Satan practised every art to seduce him from his duty—but at the expiration of this period, he thought, the angels came and gave him refreshment.

§—14 AFTER John's imprisonment, Jesus travelled into Galilee, publishing the joyful news that the kingdom of the Messiah was going to be erected,

15 and making public proclamation, wherever he went, that the time fixed by the prophets was elapsed—that the grand revolution under the Messiah would very soon take place—solemnly admonishing all to repent and amend their lives, and to credit the joyful news he then communicated.

§—16 WALKING along the shore of the lake of Galilee, he saw two brothers, Simon and Andrew, who were fishermen, and happened then to be casting a net into the lake.

17 Jesus called to them and said—Follow me, and I will instruct you to catch a nobler prey—to draw men from the waves of sin and misery.

18 Imme-

18 Immediately upon this authoritative invitation they deserted all they had, and joined themselves to him.

19 Advancing a little farther on the beach he saw, in a fishing vessel, two other brothers, James and John, the sons of Zebedee, diligently employed in repairing their nets.

20 These he also called, and invited to follow him—Upon which they likewise did not hesitate a moment, but left their father and the servants, and became his companions.

§—21 WITH these attendants he entered the city Capernaum on the sabbath day, and going directly into a place of public worship, instructed the people who were there assembled.

22 And the whole audience were astonished at the sublimity of his doctrines—for he taught them, not in the trifling, careless, jejune manner of the Jewish clergy, but like one who was invested with a divine commission and authority.

23 There was in that assembly a person, who was at times afflicted with madness, and a fit of distraction happening then to seize him,

24 he cried out—Let us alone, thou Jesus of Naza-

reth—what concern hast thou with us—I know very well who thou art—thou art a divine prophet.

25 Jesus then authoritatively commanded the raging disease to quit him immediately.

26 Upon which, tho' the man was now in the midst of terrible convulsions, and was roaring in a wild and frightful manner, he was instantaneously restored to his reason and understanding.

27 At the sight of this stupendous miracle they were all struck with the last astonishment, and said one to another—What amazing power is here exerted! What divine instructions hath he just delivered! By what irresistible energy hath he removed the most obstinate and inveterate diseases!

28 His fame was accordingly soon celebrated in all the country around Galilee.

§—29 WHEN the public service was over; he went directly into the house where Simon and Andrew lived, attended with James and John:

30 Upon his entrance he was told, that Simon's mother in law was confined to her bed by a violent fever:

31 Upon this information he went into her room—took her by the hand—raised her up
—and

—and immediately every symptom vanished—he got up in perfect health, and provided entertainment for them.

32 In the evening when the sun was down, they brought to him great numbers of unhappy objects, distressed with a variety of dreadful disorders:

33 So vast was the multitude, that the whole city seemed to be collected around the house.

34 All this variety of diseases he cured instantaneously—restored to the use of their intellects many persons labouring under madness, and suffered not to be distracted to publish his character by any wild and noisy exclamations.

§—35 THE next day he rose a considerable time before the morning dawned, and privately withdrew into a solitary retreat, to offer up his devotions to God.

36 As soon as his absence was discovered, Simon and his other attendants went in search of him.

37 When they found him, they desired he would return—and told him that there were prodigious crowds expecting him.

38 He replied—The other neighbouring towns claim my regards—I must impart to

them also the joyful news of the Messiah's kingdom—for I was sent to diffuse instruction and happiness to all.

39 Accordingly throughout the whole region of Galilee he taught in all their religious assemblies, and healed the most inveterate diseases.

§—40 AMONG others, a person infected with leprosy, approached him with reverence, and prostrated himself at his feet, imploring him to commiserate his unhappy condition:

41 Such a dreadful spectacle affected Jesus with the tenderest sympathy—extending his hand, therefore, he said, as he touched him—I am willing to relieve thee—be thy cure this moment completed:

42 He had no sooner pronounced the words, but the leprosy vanished and his flesh appeared in a sound and perfect state:

43 He then, having peremptorily charged him not to divulge it, immediately dismissed him,

44 and said—acquaint no person, on any account, with thy miraculous cure—but go directly and present thyself to the priest, in order that he may examine and pronounce thee healthy—and offer those sacrifices to God, which the

law prescribes upon this occasion :

45 But the man was so transported with gratitude, that as soon as he was gone from his presence, he began to publish every where the miraculous cure that he had just been blessed with—so that the admiration of the public was so universally excited that he could not appear in any of the cities in that region, but withdrew into solitary and unfrequented places, where great numbers resorted to him from all parts.

CHAP. II.

1 **S**OME time after, Jesus came again to Capernaum—but it was no sooner reported that he was in a certain family,

2 than immediately a vast concourse of people gathered about the house, so that the court before the door was quite full of people—to these he delivered an instructive discourse.

3 While he was preaching to this crowded audience, a number of men designed to bring to him an helpless paralytic, supported by four persons :

4 But when they found they could not come near him on account of the prodigious

crowds, they ascended the stairs on the outside of the house—took off some of the tiles, in order to force open the trap door that was in the roof—and thro' this door they let down with cords the couch, on which the miserable paralytic lay :

5 Jesus, when he saw the unhappy creature descend in this manner; conscious of the faith which they reposed in his miraculous power, said to him—Son, all the sins, which you have hitherto committed, are from this moment expunged.

6 When some of the Pharisees, who sat in the room where he was, heard these expressions, their hearts secretly suggested the following sentiments—

7 What horrid blasphemy hath this person just uttered! —What impious profaneness for him to arrogate a power, which belongs solely to God! —none but HE can forgive sin.

8 Jesus who perfectly knew the human mind, and every sentiment that passed there, turned to them and said — Why do you permit your hearts to indulge and dictate such invidious thoughts?

9 For which is easiest, I appeal to you, to forgive his sins, or by a word to make this

this miserable wretch, whom you see enervated and shaking with the palsy, to rise, to take up his couch on his shoulders, and walk home.

10 I will give you an evident demonstration that the son of man is endowed with power on earth to forgive sin—Having said this he turned to the paralytic,

11 and said to him—Rise—take up thy couch—and walk home :

12 That moment he found himself nerved with strength—he instantly rose up—threw his couch upon his shoulders—and carried it through the crowd—so that all who were spectators of this fact were struck with the last astonishment, and with devout gratitude adored God, unanimously declaring—That no age, or nation, ever saw such miraculous power displayed !

§ — 13 AFTER this he again left the town, and went along the shore of the lake, whither the multitude followed him, to whom he delivered important and useful instruction.

14 Advancing farther, he

passed by the collector's office, where he saw Matthew the son of Alpheus sitting, whom he invited to follow him—upon which he immediately left his employment, and joined the rest of his attendants.

15 This person invited Jesus and his disciples to an entertainment, which he had provided at his house — at which there were many collectors and other persons of immoral characters, who sat down with Jesus and his select companions.

16 When the Scribes and Pharisees saw him eating with persons of such profligate lives, they said to his disciples—What induces your master to associate with men guilty of such notorious and scandalous immoralities ?

17 Jesus overhearing their discourse, replied—As the healthy have no occasion for the physician, but medicine is only of use to the indisposed—so my design in coming into the world was not to invite the virtuous—these are such *already* as I am desirous they should be — but to en-

† These collectors of tribute were universally detested in all the Roman provinces on account of their intolerable oppression and unfeeling cruelty. “ Mithridates made an incursion into Asia, which then suffered intolerable miseries from the usurers and publicans, who seized and devoured every person's property like so many insatiable harpies.” Plutarch Lucull. 906. See also a shocking account of their iniquities, p. 921.

gage profligate finners to repentance and amendment of life.

§—18 ABOUT this time the disciples of John and of the Pharisees came to Jesus in a body and said—Why do John and the Pharisees enure their disciples to such severe mortification and rigid austerities—while you permit your disciples to indulge themselves in so free and unrestrained a manner?

19 Jesus replied—Can the friends and companions of the bridegroom fast, and macerate their bodies, during the days of nuptial festivity and joy—while the bridegroom is with them, it would be highly improper and preposterous to practise the rigours of abstinence, and to indulge the gloom of melancholy:

20 The time, however, will soon come, when the bridegroom shall be violently torn from them—then shall the days of their mourning and melancholy commence.

21 But for me to enjoin a number of severe and painful observances upon my disciples, who have been educated in the manner they have been, and but lately embraced my cause, would induce

them immediately to abandon and desert me, and would be a conduct as imprudent and absurd as for a man to join a large piece of strong new cloath to an old and obsolete garment which would only contribute to make it tear the worse:

22 Or, for me to impose a course of rigid austerities upon my disciples, would be as incongruous and fatal, as for a man to put new wine into old skins², by the fermentation of which the skins would be burst and the liquor spilt—and as men, that they may incur no detriment, prudently put new wine into new skins: so the same discreet treatment is requisite to preserve my disciples inviolably steady and attached to me.

§—23 It happened about this time, that as Jesus was walking through some corn fields, his disciples plucked some of the ears as they passed along.

24 The Pharisees, who were present, conceived violent indignation at their conduct, and said to Jesus—Do you not observe the behaviour of your disciples—Why do you suffer them thus to violate the sacred duties of the sabbath?

25 To these remonstrances

² — οἶνον εὐφρονα, καὶ σκευὴν ἀκέραιον,
Λακκ. ἐν αἰγυπτῷ. Homer. Il. Γ. 246, 247.

Jesus answered—Have you forgot what David did on a similar occasion, when he and his attendants felt the keen sensations of hunger?

26 Do you not remember, that in Abiathar the priest's time he went into the house of God, and refreshed himself and his men with the sacred bread, which it is highly impious for any, but priests, to taste.

27 The sabbath, he told them, was designed to subserve the interests and happiness of man—and not man in cases of urgent necessity to be miserable rather than violate it.

28 He added moreover—that the son of man was empowered to supersede that severity and rigour in the observation of the sabbath, which their superstition had imposed.

CHAP. III.

1 **T**HERE was in that religious assembly, into which he entered, a man who had a withered hand.

2 This incident soon excited all the attention of the Pharisees as it was the sabbath day—flattering themselves that if he should cure this person, it would afford them ample foundation for

their calumnies and aspersions.

3 When Jesus saw this unhappy spectacle, he had him stand up in the midst of the congregation.

4 He turned then to the Pharisees and said—Whether is it lawful on the sabbath day to perform actions of benevolence, or of malevolence—to save or to destroy life?—They kept a fullen silence.

5 Jesus looking round about, and filled with indignation and grief at the determined malice and incorrigible obstinacy that lurked in their hearts, said to the man—Extend thy hand—he extended it—and it was instantly restored to as perfect a state as the other.

6 The Pharisees then quitted the place—and immediately formed a confederacy with the Herodians to murder him.

7 Jesus, knowing their sanguinary intentions, privately withdrew with his disciples to the lake—whither there resorted prodigious multitudes of people from all parts of Judea, particularly from Galilee,

8 from Jerusalem, from Idumea, and from the countries that lay beyond Jordan. Vast crowds came even as far

as from the surrounds of Tyre and Sidon, attracted by the fame of his miracles, which had penetrated into those remote parts.

9 Jesus was so incommoded by the tumultuous confluence of this innumerable multitude, that he was obliged to order his disciples to get a boat ready.

10 For those who laboured under any maladies were so impatient to have them removed, and pressed with such violence to touch him, that he was in danger of being overwhelmed and beat down by their impetuosity.

11 Of these he cured vast numbers—But those who were afflicted with madness no sooner saw him, but they cried out in wild distraction—Thou art the son of God!

12 But these public professions Jesus industriously suppressed and silenced, knowing the pernicious consequences that would immediately arise from his approving and assuming such a title.

§—13 ABOUT this time he ascended an hill, and selected from among the crowd twelve persons, whose dispositions he was perfectly acquainted with— who, according as they were nominated, went up to him.

14 These he chose to be

his inseparable companions, and the constant witnesses of his actions, and to publish the joyful news of the speedy erection of the Messiah's kingdom.

15 To these he designed to impart miraculous powers, and to enable to cure the most stubborn and inveterate diseases.

16 Their names were Simon, whom he afterwards called Peter:

17 James and John the sons of Zebedee, whom he distinguished by the name of Boanerges, which signifies, the sons of thunder:

18 Andrew, Philip, Bartholomew, Matthew, Thomas, and another James, the son of Alpheus, Thaddeus, Simon the Zealot,

19 and Judas Iscariot, who afterwards in so perfidious a manner betrayed him—These twelve soon after accompanied him to a certain family.

20 But they were no sooner entered, than they were surrounded with such a tumultuous concourse of people, as rendered it impossible for them to get any refreshment.

21 His friends who were in the house hearing the confused clamour, and seeing the tumult and vehemence that was used on this occasion to gain access to him, could not forbear

forbear declaring that they thought the mob was seized with distraction and madness, and went out to restrain^a and pacify them.

§ — 22 THE Scribes and Pharisees, who were come down from Jerusalem, being witnesses of the miraculous cures which he wrought at this time, said—No wonder that he performs such feats, for he is a confederate with Beelzebub, the supreme sovereign of the dæmons.

23 Jesus immediately addressed himself to them and exposed the absurdity of their reasoning, in the following manner—Is it reasonable to think that Satan would combine with any person to lessen his own power, and destroy his own interests?

24 If any kingdom is torn by intestine factions and divisions, it cannot be of any long duration.

25 Or if internal discord and animosities are fomented in any family, it is impossible for that family to continue for any considerable time in a flourishing condition.

26 By a parity of reason therefore it follows, that to suppose me to be in a confederacy with Satan, is to sup-

pose that Satan would kindle an insurrection in his own empire, and voluntarily contribute to its ruin and dissolution.

27 You ought rather to conclude, that I am possessed of power greatly superiour to that of this infernal prince—since no one would dare forcibly to enter the house of a strong man and plunder it, unless he knew himself to be endued with strength that would enable him to bind and confine him, while he pillaged it.

28 I solemnly assure you, the most atrocious crimes that men shall perpetrate, and the most opprobrious calumnies that they shall utter, shall be forgiven them upon sincere and unfeigned repentance:

29 But he who shall wilfully insult and satyrize the miraculous operations of God, by ascribing them to the agency of dæmons, resists the greatest evidence that the wisdom of God hath thought proper to exhibit before men, and is consequently precluded from the divine forgiveness, and will finally incur everlasting destruction.

30 This he said, because they imputed his miracles

^a Cimon restrained and reduced the licentiousness of the populace, *ἔκραται καὶ συνέβαλε τὸν θῆλον*. Plutarch Cimon. p. 891. Steph.

to a confederacy with Beelzebub.

§—31 ABOUT this time his mother and his brothers came to the place where he was, but being prevented by the surrounding multitude from approaching him, desired that they would inform him of their arrival.

32 Some of the people, therefore, acquainted him that his mother and his brothers were standing on the outside of the crowd and wanted to speak to him.

33 When he heard this, he replied—Who is my mother? Who are my brothers?

34 Then looking upon the circle of his disciples, who were sitting around him, with pathetic tenderness, he said—See here is my mother! See here are my brothers!

35 For whosoever sincerely and constantly obeys the will of God, is united to me in the strongest bonds of the most endearing affection.

CHAP. IV.

HE removed again to the side of the lake, where such an immense multitude of people collected round him, that he found it necessary to go aboard a vessel, and from the deck to deliver his discourses to the crowd

as they stood on the rising beach.

2 Judging it proper to convey his public instructions in the vehicle of fiction, he now addressed to them the following fable.

3 AN husbandman went to sow his grounds:

4 And scattering the seed promiscuously in every direction, some chanced to light upon the hard beaten path, which the feathered tribes collecting in great flocks, and impelled by hunger, instantly picked up:

5 Some fell upon rocks that were just covered with a thin slight surface of soil—which immediately shot up, as there was no depth of mould, into which it might be admitted:

6 But no sooner was the sun risen and begun to assail it with its scorching beams, but being destitute of roots, it dwindled and died:

7 Some fell among weeds—which shooting their rank luxuriant tops over it, choaked and killed it:

8 Others fell upon good soil—in whose genial bosom being fostered and nourished, it blessed the husbandman with a rich and copious harvest.

9 He concluded this apologue with saying—Let every one,

one, who is endowed with the powers of reason and understanding, employ them in the diligent study of truth and virtue.

§—10 WHEN he had recited this fable, his disciples, who stood round him, desired him in private to favour them with the explication of it.

11 He replied—Your virtuous and docile dispositions entitle you to an unreserved acquaintance with the peculiar truths and discoveries of the gospel dispensation—but with regard to the mixed multitude, who are standing on the shore, their prejudices make it necessary for me to throw over naked truth the veil of fiction.

12 For the moral dispositions of the present age are exactly those described by Esaiah in the following passage—“ They see the most signal proofs of divine power, yet are not convinced—they hear reports of the most illustrious miracles, but give them no credit—and suffer not the most striking evidence to affect them in such a manner as to make them reform their vices and qualify them for the divine forgiveness.”

13 He then said to them—If you are not able to find out the meaning of this easy

and perspicuous similitude, how much less will you be able to understand others more obscure and intricate?

14 He then gave them the following explanation—By the sower is denoted the son of man—by the seed his doctrine :

15 By the hard beaten path are represented those, on whom the truths and doctrines of the gospel are able to make no lasting impressions, and who yield up their principles an easy prey to the first adversary, who attacks them :

16 By the rocks slightly covered with soil are intended those, who are immediately struck with the evidence of christianity as soon as proposed to them, and embrace it with eager transport—

17—but having no native goodness of heart, into which its principles may strike root, their convictions prove temporary and transient—for no sooner does any persecution assail them for their religion, but they immediately renounce it with contempt :

18 The seed that fell among weeds indicates those, who espouse the doctrine of the gospel,

19 but worldly anxiety, the insatiable lust of gold, and a raging habitual passion for

sensual gratifications, by their baleful influence choak the principles of virtue, intercept all nourishment from it, and kill it before it hath attained to its maturity :

20 The good and generous soil corresponds to the genuine probity and native honesty of those who impartially examine the evidences of the gospel, have their minds open to conviction, suffer its truths to influence their conduct, and bring forth the fruits of righteousness according to their respective abilities and different opportunities.

21 He moreover said to them——The knowledge, which I impart to you in private, you are freely to communicate to others—for men do not light a lamp with a design to shut it up in a vessel, but to set it in some conspicuous place to shed its useful beams around.

22 Let the sacred truths, therefore, in which I instruct you in private, be publicly divulged to the world, and let mankind profit from those useful lessons, which have been dictated to you in secrecy and solitude.

23 And be careful to attend with diligence to the doctrines I deliver to you.

24 For let me assure you, that your own stock of knowledge and happiness shall be augmented in proportion to your generous desire and propensity to communicate instruction to others.

25 For he, who hath by assiduous culture already gained any measures of knowledge, shall receive a greater and nobler accession to his present fund—but he who suffers his mind to rust in sloth and indolence, will in time forfeit those very improvements that he may have already made.

§—26 HE afterwards delivered the following parable to the assembled multitude — THE gospel dispensation may be compared to an husbandman, who sows his ground.

27 The seed committed to the soil, after a few successions of day and night, imperceptibly vegetates—peeps above the surface — springs higher and higher †.

28 For the earth's genial bosom spontaneously produces, *first* the verdant blade

† Seminis modo spargenda sunt, quod quamvis sit exiguum, cum occupavit idoneum locum, vires suas explicat et ex minimo in maximos ductus diffunditur. Senecæ opera, Epist. 38. p. 295. Ed. Amst.

—then the ear—afterwards the swelling grain, gradually filling the ear.

29 When the harvest approaches, and it is arrived at its maturity, it is reaped and collected into the barn.

§—30 By what similitude, said he again, shall I represent the gospel dispensation?

31 It may be fitly compared to a single grain of mustard seed, which is one of the smallest seeds that any plant produceth:

32 but when committed to the ground, it becomes the tallest of the vegetable tribe—for it shoots up a tall and stately stem—throws out large luxuriant branches, cloathed with a foliage thick and ample enough to afford shade and shelter to the fowls of heaven.

33 Many such fables as these he recited to the multitude, from a tenderness to their prepossessions and weaknesses, which would not have permitted them, all at once, to receive plain and undisguised truths.

34 From a consciousness, therefore, of the tempers and dispositions of his audience, he constantly conveyed his public instructions in the vehicle of fiction—but afterwards in private he gave the explication to his disciples.

§—35 IN the evening he ordered his disciples to row to the other side of the lake.

36 Having dismissed, therefore, the multitude, they ferried him in the boat, out of which he had lately been delivering his discourses, in company with some other boats.

37 But in their passage it suddenly blew a dreadful storm, which beat the billows into the boat, so that it was almost filled with water.

38 In this imminent danger he was at the stern, sunk in profound sleep—His disciples, alarmed for their safety, immediately waked him and said—Master! can you be so unconcerned when we are this moment all going to be swallowed up in the deep!

39 He rose, and with an authoritative voice said to the winds—be still—and to the waves—cease your roaring—The words were no sooner uttered, than not the least whisper of air was heard, and the surface of the lake became smooth as glass.

40 He then said to his disciples—Why do you suffer yourselves to be overcome with such vain terrors—after so many proofs as I have given you of miraculous power, why do you still distrust it?

41 All who were witnesses

of so amazing a spectacle were struck with awful reverence and horreur, and said one to another — What astonishing power is here displayed! What divine personage is this, whose sovereign mandate controuls the stormy winds and tempestuous sea!

CHAP. V.

1 **T**HEY crossed the lake and landed in the country of the Gadarenes.

2 But he had no sooner quitted the vessel, than he saw a dæmoniac rushing from the tombs, and furiously running to meet him.

3 This miserable object lived and ranged among the gloomy sepulchres of the dead — for in his fits of distraction his fury and strength were so violent, that no art or force could bind him.

4 For there had been frequent attempts made to confine him in strong chains and fetters, but he always burst his irons, and tore his bonds asunder — so that his fury and distraction baffled all human power to restrain and subdue it.

5 Day and night was he constantly wandering on the mountains, or roving among the monuments — roaring — foaming — and mangling his body with stones.

6 This man being at a considerable distance from Jesus, no sooner descried him, but he run with the utmost precipitation to him, and prostrated himself at his feet.

7 He then cried with a loud and horrible vociferation — O Jesus, thou son of the supreme God! — what business hast thou with me — I beg and conjure thee for God's sake that thou wouldest not torment me.

8 He entreated thus importunately, because Jesus commanded the dæmon to quit him.

9 Jesus asked the man his name — My name, said he, is Legion — for a legion of dæmons is within me!

10 The wretch then began in a frantic strain to expostulate, and to implore in the most pathetic terms, that he would not eject his dæmons beyond the precincts of that country.

11 It happened that there was a very large herd of swine feeding about the neighbouring mountains.

12 The madman, uttering such wild extravagant things, as persons disordered in their intellects do, desired that the dæmons, which were in him, might enter into the swine.

13 Jesus accordingly suffered the swine to be seized with

with madness—and instantly the whole herd consisting of about two thousand, rushed forward in wild confusion—hurried violently down a steep precipice—and perished in the waves.

14 The keepers, who were witnesses of this scene, fled immediately with the greatest precipitation, and alarmed the city and country with the amazing sight they had seen, and with the dreadful loss they had sustained.—Upon this, vast numbers flocked to the place to convince themselves of the truth of this strange relation.

15 This great concourse of people, when they saw the madman, whose frantic fury had so frequently baffled all their art and strength, sitting calmly, and talking rationally, they were struck with the last astonishment and terrour.

16 For those, who had been spectators of every thing that passed upon this occasion, had recounted to them every minute particular concerning the dæmoniac and the loss of the herd.

17 The people of that region forming terrible apprehensions of the power of Jesus from what they saw and heard, unanimously implored him to remove out of their country.

18 Upon their request he returned to the vessel—in to which the madman begged he would admit him, and importunately desired he might go along with him.

19 But Jesus dismissed him and said—Go to thy relations and countrymen, and freely report the miraculous mercy which God hath showed thee.

20 Accordingly he departed and published in all the region of Decapolis what divine power Jesus had exerted in his recovery—and all who knew his former condition now surveyed him with astonishment.

§—21 REPASSING the lake upon his arrival on the opposite shore, a prodigious multitude soon collected round him.

22 Among others came a very eminent personage called Jairus, the principal ruler of the synagogue; who approached Jesus, and with the greatest humility and reverence prostrated himself at his feet

—
23 telling him in a flood of paternal grief and tenderness, that he had left his daughter in the agonies of death—but was persuaded, that if he would condescend only to lay his hands upon her, she would be restored to life.

24 Jesus did not hesitate a moment, but went away immediately with him — incircled and crowded by an immense multitude, who eagerly pressed to see him exert his miraculous power.

25 But in his way to the ruler's house, a woman, who had for twelve years been greatly afflicted with a flux of blood,

26 who had applied to several physicians without any success, and had spent all her fortune in making trial of various remedies, which were so far from being of any benefit to her, that they only aggravated her disorder,

27 having heard of the fame of Jesus, which was celebrated every where, mixed with the crowd, and, coming softly and imperceptibly behind him, just touched the hem of his garment.

28 For she flattered herself, that if she could but attain the happiness of the slightest touch, she should receive a miraculous cure.

29 That moment the blood ceased to flow, and she instantly felt, by the most grateful and happy sensations, that her disease was no more.

30 But Jesus immediately conscious of the salutary power that had thus been educed from him, turned suddenly

round, and asked who the person was, that had just touched him.

31 The disciples answered — How is it possible but this should happen, when the crowd is pressing in so tumultuous a manner round you?

32 Jesus then looked about to discover the person.

33 The woman, knowing that she was the object of his enquiries, came terrified and trembling — and falling down at his feet related every circumstance.

34 He said to her — Daughter, your confidence in my power hath effected your cure — Go, and assure yourself that your disorder will never return.

35 While he was speaking these words, a messenger was dispatched to the ruler to inform him, that his daughter had breathed her last, and that the prophet need not now trouble himself to come down to the house.

36 Jesus hearing this message delivered, said to the ruler — Let not this melancholy news throw you into immoderate grief and despair — only repose a firm trust and confidence in my power.

37 He then dismissed the crowd, and suffered none to accompany him, but Peter, James and John.

38 When he entered into the ruler's house, he found a dismal scene of grief and distress—some weeping and others singing, according to custom, melancholy funeral odes.

39 When he came into the room he said to them—Why do you indulge all these excesses of sorrow and mourning? — the young lady is not dead — she is only sunk into a profound sleep.

40 For these words, the mourners could not forbear expressing by their looks, the contemptible opinion they had of him as a prophet—But Jesus immediately ordered them all to quit the room, and taking with him the young lady's parents, and his companions, he went into the apartment where the corpse lay.

41 He approached it—took hold of her hand — and said, Talitha kumi — which translated signifies, young lady rise!

42 The young lady who was about twelve years of age, that moment got up, and walked in health and vigour about the room, to the inexpressible astonishment of every spectator.

43 Jesus then, to convince them that she was restored to perfect health, ordered them to bring her some victuals—

but strictly charged her parents not to divulge this miracle.

CH A P. VI.

1 FROM hence Jesus journeyed, attended by his disciples, to Nazareth, the place of his education.

2 And on the sabbath day he went into the place of religious worship, and publickly instructed the people—At this conduct many of the audience expressed their amazement, saying — How comes this man to arrogate to himself such an authority? Whence did he derive his superiour wisdom? How was he first endowed with those miraculous powers, which he now exercises?

3 Is not this the ignoble person who lately was a carpenter here? We all know his mother Mary, and his brothers, James, Joses, Jude and Simon—his sisters too are all settled among us—The obscurity, therefore, of his birth, and the meanness of his family, filled them with disdain and contempt of him.

4 Jesus upon their rejection of his doctrines, observed, That a prophet is never so likely to meet with disrespect, as in the place of his nativity, among his relations and former acquaintance.

5 The violence of the prejudices and disgust they had conceived against him, precluded his general usefulness among them—he only cured a few sick persons, whose good dispositions rendered them the objects of his compassion.

6 Jesus, expressing his astonishment at the incredulity and perverseness of his countrymen, left them, and preached in the several neighbouring villages around.

§—7 AFTER this, he convened the twelve disciples in a body before him, and solemnly endowed them with miraculous powers; intending to send them out, two and two together, into the towns of Judea, to publish the speedy commencement of the gospel dispensation.

8 Before he dismissed them, he instructed them to make no provision for their journey—to take neither bread, nor money, but only a staff to support their steps:

9 and to furnish themselves solely with common necessaries—with cloaths and sandals—discarding all solicitous concerns with regard to futurity.

10 He added; in whatever family you reside, show yourselves contented with the accommodations you meet with, and remove not to any other,

all the time you stay in the place.

11 And whatever towns refuse to give you and your doctrines a favourable reception, when you depart, raise up the dust under your feet upon them, for a public testimony of their impenitence and guilt—Assure yourselves that the punishment which shall be inflicted in the solemn day of future retribution upon *Sodom* and *Gomorrah*, will be less dreadful and severe than that in which such an incorrigible town shall then be involved.

12 Having received this commission they departed, and publicly proclaimed every where the indispensable necessity of repentance and reformation of life.

13 The most stubborn and inveterate diseases they expelled, anointed the indisposed with oil, and miraculously healed them.

§—14 THE fame of those stupendous miracles, which Jesus performed, being universally celebrated, reached the throne of Herod, and threw this monarch into the most violent perturbation—When they recounted to him the several astonishing particulars, he said—This person can be no other than John the Baptist, whom divine providence

vidence hath restored to life, and endowed with these amazing powers.

15 For tho' at that time there was a great variety of opinions concerning the person of Jesus—some asserting that he was Elias—some a divine messenger, who never existed before—and others one of the antient prophets, whom God had now raised from the dead:

16 yet amidst this diversity of sentiments, Herod maintained that he could be no other than the Baptist, whom he had beheaded.

17 For Herod had some time before apprehended John and confined him in prison, at the instigation of Herodias his brother Philip's lady, by whose charms he had been captivated, and whom he publicly married.

18 For John had strongly remonstrated against this match, and had the undaunted freedom and hardiness to tell the king—That for him to espouse his brother's wife would be a conduct to the last degree unjustifiable and criminal.

19 For these honest remonstrances Herodias was implacably exasperated against him and thirsted for his blood—but was not able to glut her revenge:

20 for Herod had a great veneration for John's character, knowing him to be a man of most exemplary virtue and sanctity of manners—whose counsels he regarded, whose discourses he always heard with pleasure; and by whose advice he had done many useful and beneficent actions.

21 It happened, while John was under confinement, that Herod celebrated his birth day with great pomp and magnificence, and invited to a grand entertainment the nobles of his court, the officers of his armies, and all persons of distinction in Galilee.

22 In the midst of this general festivity and joy, the daughter of Herodias was introduced, and danced with such bewitching elegance and grace, as gave universal satisfaction and pleasure to the company—But Herod was so transported that he publicly said to her, Ask of me whatever favour you please, and I will instantly grant it.

23 He even ratified his assertion by a solemn oath, again repeating—If you solicit for half of my dominions, you shall not be repulied.

24 The young lady immediately ran to her mother, and consulted her what boon she should crave—Ask for the
head

head of the Baptist, replied her mother, in raptures.

25 Accordingly she went back directly to Herod and said—The favour I implore from your Majesty is this—give me on a dish the head of the Baptist.

26 A request so unexpected filled the monarch with cutting remorse and compunction for his rashness—but rather than violate his oath and the respect due to the company, he chose to gratify her.

27 Calling, therefore, one of his life-guards he ordered him immediately to bring into the room the Baptist's head.

28 He went—executed his commands—brought his head on a large dish, swimming in blood—gave it to the young lady, who carried it as a most acceptable present to her mother.

29 When John's disciples heard of their master's fate, they went to the prison, and taking up his corpse, honoured it with the due rites of sepulture.

§—30 THE disciples were now returned from the several excursions they had made to preach the gospel, and collecting to Jesus informed him of the miracles they had wrought, and the instructions they had delivered.

31 He said to them—Let us privately withdraw into some unfrequented solitude, where you may rest some time after the fatigues you have sustained—For in the place, where they now were, they were surrounded and so greatly incommoded by an immense multitude, that they had not an opportunity even to take refreshment.

32 They took boat, therefore, designing secretly to retire into a solitary place.

33 But they did not steal away unperceived by the multitude—for they remarked the sequestered recess, into which he intended to withdraw, and ran thither by land from all the towns and villages around, and collected together in that place.

34 When Jesus landed and surveyed such a vast concourse of people eagerly waiting for him, he was affected with the tenderest pity and commiseration for their unhappy condition—being suffered for want of useful instruction to wander in ignorance and error, like sheep upon the mountains—he, therefore, began to instruct them in many momentous and important truths.

35 When he had continued his instructions 'till the day was far declined, the disciples came to him and reminded him,

him, that the place, where they were, was an uninhabited desert, and the evening considerably advanced.

36 They desired him, therefore, to dismiss the multitude, that they might have time to reach the neighbouring villages and procure themselves refreshment.

37 Jesus replied—Do you provide refreshment for them here—They said—Would you have us expend two hundred denarii, and accommodate them with provisions?

38 He asked them what provisions they already had amongst them—They went and examined and told him, that their whole present stock consisted only of five loaves and two little fishes.

39 He then ordered his disciples to desire the multitude to digest themselves into regular companies, and to sit down on the verdant turf.

40 Accordingly they placed themselves in long uniform rows and in several companies, consisting some of an hundred, some of fifty persons.

41 He then took the five loaves and the two fishes, looked up to heaven, and in a solemn manner blessed God—after this, breaking the bread, he gave it to his disciples and bid them distribute it among the multitude—in the same

manner he dispensed the two fishes.

42 These he miraculously multiplied, so that the whole vast multitude all partook of a plentiful entertainment:

43 so plentiful, that after they were all satisfied, they collected fragments of the loaves and fishes that filled twelve baskets.

44 The number of those, who were thus miraculously entertained, consisted of about five thousand persons.

§—45 IMMEDIATELY after this, Jesus ordered his disciples to take boat and cross over the lake to Bethsaida, while he dismissed the multitude.

46 When he had dispersed them, he retired to the summit of a mountain to offer his devotions to God.

47 While he was here employed in these pious offices, the night advanced, and the vessel was consisting in the midst of the lake, with contrary winds.

48 Jesus, from the shore perceived the boat tossed with the waves, and the great difficulty they had in struggling with the tempest—and towards morning advanced towards them, walking on the surface of the billows, and seemed as if he intended to pass by them.

49 They seeing an human form gliding with suspended steps over the surface of the deep, believed it was an apparition, and were chilled with horreur.

50 For all who were in the boat saw him and were struck with extreme terrour—Jesus then called to them, told them his name, and bid them dispel their fears.

51 He then went to them on board—but the moment he was in the vessel, the lake became smooth, and the loud storm was hushed—a spectacle, that filled them with excessive astonishment and admiration.

52 For tho' they had so lately seen the miraculous multiplication of the loaves, their gross understandings had not yet taught them to form worthy and adequate conceptions of his divine power.

53 When they had crossed the lake, they landed in the country of Genesaret.

54 But no sooner were they disembarked, but the inhabitants of that region immediately knew him.

55 And numbers flocked to him from all the adjacent country, carrying the sick in litters to the several places which they heard he visited.

56 And wherever he tra-

velled, whether into cities, towns or country villages, they deposited the sick in the streets through which he passed—imploing the favour only to touch his cloaths—and all that touched him instantaneously received a perfect cure.

CHAP. VII.

1 **S**OME Pharisees and Scribes who came from Jerusalem composed part of the crowd that now surrounded him.

2 Who happening to see some of his disciples sit down to meat, without that ceremonious washing of hands which they universally enjoined, exclaimed against their pollution and profaneness.

3 For the Pharisees and the whole body of the Jews, from a conscientious adherence to the traditions of their ancestors, never eat a meal without first washing their hands with the most scrupulous nicety.

4 When they came likewise from the market or from any concourse of people they never eat before they have washed their hands—thinking by this ablution they wipe off any pollution they may have contracted—There are also many other ceremonies of the like

like nature which they strictly observe, as the formal washing of their cups, their pots, their kettles, and their couches.

5. The Pharisees and Scribes, therefore, chagrined at so profane a spectacle, said to him—Why do you suffer your disciples to eat in such pollution, and to cast such contempt upon those sacred observances that have been transmitted to us from our pious ancestors?

6 He replied—Ye hypocrites! Esaiah hath given a most accurate description of your real characters in the following passage—“These dissembling wretches approach me with a fair external show of religious solemnity and devotion, while their hearts are replete with the most enormous and atrocious wickedness—

7 All their zealous and extravagant fervours for my service and worship are nothing but mere dissimulation and vain pretence—while they are constantly inculcating the necessity of a punctilious compliance with all the ceremonious prescriptions of weak and superstitious persons, and teaching men to disparage the moral duties of the law.”

8 For you pay a scrupulous attention to the ridiculous tenets and injunctions of

your ancestors, in washing cups, pots, kettles, and in little ceremonious observances of the like trifling nature—but wholly disregard the express declarations of the great God.

9 You have even suffered, he told them, these absurd and useless traditions to cancel and supersede the most plain and solemn commands of the Almighty.

10 For example, Moses enjoins every person to honour his father and his mother—and orders every one, who violates this fundamental and important law, to be condemned to death.

11 But in direct opposition to this express command, you say—That if any man bequeath his fortune to the service of the temple,

12 from that moment he ceases to be under any obligation at all to relieve the most pressing wants of his aged and necessitous parents.

13 It is by these wicked inventions and other superstitious prescriptions of a similar nature, that you absolutely annul the primary and solemn injunctions of God.

14 Jesus then publicly addressed himself to the populace, and said—I desire your diligent attention to what I am going to remark.

15 It is not any thing external that can communicate any pollution to a man—pollution solely arises from internal causes.

16 He who is desirous of instruction, let him carefully attend to this observation.

17 When he was retired from the multitude into an house, the disciples came to him, and desired he would explain to them those figurative expressions he had just used.

18 He answered—Do not you comprehend the meaning of so easy and familiar a metaphor?—can any thing be more evident than that the food which a person receives does not constitute moral pollution in the sight of God?

19 The food we eat is taken into the stomach for the nourishment and support of animal nature, and hath not the least effect on the moral temper and disposition of the heart.

20 Impurity can only be caused by the *internal* frame and habit of the mind.

21 For from the heart, which is the source and seat of action, originally proceed wicked designs, adultery, whoredom, murder,

22 theft, avarice, oppression, fraud, lust, envy, calumny, pride, obstinacy.

23 All these hateful vices are first formed in the heart, and being derived from it, solely constitute moral contamination and uncleanness.

§—24 LEAVING that country he removed to the confines of Tyre and Sidon, where he privately retired into an house, being desirous to conceal himself some time from the importunity of a tumultuous crowd—but in vain.

25 For a woman of that country, who had heard his fame celebrated, having a daughter who was insane, approached him, and fell at his feet.

26 This woman, who was a Syrophenician by birth, supplicated him, in the most affecting and importunate manner, to deliver her child from such a dreadful malady.

27 Jesus said to her—The children ought first of all to be satisfied—for it is not proper to take that food, which was designed for the children, and throw it to dogs.

28 I acknowledge, Sir, she said, the reasonableness of what you alledge—but yet the dogs are allowed to pick up the crumbs that fall from the children's plenteous table.

29 Jesus, struck with pleasing admiration at this answer, said to her—Go, and be assured

ed that your daughter's disorder is expelled.

30 She hastened home, and found her daughter reclining on the couch, perfectly restored to the use of her understanding and reason.

§—31 **QUITTING** the vicinity of Tyre and Sidon, he returned in his way to the lake of Galilee, through the region of Decapolis.

32 Where they brought to him a man, who was both deaf and had an impediment in his speech, entreating him that he would deign to lay his hand upon him.

33 Taking the man, therefore, a little way out of the crowd into a private place, he put his fingers into his ears, and touched his tongue with his spittle:

34 Then lifting his eyes to heaven, and having uttered a pious ejaculation, he said to the man—Receive the faculties of hearing and speech.

35 The moment he pronounced these words, his hearing was perfectly restored, and he spoke plainly and distinctly.

36 He then peremptorily charged the man's friends who were spectators of this miracle, not to report it—but notwithstanding this strict injunction they published it every where,

37 being struck with inexpressible admiration at the wonderful power he exerted, and at the beneficence of all his miracles, crying out—
What an heavenly benefactor is this! With what divine benevolence does he consult the ease and happiness of the wretched, by healing their infirmities, and removing their distempers!

C H A P. VIII.

1 **A**BOUT this time an immense multitude of people being gathered about him, and entirely destitute of provisions, Jesus called his disciples together in a body and said to them,

2 I feel myself greatly affected with the unhappy condition of this vast assembly, who have attended me three days in a place where it is impossible for them to procure any accommodations.

3 And if I should order them to disperse, numbers will undoubtedly faint on the road, who are at a considerable distance from their homes.

4 His disciples replied—How is it possible for us to provide victuals for such a prodigious concourse of people, in so dreary and dismal a solitude?

5 He asked them, how

many loaves they had—They told him, seven.

6 He then, ordering all the crowd to recline on the grass, took the loaves—blessed God—broke—gave them to his disciples—and ordered them to dispense them among the multitude.

7 They had likewise a few small fishes—which with pious acknowledgement he also broke, and ordered to be distributed in the same manner.

8 By his miraculous multiplication of these, the whole multitude partook of a plentiful repast—so plentiful, that the fragments, which were afterwards collected, filled seven baskets.

9 The number of those, who were thus entertained, amounted to about four thousand—After they were all satisfied, he dismissed them.

§—10 WHEN the multitude was dispersed, he and his disciples crossed over the lake of Galilee, and landed on the coast of Dalmanutha.

11 After his arrival here, some Pharisees who were come down from Jerusalem, in a debate with him challenged him to give them some signal proof of his miraculous power, and to convince them of the authority and truth of his pretensions by some grand luminous prodigy in the sky.

12 Conscious of their determined resolution to reject the greatest evidence he could exhibit before them, he fetched a profound sigh, and said—Why doth the present generation, after the many miracles that have been wrought, demand from me a prodigy in the air—Their unreasonable and perverse humours shall not be indulged with any such phenomenon.

13 With this answer he left them—and crossed over the lake again.

14 In their passage, the disciples recollected that they had forgot to furnish themselves with provisions—having none with them in the boat, except one loaf.

15 It happened, during their perplexity, that Jesus admonished them cautiously to avoid the corrupt leaven of the Pharisees and of Herod.

16 They no sooner heard him mention *leaven*—but they said one to another—This unquestionably is designed to reprove us for our negligence in forgetting to carry *bread* with us.

17 Jesus, conscious of their sentiments, said to them—Why do you distress yourselves with these anxious thoughts, because you have omitted to bring bread along with you—are you still so in-

confi-

considerate? — is your heart still unsusceptible of impressions?

18 Endowed with the powers of judgment and understanding, are you so averse to employ them in attentively considering the miracles, with which you are every day conversant?

19 Did not you lately collect twelve baskets of fragments from an entertainment, that I lately furnished for five thousand, with only five loaves?

20 Did not you fill, at another time, seven baskets with fragments, when I distributed only seven loaves among four thousand?

21 Having, therefore, such repeated demonstrations of the power I possess, why are you so absolutely inattentive to it?

§—22 UPON his landing at Bethsaida, they brought to him a blind man, desiring him only to touch him.

23 He then taking the blind man by the hand, and conducting him out of the village into a private place, touched his eyes with spittle, and asked him, if he could discern any thing.

24 I can just discern men, he said, but very imperfectly — they appear to me like walking trees.

25 He then put his hands

upon his eyes, and afterwards asked him to view the objects that surrounded him — and immediately his sight was perfectly restored; so that he saw every thing in the most distinct manner.

26 He then ordered the man to steal privately home, without going through the village, or divulging the cure he had received, to any person.

§—27 AFTER this, Jesus travelled with his disciples to the towns of Cæsarea Philippi — and on the road he asked them, what the vulgar reports were concerning him.

28 They replied — some persons assert that you are John the Baptist — others as strenuously contend that you are Elias, or some one of the antient prophets restored to life.

29 He then asked them — Whom *they* imagined him to be? — Peter answered — We believe you to be the true Messiah.

30 Immediately upon his making this declaration, he peremptorily charged them not to publish it to the world.

31 From that time he began to acquaint his disciples with the series of miseries he must go through — that he must be treated with every indignity, and be publickly

condemned and murdered by the magistrates, the high priests, and the Scribes—but that on the third day he would rise from the grave.

32 That this would certainly be his fate he now told all his disciples in the most plain and express terms—Alarmed at such a gloomy and unexpected declaration, Peter took him aside and began to expostulate with him.

33 But Jesus turned from him, and before the other disciples severely reprehended Peter, saying—You are not conscious, that by diverting me from my sufferings, you would be an enemy to me and to mankind—your mind is inflated with ambitious views, and comprehendeth not the designs of God.

34 He then called to the multitude to join the circle of his disciples, and said—He who is desirous to become my genuine disciple and follower, must for ever abandon all views of worldly ambition and sensual pleasure, and cheerfully submit to that course of afflictions and sufferings which I have supported.

35 For whosoever will save

his life, at the expence of his religion and virtue, shall be eternally deprived of it—but whosoever shall cheerfully submit to the loss of life, rather than sacrifice the principles of my religion and the rights of conscience, shall be reinstated in the possession of it, with infinite advantage.

36 For of what avail would it be to a man, if he could acquire the possession of the whole universe, if at last he forfeits eternal life!

37 What is it possible for a man to substitute, as an equivalent for the loss of eternal life!

38 Whosoever, therefore, in this debauched and profligate age, appears ashamed of my cause, and rejects it with contempt—may assure himself, that he will also be repulsed by the son of man, when he comes attended with myriads of angels, and invested with the authority and splendors of supreme majesty.

CHAP. ix. I And be assured, that there are some persons now before me, who shall live to see the kingdom of God, erected in the most powerful and magnificent manner*.

§—2 ABOUT a week after

* i. e. by his resurrection and ascension, and the communication of spiritual gifts on the day of pentecost.

this, Jesus privately conducted Peter, James and John, to the summit of a very high mountain—where they suddenly saw his person metamorphosed in a surprising manner.

3 For instantly his cloaths glistened* with a brilliancy and lustre infinitely superior to what the highest exertions of human art and skill can produce.

4 After this appeared Moses and Elias, and entered into a conference with him.

5 Peter, transported with this amazing scene, said to Jesus — How delectable a residence might we fix here! — Permit us to erect three tents, one for yourself, another for Moses, and a third for Elias.

6 He knew not what to say — such a tumult of astonishment and fear struggled in their breasts.

7 At last they saw a bright lucid cloud descend and fix directly over their heads—from which they heard the following sentence solemnly articulated — This is my son, the object of my fondest affections! Obey his admonitions!

8 After this the whole

scene suddenly vanished, and they saw Jesus standing alone.

9 As they were descending the hill Jesus solemnly charged them, not upon any account to publish to the world what they had seen, 'till after his resurrection from the grave.

10 These last words greatly puzzled them, and they debated among themselves, what he could mean by the resurrection from the grave.

11 The disciples then asked him, why the Jewish clergy asserted that Elias must make his public appearance, as the immediate predecessor of the Messiah.

12 He replied—Elias was originally designed to be the harbinger of the Messiah, to prepare mens minds for the reception of him — and the Messiah is, according to the prophecies, to suffer the greatest indignities, to be abused and vilified.

13 He told them — the predictions of the scripture concerning Elias were already verified—Elias had made his appearance, and they had treated him with the most wanton insolence and contempt.

§—14 WHEN he was come

* The word *σιλβων* is very expressive, denoting any thing that is remarkably brilliant and glistening. *τω σωματι σιλβων, κτηρ. λειοτητη.* Plet. *Æmil.* p. 496.

to the rest of his disciples, he found them in the circle of a large multitude, and the Scribes engaged in a conference with them.

15 As soon as the crowd saw him advance towards them, they were astonished at the superiour lustre that still adhered to his person, and ran with eager impatience to salute and embrace him.

16 He then asked the Scribes what subject they were so warmly agitating?

17 The reason of their debate, replied one of the multitude, is this—I brought to you my son who is dumb, and otherwise dreadfully afflicted.

18 For he is subject to terrible fits which seize and convulse him—in which he lies for a considerable time foaming at the mouth, grinding his teeth, and covered with paleness, in a frightful manner—This horrible disease I entreated your disciples to remove, but they could not.

19 Upon hearing this account, Jesus with great emotion said, O incredulous and perverse age! how long shall I be a witness of your determined infidelity! How long shall I bear your incorrigible obstinacy!—He then ordered

the parent to bring his son to him:

20 He was no sooner brought before Jesus, but he was immediately seized with strong convulsions, and dropped down, wallowing, and foaming at the mouth.

21 Jesus asked the father, how long his son had been afflicted in this shocking manner—he said, from a child.

22 And by these fits, he added, he is often thrown into the fire, and often into the water, whereby his life hath been greatly endangered—but since you are able to expel this disorder, have compassion upon this unhappy creature.

23 Jesus replied—To such a firm confidence as thou reposest in me the very greatest difficulties will yield.

24 The parent then cried out in a flood of tears—Pardon my weakness and imperfection—I believe you are able to effect this cure.

25 Jesus seeing the multitude crowd together in a tumultuous manner, commanded, in an authoritative manner, the distemper to depart and quit him for ever.

26 He had no sooner pronounced the words—tho' he was then so convulsed and lay so senseless, that several who
were

were present, said he was *dead*—

27 but every symptom vanished—and Jesus taking him by the hand raised him from the ground in perfect health.

28 Jesus, after this, going into an house, the disciples asked him the reason, why *they* could not miraculously cure this distemper.

29 He answered—Such an eminent degree of faith as is requisite to expel such an uncommonly horrible disorder as the present, cannot be attained but by a long course of devout meditation and religious abstinence.

§—30 LEAVING that place, they travelled through Galilee in a clandestine manner—he being unwilling that any should know him.

31 Here he told them expressly, that the son of man would soon be delivered into the power of those who thirsted for his blood, that he should be publicly executed—but on the third day he would rise from the grave.

32 But their prejudices prevented them from fully comprehending what he said; at the same time that they were afraid to ask him to be more particular:

33 Arriving at Capernaum, and entering into an house, he asked them, what subject

it was that interested them in such a warm debate on the road?

34 This question struck them dumb—for on the road they had engaged in a sanguine dispute, which of them should have the highest post in the kingdom their master was going to establish.

35 He then sat down, and calling the body of the twelve disciples around him, he said to them—The person, who shall secure the highest honours in my kingdom, shall be he, whose character is most distinguished for humility and condescension.

36 He then placed a little child in the midst of them, and fondly clasping it in his arms, said to them—

37 Whosoever considers this child as an emblem of that simplicity and innocence which the gospel requires, clearly comprehends its true genius and design, and understands the great ends which my heavenly father sent me into the world to promote.

§—38 JOHN said to him—Divine instructor! we lately met with a man, who made use of your name and authority in effecting miraculous cures, and as he is not a member of our society we severely reprov'd him, and forbid him for the future to take such

such unwarrantable freedoms.

39 By no means, replied Jesus, hinder his public usefulness—for he, who deigns to make use of my authority to work a miracle, will be the last person to traduce and misrepresent me.

40 For amidst the general infidelity of the present age, we have reason to esteem every one as a friend to us, who doth *not* oppose us.

41 For whosoever shall do you the least kind office, such as even giving you a cup of cold water, merely because you are my disciples, shall assuredly be recompensed with an adequate reward.

42 And whosoever shall seduce, and cause to apostatize, one of the most inconsiderable christians, had much better be condemned to have a millstone suspended about his neck, and be plunged into the profoundest abyss.

43 Should, therefore, any inveterate habit strongly solicit thee to abandon thy christian principles—determine to eradicate it, whatever difficulties it may occasion thee—it is infinitely more eligible to support the greatest miseries of this life, than to die

unreformed, and to be thrown into inextinguishable fire :

44 Where the impenitent sinner will be destroyed ^u by the most dire and excruciating torments.

45 Whatever beloved vice would lead you to sacrifice your religion—resolve to exterminate it from the soul, with whatever reluctance and aversion this may be done—the pains of this life are nothing to the sufferings to which the unreformed shall be subjected, in inextinguishable fire :

46 Where the impenitent sinner will be destroyed by the most dire and excruciating torments.

47 Whatever lust shall powerfully instigate thee to renounce the sacred character of a christian—hesitate not to controul and subdue it, whatever bitter sorrows it may cause thee—what are the sorrows of this momentary life, to the anguish that those shall sustain, who will be finally precipitated into inextinguishable fire !

48 Where the impenitent sinner will be destroyed by the most dire and excruciating torments.

49 The principles of the

^u *A worm that never dies* certainly means a worm that will *kill* thee.

gospel were designed to prepare men for the divine acceptance, just as the victim is prepared by the salt for the service of the altar.

50 Suffer not, therefore, these good and excellent principles to lose their original force and vigour, but imbibe the salutary influence of them into your minds—and be careful to cultivate the greatest harmony and concord among yourselves.

CHAP. X.

1 **D**EPARTING from that country, he travelled to the remotest part of Judea beyond the river Jordan, where great multitudes resorted to him, whom he instructed as usual.

2 Among others came some Pharisees, who, with an artful design to ensnare him, asked him, If divorces were lawful.

3 He asked them, what the law of Moses enjoined upon this article.

4 Our great legislator, they replied, allowed a man to repudiate his wife, after a writing of divorce was formally drawn up and signed.

5 Jesus said to them — Moses enacted this law from a consciousness of the malignity of your tempers, and to

prevent a train of dreadful evils, which your implacable severity and moroseness would otherwise have occasioned.

6 But when mankind were *originally* created, God made only *one* of *each* sex.

7 And the scripture saith — In order to form the conjugal union shall a man leave his parents, and be inseparably conjoined to his wife :

8 And the bonds of this union shall be so strict and intimate, as that they both shall be considered as only one sole individual actuated by one sole mind.

9 Let not man presume, therefore, to dissolve a connection, which the great God himself hath formed and ratified.

10 When he was alone in an house, the disciples desired him to be more explicit with regard to the subject he had just been discussing.

11 He said to them — Whoever repudiates his wife and marries another woman, is guilty of the crime of adultery.

12 And whatever woman divorces herself from her husband and marries herself to another man, is in the sight of God an adulteress.

§—13 ABOUT this time some persons brought their children to him, in order that he

he might lay his hands upon them and bless them—but the disciples reprov'd them for this conduct, and denied them access to him.

14 Jesus, when he perceiv'd it, was greatly offended with their behaviour, and said to them—Permit little children to come to me, and deprive them not of the liberty of approaching me—for those only, who are possess'd of their harmless simplicity and inoffensive innocence, are the genuine subjects of my kingdom.

15 I declare to you in the most solemn manner, that he who doth not receive the gospel dispensation, with the temper and disposition of little children, will never be esteem'd a true and worthy member of it.

16 He then folded them in his arms—laid his hands upon them—and blessed them.

§—17 As he was travelling in the public road towards Jerusalem, a person of distinction* advanced up to him, and prostrating himself at his feet said—Good instructor! condescend to acquaint me, what course of practice I must pursue in order to attain future felicity.

18 Jesus said to him—

What induces you to call me *good*—that venerable title can essentially belong only to the supreme God.

19 You know the precepts, which God hath prescribed as the rules of duty—for example, thou shalt not be guilty of adultery, of murder, of theft, of false accusation, or of fraud—thou shalt honour thy father and thy mother.

20 He replied—I have, Sir, from my childhood, conscientiously made these important commands the constant rules of my moral conduct.

21 Jesus receiving this answer, looked upon him with complacency and love, and said—In one thing you are still defective—if you are desirous to attain the highest pitch of the most consummate excellence and virtue, go home, sell all thy possessions, dispense the money arising from the sale among the poor, and become my faithful and inseparable companion, cheerfully submitting to the sorrows and sufferings of this life—by this illustrious conduct you will secure a most transcendent and distinguished degree of celestial blessedness.

* See the various lessons.

22 No sooner had Jesus pronounced these words, but his countenance was overspread with gloom — and he turned from him in a flood of grief and melancholy: for he had an immense fortune.

23 Jesus looking round upon his disciples, said to them—How difficult a thing is it for those who are possessed of opulent fortunes to enter into the kingdom of the Messiah!

24 These expressions greatly alarmed and distressed the disciples^x — Jesus resuming his discourse, said—My dear companions! how extremely difficult is it for those, who are inflated with their superior wealth, and make it their great confidence and idol, to enter into the gospel kingdom!

25 It is as impossible for a rich man to enter into the kingdom of God, as it is for a cable to be forced through the eye of a needle.

26 So strange an assertion again threw them into the most painful and extreme astonishment—and in the last amazement, they said one to another—How can any rich man then ever obtain eternal salvation!

27 Jesus looking upon them with an eye of pity and compassion for their anxiety, said—Humanly speaking this is morally impossible — but by God's all-powerful assistance, the very greatest impediments that riches lay in mens road to Christianity, may be surmounted.

28 Upon this, Peter said—We thy disciples have relinquished our all, and become thy faithful and inseparable companions.

29 Jesus said to him — There is no one, who out of a sincere attachment to me and to the gospel hath either left his home, his brothers, his sisters, his father, his mother, his wife, his children, his estate:

30 but who shall, even in the midst of the severest persecutions to which he shall be exposed in this life, enjoy that serene satisfaction and pure transporting felicity in his own mind, as shall infinitely compensate for all the losses he may sustain — and who shall, in a future state, be raised to eminent and distinguished happiness.

31 For many to whom the gospel is *first* offered, will be the *last* to embrace it—and

^x They thought that if the rich did not espouse his cause, he would have no kingdom at all.

those to whom it will be *last* proposed, shall be the *first* in admitting its evidence.

§—32 As Jesus was now advancing at their head, in the road that directly led to Jerusalem, the prospect of the calamities they might probably very soon be exposed to, threw them into a dreadful dejection and melancholy—Jesus then again repeated to his twelve disciples the series of miseries in which he was about to be involved :

33 We are now going, said he, to Jerusalem, where the son of man will in a treacherous manner be delivered to the high priests and Scribes, who, after they have sentenced him to suffer capital punishment, will consign him over to the Roman soldiers,

34 who will treat him with every wanton indignity—spit upon him—mangle his body with scourges—and publickly execute him—But on the third day he shall rise from his grave.

§—35 THE two sons of Zebedee, James and John, then approached him in a supplicant manner, begging he would deign to bestow a favour they were going to solicit.

36 He asked them, what it was they were so desirous to obtain of him.

37 They said to him—Please to advance us two to the first honours in that grand and magnificent kingdom; which you are speedily to erect.

38 Jesus said to them—You know not what you are requesting—Can you drink that bitter cup which I am soon to drink, and sustain those dreadful sufferings which I shall shortly undergo?

39 We are able to do this, they replied—Jesus said—You will in this life, indeed, like your master, be immersed in sorrow and persecution :

40 but the most elevated posts in my kingdom are not in my disposal—they will be conferred by my FATHER on those, whom superiour virtue entitles to such illustrious honours.

41 When the other ten heard the petition, which these two had preferred to Jesus, they conceived very violent resentment against them for their base clandestine endeavours to supplant them.

42 Jesus then, calling the body of his disciples together, said to them—The princes and sovereigns among the *Heathens*, you know, rule their subjects in an absolute and

and arbitrary manner — and, among these nations, those are most revered, whose ambition hath secured them the greatest extent of despotic power.

43 But it shall not be thus among *you*—for he that is ambitious of the highest honours in my kingdom, shall obtain them only by superior and more distinguished degrees of meekness and condescension.

44 And he, who is desirous to be the greatest in preferment, shall be the greatest in humility.

45 For the son of man did not assume human nature to establish a splendid court to minister to him all the soft pleasures of earthly luxury and gratification—but to demean himself to the humblest offices, in order to benefit the human race—and to surrender up his life to serve their best interests.

§—46 As he was going out of Jericho, accompanied by his disciples and a numerous multitude, it happened that the blind son of Timæus was sitting and begging on the side of the road, along which he passed.

47 As soon as he heard that Jesus of Nazareth was coming, he began to cry out with great vehemence—O Je-

sus, son of David! pity my condition!

48 Several, disturbed with his clamours, reproved him, and commanded him to be silent—but these rebukes only served to increase his vociferation—he still repeating—son of David pity me!

49 Jesus then stopped and ordered him to be called — they went and told the blind man, saying to him—rise, be confident of success, for he commands you to come to him. :

50 He instantly started up — threw off his upper garment—and hasted to Jesus.

51 He asked him what favour he solicited with such vehemence—The blind man answered—O Sir, to be restored to my sight!

52 Jesus said to him—Thy confidence in my power hath effected thy cure—He immediately saw every thing distinctly, and joined the crowd that followed Jesus.

CHAP. XI.

1 **W**HEN they were now advanced within a very little distance from the capital, over against Bethphagè and Bethany situated at the foot of mount Olives, he called two of his disciples,

2 and said to them—Go into the village that is opposite

site us, and just as you enter it you will see a young ass tied—loose it and bring it to me.

3 And if any should ask you by whose order you take it away, tell him that your master hath occasion for it, and he will discontinue you without any further molestation.

4 They went, therefore, and found a young ass at the entrance of the village tied to a door—which they immediately loosed.

5 Some people, who were standing there, seeing two strangers act in this manner, said to them—what business have you to take away the colt?

6 Upon their making the reply which Jesus had ordered them to make, they were suffered to depart with it undisturbed.

7 Having brought the colt to Jesus, and laid their upper garments upon it, he mounted.

8 Upon which, great numbers spread the public road with their upper garments^γ, while others were employed in cutting verdant branches

from the adjoining trees, and scattering them along the way.

9 And the vast crowds that advanced before him, and those that composed his train, pierced the air with their joyful acclamations, shouting, Hosannah!—Blessed is he who comes invested with the power of the great God!

10 For ever glorious be the kingdom which is going to be erected under the auspices of our great progenitor David! May all the heavenly powers for ever crown it with prosperity and success!

11 Entering in this triumphant manner into the city, he went directly to the temple—where after having taken an accurate survey of every thing, he went back in the evening with his disciples to Bethany.

12 On his return from Bethany to the city the next morning, he felt keen sensations of hunger.

13 And descrying at some distance from the road a fig tree, covered with thick verdant leaves, he walked up to it, in hopes of finding fruit,

^γ This affectionate respect and reverence was paid to Cato. “When Cato’s expedition was ended, he was escorted not only with the customary praises and acclamations, but with tears and the tenderest endearments, υποτιθέντων τα ἱμάτια τοῖς ποσὶν ἢ βυδίζοι, καὶ καταφιλοῦντων τὰς χεῖρας· ὃ τῶν αυτοκρατορῶν ὀλίγοις μολὶς εἶπεν οἱ τότε Ρωμαῖοι. Platarch Cato Jun. 1402. Steph.

as the time for gathering figs was not yet come—but he found nothing but a fair and flourishing foliage.

14 Upon this disappointment Jesus said to the fig tree, in the audience of his disciples — Mayest thou never bear more!

15 Arriving at the city, Jesus entered into the temple, and ejected out of it all those whom he found buying and selling within its sacred precincts—he overturned the tables of those bankers who gave to strangers Jewish coin in exchange for foreign, and threw down the stalls of those who sold doves for the sacrifices.

16 Nor would he suffer any person to carry a vessel through the courts of the temple.

17 For doth not, said he, the scripture expressly say, that my house shall be solely appropriated as a place of religious worship for the devout of all nations?—but ye have converted it into a common receptacle for thieves and cheats.

18 The high priests and Scribes, hearing of the authoritative manner in which he acted, held a consultation, in which it was unanimously resolved that he should be put to death—but they were a-

fraid to execute their sanguinary purposes, as he was so universally caressed and adored by the populace for the sublimity of his doctrines.

§—19 IN the evening he retired out of the city.

20 And the next morning as the disciples were passing by the fig tree, they perceived that it was entirely faded and withered.

21 Upon which Peter instantly recollecting the late action of Jesus, said to him—See, Sir, the fig tree which thou cursedst, how totally it is dried and blasted!

22 Jesus said to them—Repose an entire and unre-served confidence in the power of God.

23 For I solemnly assure you, that if any of you should command that mountain to descend from its base and roll into the ocean, if at the same time you did not hesitate concerning the extent of the divine power, but were firmly persuaded that it would be accomplished—his mandate should be obeyed.

24 And whatever favour you solicit at the throne of mercy, requisite to promote the success of the gospel, firmly believe that you shall obtain it, and shall you not be repulsed.

25 But remember, when you address the supreme Being,

ing, to erase from your breast all resentments against your fellow-creatures, and generously to forgive them; in order that your heavenly father may extend his forgiveness to you.

26 For if you do not enter upon your solemn devotions with a disposition to forgive those who have offended you, God will not forgive the crimes and offences, which you have committed against him.

§—27 WHEN he came the second time to Jerusalem, as he was walking in the temple the high priests, the Scribes, and the magistrates came up to him in a body,

28 and said—Inform us what authority thou hast to act in this public manner, and from whom thou derivest thine authority?

29 Jesus said to them—Let me first propose to you a question, which if you resolve, I will not fail to acquaint you by what authority I act.

30 Was the baptism of John of divine appointment—or merely an human contrivance?

31 Having agitated this for some time, they said one to another—if we tell him that John acted by a divine commission, he will directly

reply—why did not you then acknowledge his prophetic character?

32 But should we say, that John's ministry was a mere human contrivance—we expose ourselves to the outrage of the populace, who universally esteem John as a most illustrious prophet.

33 They told Jesus, therefore, that they really did not know whether John had a divine commission or no—He replied, I will also decline giving you any satisfaction concerning that authority by which I act.

CHAP. XII.

1 HE then recited to them the following fable—A GENTLEMAN planted a vineyard, and surrounded it with a strong fence—he also furnished it with an apparatus for preparing the juice, and erected a castle for its defence—and as soon as he had employed a number of husbandmen to dress it, he set out on his travels into a foreign country.

2 At the time of vintage he sent over one of his servants to receive from the husbandmen the produce of his vineyard.

3 But he had no sooner delivered his master's orders, than

than they fell upon him, beat him in an unmerciful manner, and sent him away empty.

4 He sent another servant, whom they received with a volley of stones discharged at his head, which cut and mangled him in a dangerous manner—and in this dreadful condition they turned him out of the vineyard.

5 A third whom he afterwards sent, they murdered—and a great many others whom he continued to send, they either cruelly beat or assassinated.

6 This gentleman having a son, the object of all his fondest affections, determined, lest of all to send him, saying—Surely they will not dare to offer any indignities to my son!

7 But these miscreants no sooner perceived him, but they cried out in ecstasy—This is the heir! come let us instantly murder him, and seize upon his estate!

8 That moment they all rushed upon him—murdered him—and threw his mangled body over the fence.

9 Now what punishment will the proprietor of the vineyard inflict upon these wretches?—they replied—Most certainly he will put them to death by the most excruciating torments, and employ

others to cultivate his vineyard.

10 Do not you remember, said Jesus, the following passage of sacred scripture—The stone, which the builders rejected, is become the grand corner stone, to unite and consolidate the two sides of the edifice.

11 An event brought about by divine appointment, and worthy to excite our highest astonishment.

§—12 THEY soon found that he had intended this fable to be applicable to themselves—which incensed them to that degree that they immediately left him, and deliberated how they might apprehend him—but they dreaded the fury of the populace.

13 In consequence of their determined resolution, they employed some of the Pharisees and Herodians to go and ensnare him in a conference.

14 These persons came to him and addressed him in the following manner—Illustrious teacher! we are persuaded that thou hast a conscientious regard for truth, and that it is not in the power of man to compel thee to betray it; for thou deliverest divine instruction with a sincere probity and undaunted freedom of mind, without

any servile regard to the terrours or applauses of the world—declare to us, therefore, your sentiments, whether it is lawful for the *Jews* to pay tribute to the *Roman* emperor?

15 He, conscious of their deep dissimulation, said to them—Why do you thus artfully endeavour to draw me into a snare?—Let me see a denarius.

16 They brought him one—He said—Whose head and legend is this?—They answered, *Cæsar's*.

17 He then said to them—Pay to the *Roman* emperor what he justly claims, and to God the duties he requires—They went away astonished at an answer so wise and cautious.

§—18 AFTER this the Sadducees, who deny a future state, came and proposed to him the following question.

19 Our great legislator appointed, that when an elder brother dies without children, his younger brother shall marry his widow, in order to perpetuate the name of the deceased.

20 Now there was amongst us a remarkable and well known case—There were seven brothers—the eldest of whom married and died childless.

21 The second and third also married, but left no children.

22 In short, she married in succession all the seven brothers, and survived them.

23 We should be glad, therefore, you would inform us, which of these seven brothers shall have her to wife in a future state.

24 Jesus said to them—You are in this point guilty of a most egregious and fatal mistake, arising from your ignorance of the scriptures, and of the extent of the divine power.

25 For in a future state the human race will no longer be propagated—for men will be there endowed with immortality like the angels.

26 And with regard to a future existence—have you never attended to the meaning of those words, which Moses heard God solemnly pronounce out of the bush—“I am the God of Abraham, the God of Isaac, the God of Jacob.”

27 A sufficient demonstration of a future state—since God is not the governour of dead insensible matter, but of conscious intelligence—You are, therefore, guilty of a most dreadful and pernicious error.

§—28 ONE of the Jewish clergy

clergy, who was present at this conference, being greatly pleased with the justness and solidity of this reply, advanced up to him, and asked him, Which was the most important of all the divine commands?

29 Jesus answered — The primary and most capital precepts are *two* — the *first* is — that we acknowledge one supreme God,

30 and serve him with the most genuine sincerity, and the purest and sublimest affection :

31 and the *second* — that we should love our neighbour as ourselves — There is no other precept superior to these *two* in excellence and importance.

32 The clergyman said to him — You have given, Sir, the only true and proper answer to my question — for indeed there is only one supreme God ;

33 and to love this excellent and amiable Being with a pure, generous, and constant affection, and to express in all our actions the greatest benevolence to all our fellow-men, is of more intrinsic importance, and a service more acceptable to the Deity than all the pompous offerings and expensive sacrifices in the world.

34 Jesus, charmed with

this sensible and intelligent answer, viewed him with looks of affection and love, and said — The dispositions you discover would in no long time make you a convert to the gospel — From this time all desisted from proposing any more questions to him.

§ — 35 As Jesus was teaching the people in the temple, he said — What foundation have the Jewish clergy for asserting that the Messiah must be the son of David.

36 Since David himself, when under the divine afflatus, expressly saith — “ The supreme Jehovah said to my Lord, Sit thou at my right hand ’till I have totally subjected all my foes.”

37 You see David himself calls the Messiah his Lord — in what sense, therefore, is he his son — An immense multitude being here collected gave a pleased attention to his discourses.

§ — 38 AMONG other instructions he gave them the following admonition — Be ever cautious of being duped and deceived by the hypocrisy of the Scribes — who affect to walk in their long gowns with such demure solemnity, and who are intoxicated by the servile reverence that is paid them by the superstitious crowds.

39 Who strive to gratify their pride by getting the best seats in places of public worship, and the most honourable places at all public entertainments,

40 Who with unfeeling cruelty deprive the widow and orphan of their just property — and yet cover this merciless oppression and wickedness with a mask of superiour sanctity and extraordinary devotion — Upon these hypocrites God will inflict the most dreadful punishments.

§ — 41 JESUS after this sitting over-against the Treasury, observed how the people came and put in their charitable contributions to pious uses — many opulent persons gave very considerable sums.

42 Among others, he saw a poor widow come and put in two small pieces of money, both amounting in value only to a farthing.

43 Observing this, he called his disciples and said — I assure you, that poor woman hath done a greater act of charity than all who have hitherto contributed.

44 For all the others have given but a very inconsiderable proportion out of their large fortunes — but this indigent charitable creature hath

cheerfully thrown in all that she had in the world.

CHAP. XIII.

1 **A**S he was going out of the temple, one of his disciples said to him — See, Sir, what a magnificent pile this is! and what immense stones there are in it!

2 Jesus said to him — Do you admire this vast and superb structure? — It shall be so totally demolished, that there shall not be left one stone standing upon another!

3 Alarmed at these words, Peter, James, John, and Andrew came to him privately, as he was sitting on the mount of Olives, which was directly opposite the temple,

4 and asked him, when all these dreadful calamities would happen, and from what circumstances they might prognosticate their approach.

5 Jesus said to them — Take heed of being seduced by any man into fatal errors.

6 For many impostors will publickly appear and assume my character, solemnly declaring themselves the Messiah — and will deceive great numbers.

7 And when you hear of dreadful battles and bloody wars, let not these reports
strike

strike you with terrour — for mankind will be harrassed with these horrid evils before the destruction of this city and temple ensue.

8 For one country will commence hostilities against another — one kingdom invade and depopulate another — and many regions will be shaken by earthquakes, or infected by famine and the other devastations of war — These evils are but the forerunners of the great destruction.

9 But amidst these public troubles be careful to maintain your integrity—for they will drag you before their courts of judicature — You will be cruelly scourged in their public assemblies—and for your unshaken attachment to my religion, you will be brought before heathen governours and princes—where you will have an opportunity of vindicating your principles and profession.

10 But before the dissolution of the Jewish government happen, the gospel will be propagated into all nations.

11 When they hail you, however, before their tribunals, be not distressed with anxious

thoughts concerning what apology you shall offer — but speak with undaunted freedom in the crisis of your danger whatever shall then be suggested to you—for the defence you will then be able to make will not be the effort of human wisdom, but the dictates of the holy spirit.

12 Such an implacable enmity will be conceived against your profession, that even a father will deliver up to death his own son — one brother murder another—and children imbrue their hands in their parents' blood.

13 And on account of your principles you will be held in almost universal detestation and abhorrence—But he who survives these persecutions, and is living when these calamities shall involve the land of Judea, shall be rescued from the general destruction.

14 With regard to the signs that shall precede this great event, remember that when you see those idolatrous armies, mentioned in Daniel's prophecy (which every reader ought attentively to consider) which have spread such havoc and desolation in the universe^a, fixing their standards

^a What dreadful *havock and desolation* the Romans made among mankind is sufficiently apparent from this passage in *Polybius*. “When the Romans took cities by storm, they not only put all the men to the sword,

dards round the holy city — then let all the Christians who are in Judea, hasten to the mountains.)

15 He, who happens then to be on the house top, let him not stay to go into his house or take any thing out of it, but descend, with the utmost precipitation, down the stairs on the outside.)

16 He who is then working in the fields, let him not go back to fetch his cloaths ^b.)

17 Beyond expression miserable will be the condition of those, whose flight will then be impeded or prevented by advanced pregnancy, or the incumbrance of suckling infants.

18 Fervently beg of God that this your hasty retreat may not happen during the rigour and inclemency of the winter.)

19 For the calamities and miseries of that time will be more dreadful and horrible than any that have ever occurred since the creation of the world, or will ever happen again to its final dissolution.)

20 And should the providence of God permit this ha-

vock to be of any considerable duration, the whole Jewish nation would be totally extinct — but, for the sake of the pious and sincere, God hath shortened the period of this terrible devastation.)

21 In these distressing times if any one shall tell you — The Messiah is now in such a place — give him not the least credit.

22 For great numbers will then assume the character of the Messiah, and of inspired prophets, and will exhibit such surprising feats and prodigies, as to impose even upon christians themselves.

23 Be cautious, therefore, of being seduced by them — Consider all the admonitions, that I have now so minutely given you.

24 After the city and land of Judea are overwhelmed in this destruction, the sun shall be shrouded in midnight darkness — the moon shall be one great blank in the firmament.

25 The stars shall drop from their spheres, and all the heavenly powers be shook and disturbed by the most violent concussions.

but even cut the dogs in pieces, and hewed off the limbs of every other living creature they found there." Polyb. p. 520. Edit. Gronov. How much is the world indebted to Christianity for humanizing the dispositions of mankind!

^b Nudus ara, sere nudus—Georg. i. 298.

26 Then shall the Messiah be seen riding on the clouds arrayed in matchless glory, and triumphing in the most magnificent pomp :

27 who will dispatch his ministers to make converts and form societies of christians in every region and clime under heaven.

28 The fig tree reads you a lesson of useful instruction with regard to this great event—When it puts forth tender shoots and opening leaves, you with rising pleasure conclude the approach of summer.

29 In like manner do ye, when you observe the several phænomena, which I have so distinctly enumerated, infer that the great destruction is at hand.

30 Let me assure you that the present race of men shall not be deceased, before all these my predictions are fully accomplished.

31 Sooner shall heaven and earth be annihilated, than my words not be verified.

32 But on what day, or in what particular season of the year, the city and nation shall be immersed in this deluge of

destruction, is unknown to the angels, to the son^a, to every being in the universe, except the one supreme Father of all.

33 Be ever cautious, vigilant, and fervent in your devotions to God—for you know not when this dire irruption shall happen.

34 For as a gentleman about to visit a foreign country, prescribes at his departure to his faithful servants their respective employments—enjoins upon them prudence and diligence—and orders his domestics to live in continual expectation of his return ;

35 This same unremitting watchfulness I inculcate upon you — for you know not in what particular hour of the night the master of the house may surprize you.

36 Be cautious, therefore, lest at the sudden advent of your Lord you be found sunk in supine negligence and repose.

37 The advice, therefore, which I would have you and all Christians principally to regard on this occasion, is — be vigilant.

^a Ημῶν ἀμφοτέρωσιν ὀμιλῶ γενέσθαι, ἢ δὲ ἐν πατρὶν,

Ἄλλῃ, Ζεὺς πρότερον γενέσθαι καὶ πλείονα ἡδὲν. Iliad N. 354, 355.

C H A P. XIV.

1 **I**T was now only two days to the passover, which were employed by the high priests and Scribes in anxious deliberations by what artifice they might get him into their power, and put him to death.

2 They resolved, however, not to execute their designs in the approaching festival, for fear the populace should rise and rescue him.

3 Some time before this, as he was at Bethany, sitting at table in the house of one Simon, whom he had cured of leprosy — a woman came up to him, having in her hand an alabaster box ^b full of perfume of an immense value, which she shook ^c, and poured upon his head.

4 The conduct of this woman excited the indignation of several who were present, who said one to another — What end can such extravagance answer!

5 This box of perfume, instead of being thus prodigally wasted, might have been sold for above three hundred denarii, and have relieved many poor distressed families —

They severely reproved her, therefore, for her indiscretion.

6 But Jesus said to them — Dismiss her unmolested — why are your resentments so violent against her? — she hath performed a pious and affectionate office towards me.

7 For you will always have among you objects of compassion, whom you may charitably relieve whenever you are disposed — but my stay among you will be but of very short continuance.

8 She hath benevolently showed me all the respect it was in her power to demonstrate — for this expence that she hath now lavished upon me I regard as funeral honours paid to me.

9 Be assured that in all the countries of the universe where the gospel shall be propagated, this beneficent action that she hath done to me, shall be recounted to her everlasting honour.

10 After this Judas Iscariot, one of the twelve apostles, secretly went to the high priests, who were then deliberating in what manner they might apprehend him,

^b — Στοιχὴ δὲ μύρου γλυστῆ ἀλαβίστην. Theoc. Eid. 15. 114.

^c Σιγρίτω signifies to shake, mix, confound. “They thought at the very first onset of the cavalry the enemies would be thrown into confusion, συντριψέτω. Plutarch Cæsar. 133. Edit. Gr. Stephan.

and he offered to deliver him into their hands.

11 At this proposal they were transported with the most extravagant joy, and offered him a sum of money, if he would execute his design—From that moment he studied a favourable opportunity of surrendering him into their power.

§—12 ON the first day of unleavened bread, the disciples came to Jesus and asked him, where he would have them make preparations for killing and eating the paschal lamb.

13 Upon this he selected two from among them, and said to them—Go into the city, and you will meet a man in the street carrying a pitcher of water—follow him.

14 And into whatever house he enters, go in with him and tell the person, that your master desires he would accommodate him with a room, in which to eat the paschal lamb with his disciples.

15 And he will immediately conduct you into a large apartment spread with a carpet and furnished with every convenience—here make the necessary preparations.

16 Receiving this order the two disciples went into the city, and found every circumstance exactly correspond to

what Jesus had told them—they therefore made every thing ready against his coming.

17 In the evening he entered the room with the rest of his disciples.

18 But whilst they were sitting at table Jesus said to them—I most certainly know that one of you who are now eating with me, hath formed a treacherous resolution to deliver me into the hands of my enemies, and will execute his designs.

19 So unexpected a declaration threw them into extreme sorrow and dejection, and they began with the greatest solicitude, one after another, to ask him, if he thought *he* was capable of such horrid wickedness.

20 He replied—It is the person, who is now helping himself out of the dish.

21 The son of man indeed will make that exit which the antient prophets predicted—but woe to that wretch, who is perfidiously accessory to his death! Thrice happy would it be for that wretch, had he never been born!

§—22 WHILE they were at supper Jesus took bread, and after devoutly blessing God, he broke it, and distributed it amongst them, saying—Take and eat of this bread

bread — this figuratively represents my body.

23 After this he took the cup, and after solemnly offering up his gratitude to God, he gave it to them, and they all drank of it.

24 He then said to them — This represents my blood, by the effusion of which the new covenant will be ratified, and the best interests of mankind be subserved.

25 I solemnly assure you that I shall not taste any more wine till the time of the erection of the Messiah's kingdom^d.

26 After they had sung the paschal hymn, they left the city, and retired to the mount of Olives.

27 Here Jesus said to them — You will all this very night appear ashamed of my cause and abandon me — so that your behaviour will be exactly similar to what is described in the following passage of the prophet — “ I will smite the shepherd, and the flock shall be immediately dispersed.”

28 But after my resurrection from the grave I will advance directly into Galilee, and there again converse with you.

29 Peter instantly replied

with warmth—Tho' the whole body of thy companions desert thee, yet I am deliberately determined to adhere to thee.

30 Jesus said to him — I assuredly tell thee, that this very night, before the cock hath crowed twice, thou wilt utter the most solemn asseverations, that thou never hadst any the least connections with me.

31 Peter upon this repeated with great vehemence his fixed determinations never to relinquish him, and said — I will never abjure thy cause, tho' I am thereby exposed to the most dreadful and excruciating death—All the rest of the disciples made the same peremptory assertions.

§ — 32 AFTER this coming to a place called Gethsemanè, he said to his disciples — Stay here, while I advance a little farther and pray.

33 He then took with him, Peter, James and John—who soon perceived him to sink into the most dire distress and horror.

34 He said to them—I feel my whole soul overwhelmed in an agony of sorrow—my heart is pierced and penetrated with an excess of anguish, which almost sinks me into

^d Referring to his resurrection—at which his kingdom properly was erected.

death — Do stay here and watch.

35 He then advanced a little way from them, and prostrated himself upon the ground, and earnestly begged of God, that the impending miseries might be removed.

36 The words he fervently uttered were these — O my Father! thy power is equal to the execution of every thing — Suffer me not to be involved in these horrid sufferings — But I check myself, and with composure resign myself entirely to thy will.

37 After pronouncing these words he returned to his disciples, and found them asleep — he waked Peter and said — Simon, why dost thou suffer thyself to be thus overcome with sleep — art thou not able to sit up with me one hour?

38 Awake and earnestly implore God, that he would not suffer you to be seduced into sin — But indeed your dispositions are benevolent and sincere, but animal nature weak and languid.

39 After this he again left them, and fervently repeated the same prayer.

40 On his return to them a second time, he again found them sunk in deep repose — for they were oppressed with fatigue, and were so over-

come with sleep that they were at a loss what to reply.

41 Retiring from them and praying, he came back to them a third time and said — You may continue your slumbers, and indulge an uninterrupted repose — for my conflict is over — the moment in which I am to be seized is come — I am instantly to be delivered into the hands of those who have long thirsted for my blood.

42 Rise and let us go — the traitor is at hand.

43 He had not pronounced all these words before Judas appeared, attended with a large body of ruffians, armed with swords and clubs, whom the high priests, scribes, and magistrates had hired for this purpose.

44 The signal, which was mutually agreed on was this — The person, said Judas to them, whom I shall salute, is the man — The moment you see me do this, seize and secure him.

45 Accordingly he advanced up to him, and in the most respectful manner accosted and saluted him.

46 Upon which the rabble instantly rushed upon him and apprehended him.

47 One of Jesus' companions, seeing this violence, drew his sword — aimed a blow

blow at the head of a slave belonging to the high priest—and cut off his ear.

48 Jesus said to those who seized him—What induced you to trapan me, like some notorious robber, in this clandestine and outrageous manner?

49 When I was every day instructing the people in the temple, you made no attempts upon my person—But the scripture predictions concerning me must receive their accomplishment.

50 As soon as the disciples saw their master in the power of the rabble, they all fled with the utmost precipitation.

51 Among the companions of Jesus was a young person, who was arrayed only in a loose linen vest:

52 He being seized by the officers left his garment in their hands, and made his escape.

§—53 THOSE who apprehended Jesus, immediately carried him to the house of the high priest, where all the principal clergy and magistrates were convened.

54 Peter followed the crowd at a distance, and entered with them into the hall of the high priest, where he mingled with

the servants, and sat down at the fire.

55 When Jesus stood before this assembly, they all studied to suborn persons to give in such evidence as might render him obnoxious to capital punishment—but at first they were not able to procure such.

56 For tho' there were many persons, who alledged against him crimes that were notoriously false and unjust—yet what they specified appeared too trifling and frivolous * to condemn him to death.

57 After this certain persons stood up, who maliciously misrepresenting some expressions which he had formerly used, said,

58—We solemnly declare, that we once heard him utter these assertions—I will totally demolish this temple, which hath been constructed with such infinite labour—and in three days time, unassisted by any one, I will rear it up in all its former splendour and magnificence.

59 But neither did they deem this a sufficient pretence for pronouncing the sentence of death upon him.

60 The high priests then

* *Id est*, literally, were not an adequate pretence to give sentence of death against him—did not come up to the point, as we say.

stood up in the midst of the assembly, and said to Jesus—Have you no apology to offer?—why do not you vindicate yourself from the heavy charges, that are now brought against you?

61 But Jesus knowing their determined resolutions to shed his blood, kept a profound silence—The high priest, a second time, solemnly interrogated him and said—Art thou the Messiah, the son of the ever blessed God?

62 Jesus said—he was—and added—you shall in no long time behold an illustrious proof that I am—for you shall see me invested with matchless power, advanced to the highest dignity and glory, and riding in triumphant majesty on the clouds of heaven^f.

63 The high priest upon hearing this sprung from his seat—rent his vest—and said to the assembly—What occasion have we for farther evidence?

64 You have heard the blasphemies he hath uttered—What are your sentiments?—The whole assembly declared with one unanimous voice, that he ought to die.

65 The sentence was no sooner passed, but the rabble

began to treat him with the greatest indignities—they spit in his face—hoodwinked him—the high priests servants struck him with their fists, and said—Great prophet! declare the person's name, who struck you last.

§—66 WHILE Peter was in the hall impatiently waiting for the event, one of the maid servants came up to him,

67 and after looking earnestly at him, as he was warming himself at the fire, said—Was not you one of the constant companions of Jesus of Nazareth?

68 He declared in the most solemn manner, that he never was, and that he did not know what she meant—Going after this into the court, the cock crew.

69 Here another servant maid seeing him, said to those who stood by—That man was one of Jesus' disciples.

70 He again peremptorily denied, that he ever was—upon which the people present gathering round him said—Undoubtedly thou art—for thy dialect demonstrates thee to be a Galilean.

71 He then began to bind himself with the most horrid imprecations and curses, that

^f He refers to the destruction of Jerusalem by the Romans.

he never had any connections with that man, and swore that he did not personally know him.

72 The cock crowed again — which instantly brought to his remembrance what Jesus had said a few hours before — that ere the cock had crowed twice he should solemnly deny that he ever knew him — Soon as the thought of this rushed into his mind, he muffled up his head in his garment^s, and shed a flood of bitter tears.

CHAP. XV.

1 **S**OON as the morning dawned, the high priests, the scribes, the magistrates, and all the Sanhedrim assembled in council — and after binding Jesus in fetters, they carried him before Pilate the Roman governour.

2 Soon as he was brought into his presence, Pilate said to him — Art thou the king of the Jews? — He answered in the affirmative.

3 The high priests then began with great clamour and vehemence to accuse him

to the procurator of many crimes and misdemeanours.

4 But Pilate observing that Jesus continued silent, said to him — Why do not you vindicate yourself from the heavy charges that are alledged against you.

5 But Jesus still maintaining a profound silence, the governour was astonished at his conduct.

6 It had been customary for the procurator to gratify the Jews at every passover with releasing any one prisoner, whose pardon they should then solicit.

7 There happened at that time to be one Barabbas under confinement, together with his accomplices — who had a little before raised an insurrection in the state, in which a great many cruelties and murders had been perpetrated.

8 When, therefore, the people, according to the custom he had introduced, began to supplicate the usual favour :

9 Pilate replied — Shall I gratify you with releasing the person who stiles himself your king?

* This is a just translation of the Greek. The following is a parallel passage. “ When Cato saw a thousand citizens dead on the field, he covered his face with his gown and wept. Απὸ τοῦ ἐὶς καλεῖται καὶ κατὰ δακρυόσας. *Plutar. de Cæsar*, p. 1334. Edit. Steph.

10 For he was conscious that it was only their implacable malice, which had instigated them to these proceedings against him.

11 But the high priests urged the people to request him to release Barabbas.

12 The governour then asked them—what they were desirous he should do with the person who had assumed the title of their king?

13 Immediately all the populace with loud and vehement clamours cried out—let him be crucified.

14 Pilate asked them, what crime he had committed, that deserved capital punishment?—But they with a still louder and more violent vociferation roared out—crucify him!

15 The governour, studious to conciliate the esteem and favour of the people, yielded to their reiterated entreaties, and released Barabbas—He then sentenced Jesus to be first scourged, and afterwards dragged to the cross.

§ — 16 AFTER this, his guards took him into the Prætorium, and called together the whole cohort.

17 The Roman soldiers, being here collected, arrayed him in a purple robe, and composing a wreath of thorns

in the form of a diadem, they fixed it upon his head.

18 Having invested him with these badges of mock royalty, they prostrated themselves at his feet, and cried—Long live the illustrious king of Judæa!

19 They then struck him on the head with a cane—spit in his face—and amidst this wanton insolence would at times fall on their knees, and pay him mock adoration.

20 After they had thus made him the subject of every insult and indignity; they divested him of the purple robe, and putting on him his own cloaths, they conducted him from the Prætorium to the place of crucifixion.

21 In' their way, happening to meet one Simon of Cyrenè, as he was coming from the country, the father of Alexander and Rufus, they obliged him to carry the cross.

22 The place to which they conducted him, was from the execution of criminals called *Golgotha*, which translated signifies *a skull*.

23 When they arrived here they offered him a stupefying potion, a composition of myrrh and wine—but he rejected it.

24 After they had nailed him to the cross they divided his cloaths into separate parcels, and cast lots for them.

25 It was nine o'clock in the morning when they nailed him to the cross.

26 Over his head they fixed up this inscription, importing the crime for which he suffered — **THE KING OF THE JEWS.**

27 On each side of him were also crucified two thieves.

28 So that the following antient prediction was remarkably accomplished — “He made his exit, confounded with the wicked.”

29 Persons moreover as they passed by the place, loaded him with the most abusive language, contemptuously shaking their heads, and saying—O thou, who couldst demolish the temple, and rear it up again in three days in all its splendour!

30 Come now deliver thyself from death! Let us see thee descend from thy cross!

31 In the same opprobrious manner, the high priests and the scribes mocked and derided him, saying—He, who rescued so many others, is he not able to rescue himself, from death?

32 Let us now see the illustrious Messiah, the powerful monarch of Israel, descend

from the cross, and we will credit his pretensions — His fellow sufferers too upbraided him in the same petulant manner.

§—33 AT twelve o'clock, the whole land of Judæa was suddenly enveloped in darkness, which continued 'till three in the afternoon.

34 At three o'clock Jesus recited the following passage of scripture with a loud and strong voice—Eloi, Eloi, lama sabachthani—which translated signifies — O my God! my God! why hast thou abandoned me!

35 Some who were present, hearing him utter these words, said — Hark! He calls upon Elias to save him!

36 One of the guards then ran, dipped a sponge in vinegar, fixed it to a reed, and reached it to him to drink — saying, let us see whether Elias will descend from heaven to take him from the cross.

37 Soon after this Jesus uttered a loud and vehement vociferation, and expired.

38 Immediately the great veil, which divided the holy of holies from the sanctuary, was violently torn asunder, from the top to the bottom.

39 When the Roman centurion, who was appointed to keep guard, and who was a witness

witness of the whole scene, beheld the manner in which he made his exit, and observed with what a loud vehemence he exclaimed, the moment before he departed—he was struck with astonishment, and said—Surely this person was the offspring of a God!

40 There were, moreover, several women, who stood at some distance, and were spectators of every thing that passed—among these were Mary Magdalènè, another Mary the mother of James and Josès, and Salomè.

41 These had accompanied him in his several tours through Galilee, and had contributed to his maintenance—There were also among them several other women, who had attended him in his last journey up to Jerusalem.

§—42 In the evening (the next day being the Jewish sabbath)

43 one Joseph of Arimathea, a member of the Sanhedrim, and a person of a most amiable character, who was impatiently expecting the erection of the Messiah's kingdom, went with an undaunted resolution to Pilate, and begged he would give him the body of Jesus.

44 The procurator appeared surprized, and could hardly be induced to believe that

he was dead so soon—'till sending for the centurion he asked, whether he had expired.

45 The officer assuring him that he had breathed his last, he ordered that the body should be delivered to Joseph.

46 This gentleman taking the corpse down from the cross, swathed it in fine linen, and interred it in a monument, which he had dug out of the solid rock, and in which he designed his own remains should be deposited—He then rolled a large stone to block up and secure the entrance of the tomb.

47 Mary Magdalènè, and Mary the mother of Josès saw him employed in this pious office, and remarked the place where he was repositèd.

CHAP. XVI.

1 **S**OOON as the sabbath was past, Mary Magdalènè, Mary the Mother of James, and Salomè, bought a large quantity of aromatic spices to embalm him.

2 And very early on the first day of the week, they set out in a body for the sepulchre—the rays of the rising sun now streaking the edge of the horizon.

3 As they went they said

one to another—Whom shall we procure to roll away the stone, that blocks up the entrance of the tomb.

4 But upon their arrival they soon observed that the immense stone had already been removed from the mouth of the sepulchre.

5 This allowing them a free passage, they immediately entered the monument—but were greatly frightened with the apparition of an angel in the form of a young person, who sat on their right hand, arrayed in a long white transparent stole.

6 The angel then spoke to them and said—Be not intimidated—You are seeking for the body of Jesus of Nazareth who was lately crucified—he is not here—he is risen from the dead—approach and view the place where they deposited his corpse.

7 And do you instantly go, and inform Peter and the rest of the disciples, that he is advancing before them into Galilee, where he will exhibit himself alive before them, and converse with them, as he formerly assured them.

8 Immediately they issued out of the tomb, and ran with the greatest precipitation—agitated with the most tumultuous passions, astonishment, terrour, and ecstasy, which now struggled in their bosoms.

§—9 AFTER his resurrection, the very first person that he appeared to was Mary Magdalenè, whom he had formerly cured of the most raging and dreadful madness^b.

10 She went directly to the disciples, who were now lamenting, and inconsolable for his death.

11 When she acquainted them that he was really restored to life, and that she had herself an ocular demonstration of it; they could not believe it.

12 After this as two of them were walking into the country, he appeared to them in the form of a stranger—and at last discovered himself to them.

13 But when they went and told the rest, that they had certainly seen him, they could not convince them.

14 Afterwards he showed

^b The number *seven* in the Jewish idiom was used as a superlative, and to denote a large indeterminate number. Consult Gen. xxviii. 3. Ps. lxxii. 6. Ps. cxix. 164. Deut. xxviii. 7. 1 Sam. ii. 5. The number *ten* is thus used in latin authors. See Ovid Trist. L. i. El. ii. 50.

himself to all the eleven disciples, as they were sitting together at table, and upbraided them with their incredulity and stupid insensibility—severely reproofing them for not crediting the reports of those who had seen him soon after his resurrection.

15 Finally, he said to them—Go into all the nations of the world, and proclaim the glad tidings of the Messiah's kingdom to the whole creation.

16 He who is convinced by its evidence, and by baptism solemnly lays himself under an obligation to live according to his profession, shall be saved—but he who disbelieves and rejects it, shall be condemned.

17 Those who sincerely believe the gospel, shall be enabled to exert the following miraculous gifts—I will endow them with power to eject dæmons, and fluently to

speaking languages they never learned:

18 They shall play with venomous serpents, unhurt—the most fell poison, that they may drink, shall not in the least affect and injure them—they shall instantaneously, by a single touch, restore the indisposed to perfect health.

19 After Jesus had spoken these words, he visibly ascended to heaven—and was there advanced, by the supreme Father of all, to the most eminent and distinguished dignity.

20 The disciples, according to his last directions, went from Jerusalem into everyⁱ country, and promulgated the gospel in every region, into which they travelled—the Lord powerfully co-operating with them, and constantly ratifying the doctrines they delivered by the most illustrious and incontestable miracles.

ⁱ From this circumstance it appears *either* that Mark did not write his gospel so soon as hath been generally imagined; *or*, that this verse was added after the author's decease, as many of the *last* verses of the books of the Old Testament undoubtedly were.

T H E

HISTORY OF JESUS

B Y L U K E.

CHAP. I.

1 **A**S there have been several persons who have compiled and published to the world historical accounts of those celebrated transactions, for the veracity of which we have such ample and undoubted evidence;

2 having been furnished with materials by those persons, who were not only the preachers of Christianity, but from the beginning were eye-witnesses of the facts themselves;

3 after their example I too, O most illustrious *Theophilus*, after having diligently examined into these events, and accurately investigated them to their source, have judged it proper to digest them into a regular and connected narration, and to exhibit them before you;

4 in order that you may see on what a firm and un-

shaken basis that religious system is supported, into the doctrines of which you have been carefully initiated.)

5 **I**N THE days of Herod the Great, the sovereign of Judea, there lived a certain priest called Zacharias, belonging to the eighth weekly class of Abia — his wife Elisabeth was also a descendant of Aaron.

6 They both were persons of the most amiable characters, possessed of unspotted virtue and integrity, paying an uniform and conscientious obedience to all the moral and ceremonious injunctions of the law.

7 Their mutual happiness was only allayed by the sterility of Elisabeth, and by considerations on their advanced age, which had now precluded the pleasing hope of their ever being blessed with children.

8 As this person was one day

day discharging the appointed offices of his ministry in the temple,

9 it being his lot, according to the regulation of the priesthood, to sprinkle incense on the sacred altar :

10 It happened, as he was in the sanctuary devoutly engaged in this holy employment, and the assembled multitude stood in the court of the temple, offering their fervent supplications to heaven,

11 that a celestial messenger, in a glorious form, suddenly appeared to him, and stood on the right side of the altar, as he was officiating.

12 So amazing a sight at once suspended all his faculties, and struck him with fear and terror unutterable.

13 The heavenly form then with a placid countenance addressed him and said—Zacharias ! dispel thy fears !—Thy prayer hath been accepted—thy wife Elisabeth shall bear thee a son, whom thou shalt call *John*.

14 His birth will not fill thy bosom only with the purest transports, but the public also will share in thine ecstatic raptures.

15 For he shall become a truly great and illustrious

personage, will through the whole of life practise the most severe and rigid abstinence, and in his early years shall be inspired with the divine afflatus.

16 By the exercise of his prophetic gifts, and the discharge of his distinguished ministry, will he reclaim thousands of the Jews from their vices, and powerfully induce them to obey the divine commands.

17 By this general reformation, which he shall introduce and execute with the same ardent spirit and zeal which formerly actuated Elias—he will again conciliate to the Jews the alienated affections of their holy progenitors—and by reducing the wicked and depraved to virtue and obedience, will prepare the Jewish nation for the reception of the Messiah.

18 Zacharias said unto the angel, By what proof shall I be convinced of the certainty of what you predict, since I am an old man, and my wife also is so far advanced in years ?

19 I am Gabriel, replied the angel, who am one of the most illustrious of the heavenly spirits *, and have

* To see the face of a prince and to be in his presence, is an eastern idiom importing the most illustrious and dignified stations. See Mat. xviii. 10. and the note there. Either, i. 14.

been delegated by the Supreme to communicate to thee these joyful events:

20 But since thou wert not disposed to credit these predictions, which I was commissioned to impart to thee — thou shalt be rendered incapable of speaking a word 'till the time of their accomplishment.

§—21 DURING this transaction the people waited in the court of the temple—wondering, what could have induced Zacharias to stay so long in the sanctuary beyond the usual time.

22 But when he came out to pronounce the usual benediction and dismiss them — he found the faculty of speech entirely suspended—he made signs to them, by which they understood that he had seen a vision in the temple.

§—23 WHEN the course of his ministrations, according to the regular prescribed order which had been long established, was fulfilled — Zacharias quitted the city and returned to his own house.

24 Soon after this his wife Elisabeth conceived — but concealed her pregnancy from the world five months,

25 blessing God for his singular benignity to her in giving her a child, and wip-

ing away her dishonour and reproach among men.

§—26 IN the sixth month of Elisabeth's pregnancy God deputed the angel Gabriel to Nazareth a Town in Galilee,

27 commanding him to visit a certain virgin, whose name was Mary, who had been espoused to one Joseph, a descendent from David.

28 Accordingly the angel entered the house in which she resided, and thus accosted her — Hail! O thou distinguished favourite of heaven, Hail! — The supreme Jehovah deigns to select thee as the object of his love!

—In happiness art thou infinitely exalted above all thy sex!

29 The appearance and message of the angel filled her with the last terror and perturbation—revolving in her mind what so extraordinary a salutation could import—

30 While she was anxiously indulging these reflections the angel resumed — Banish thy fears—the blessed God hath most highly distinguished thee, and will confer upon thee the greatest honours, that can be enjoyed,

31 for thou shalt immediately conceive, and bear a son, whom thou shalt call *Jesus*.

32 He shall be transcendently illustrious and great, and be denominated the son of the supreme and ever-blessed God—The most High will advance him to the throne of his great progenitor David,

33 and he shall sway the Jewish sceptre and govern the race of Jacob for ever, and his kingdom shall be without limits and without end.

34 Mary then said to the angel—How is it possible that I, who am as yet a stranger to conjugal embraces, should conceive, and give birth to the illustrious person you mention?

35 The celestial messenger replied—Thy pregnancy shall be effected by the miraculous operation of the divine spirit, whose powerful influence will immediately communicate life and existence—on which account thy sacred offspring shall be distinguished by the peculiar appellation of the *Son of God*.

36 And in order that thou mayest most certainly conclude that these grand events will be accomplished—be assured, that Elisabeth thy relation is advancing in her pregnancy, and will have a son in her old age; for she, who hath so long been reput-

ed barren, is now six months gone with child.

37 For the divine power is able to effect the greatest impossibilities.

38 Mary replied—Behold! I submit my will to the divine—May I be crowned with that singular felicity you predict!—The angel then disappeared.

§ — 39 MARY being thus informed by the angel, of Elisabeth's conception, hastened to the mountainous country, and entering the house where Zacharias dwelled,

40 went directly to Elisabeth, and congratulated her upon her pregnancy.

41 In the midst of these joyful gratulations the babe of Elisabeth violently moved and leaped, as if affected with sympathetic transport—Elisabeth then was instantly filled with the divine affiatus,

42 and with ecstatic transports she cried out in a loud exclamation—Blessed art thou above all thy sex! Blessed is the babe of which thou art now pregnant!

43 What astonishing condescension is this, that the mother of the Messiah thus deigns to visit me!

44 Amazing circumstance! the moment thou didst felicitate me, my babe, as if transported

transported with the glorious prospect, sprung with rapture within me!

45 Thrice happy art thou, who didst not distrust the divine message—for every circumstance, that hath been mentioned, the divine veracity will most certainly accomplish.

46 Then Mary in a religious ecstasy cried out—My soul with reverence adores my Creator!

47 and all my faculties with transport join in celebrating the goodness of God my saviour!

48 who hath in so signal a manner condescended to regard my obscure and humble station — Transcendent goodness! every future age will now conjoin in celebrating my distinguished happiness!

49 For ever adored be the matchless goodness of that omnipotent Being, who hath deigned to confer upon me an honour so illustrious and divine!

50 His supreme benignity to those who obey him will ever continue immutable and infinite thro' all the revolving ages of time and eternity.

51 How irresistible is his potent arm! How are the insolent and towering imagina-

tions of the opulent and haughtily crushed in a moment!

52 From the proud monarch he tears his diadem, and fixes it upon the brow of humble and obscure virtue.

53 He degrades the rich and insolent to penury and wretchedness, and elevates oppressed and suffering merit to opulence and dignity.

54 He hath powerfully supported the sinking state of Israel,

55 continuing to us that mercy and benevolence, which he shewed to Abraham and his descendents—and will amply fulfil those promises, which he made to our great and holy ancestors.

56 Mary after having staid with her about three months returned home.

§—57 THE period of Elisabeth's pregnancy was now completed—and she was delivered of a son.

58 The joyful news soon reached all her relations and neighbours—who hastened to congratulate her on that distinguished happiness that heaven had shown her.

59 The eighth day being come, on which according to the Jewish custom the child was to be circumcised, their friends and acquaintance all met—intending to call him

Zacha-

Zacharias after the name of this father :

60 But Elisabeth opposed them, saying, He shall be called John.

61 Against this they remonstrated—expressing their astonishment, that she should choose a name which none of her relations bore.

62 They intimated to the father their embarrassment, and desired him to fix on a name.

63 He then by signs asked for a writing tablet — in which he wrote his name ; at the same time saying with an articulate voice—He shall be called *John* — They were all seized with astonishment,

64 for his speech was instantaneously restored, and with distinct accents he paid his pious and grateful acknowledgments to heaven.

65 These mysterious events excited religious awe and reverence in the whole neighbourhood — and in all the mountainous country of Judea was the fame of these amazing transactions soon diffused :

66 And all who heard this uncommon relation anxiously revolved all the circumstances of it in their minds — saying, What a great and eminent personage will this child be, who is thus miraculously dis-

tinguished! — The child exhibited early and convincing proofs to every spectator that God was its guardian and friend.

67 Zacharias was then seized with a divine afflatus, and uttered the following sublime prophetic strains —

68 For ever blessed be the supreme Jehovah, the benign guardian of Israel, for planning such a gracious scheme of redemption for his favourite nation,

69 by mercifully raising such a potent and illustrious deliverer for us in the family of David !

70 In how signal a manner is he now accomplishing those transporting assurances, which he commissioned his holy prophets, at various times, ever since the beginning of the world, to communicate to his people —

71 that he would crush the power of all our inveterate foes, and vindicate us into perfect freedom and liberty :

72—that he would accomplish that gracious promise, which he made to our ancestors :

73 — and fulfil every engagement of that covenant, which he established with Abraham our great progenitor, and ratified by the most solemn oath :

74 Exhibiting before them the joyful prospect of that happy time, when he would completely rescue us from the power of our adversaries, and reinstate us in such tranquility and peace, that we might, in undisturbed repose, serve him without slavish fear,

75 and spend the residue of our lives in the assiduous cultivation and pursuit of universal holiness and virtue.

76 And thou, O illustrious babe, shalt soon be distinguished as a most eminent prophet—for thou shalt be the immediate predecessor of the Messiah, to prepare the world for his reception :

77 and thine appointed office will be to publish to mankind forgiveness of sins upon sincere repentance, and to proclaim the speedy erection of the Messiah's kingdom.

78 These blessings are originally derived to us from the unexhausted fountain of the Divine benignity—which hath now caused this bright resplendent sun to rise upon the

world, and to bless us with its mild refreshing beams,

79 dispelling that gloomy darkness, in which mankind have been so long enveloped, and by its salutary rays clearly discovering to us the path that conducts to virtue and happiness.

§—80 THE child soon discovered an uncommon strength and vigour of understanding—but resided in the deserts of Judæa 'till the time that his public ministry commenced.

CHAP. II.

I ABOUT that time an edict was published by Augustus Cæsar that a general census should be made throughout the whole extent of Judea.

2 This was the *first*¹ census—and was executed by Quirinius the præfect of Syria.

3 In consequence of this edict all repaired to the^m towns to which they respec-

¹ It was the *first* that Quirinius executed—for he executed *one* afterwards, when he was præfect of Syria, which caused a rebellion.—The word ἀπογραφῆς here used by Luke does not merely signify to *tax*, but to *enroll, register, record*—Xerxes before the engagement set a number of writers upon an eminence ἀπογραφῆς κατὰ μάχην τῶν τραπομένων to register the particular transactions of the fight—When Æmilius was censor there were enrolled ἀπογραψάντο, &c. Plutarch Themist. p. 216. and Æmilius, 502. Edit. Steph.

^m This was done in order to prevent confusion in taking the census, Posthumius the Consul issued a public edict that all the Latin allies in suis civitatibus censerentur. Livii, Lib. 42. Tom. 3. p. 507. Edit. Elz.

tively belonged, in order to be enrolled in the public register.

4 Among others Joseph went from Nazareth, a town in Galilee, to Bethlehem the place of David's Nativity, as he was a descendent from that prince,

5 to be enrolled along with Mary to whom he had been espoused—and who was then far advanced in her pregnancy.

6 During their continuance here, the time of her delivery approached,

7 and she brought forth a son — whom she swathed — but was obliged to reposit him in a manger—being unable to procure accommodation in the inn, by reason of the vast concourse of people, with which the town at that time was crowded.

§ — 8 It happened that there were in the adjacent fields a company of shepherds, employing the hours of night in guarding their respective flocks.

9 But behold! while they were thus occupied—a most glorious and inexpressible splendour ⁿ instantaneously surrounded them — and they saw a bright heavenly form

approach—which filled them with the last consternation.

10 The angel then addressed himself to them and said — “ Dispel your terrors — for I am commissioned to report to you a most joyful and transporting event, in which the whole world is interested !

11 For this very day, in the city of David, the Saviour — the great Messiah — is born!

12 By these tokens you may easily distinguish the illustrious babe—You will find him swathed, and deposited in a manger.”

13 The angel ended—and was instantly joined by myriads of celestial spirits, who celebrated the divine benignity in the most sublime and rapturous strains—repeating,

14 “ O let the highest angelic orders hymn the praise of God! O what happiness hath now blessed the world! O what ineffable benevolence is now expressed towards men !

15 Soon as the heavenly choir disappeared, the shepherds said one to another— Let us immediately go to Bethlehem, and be eye-witnesses of this grand event,

ⁿ In the original the *glory of the Lord—of the Lord* being the Hebrew superlative. See Chap. i. 76.

which God hath been pleased in this signal manner to communicate to us.

16 Accordingly they all hastened with rapid and impatient steps to the town—where they soon found Mary and Joseph anxiously watching over the infant, which was lying in a manger.

17 Soon as they had seen the infant, they publickly reported every circumstance which the angel had recounted to them concerning the child.

18 And all, who heard the account which these shepherds gave of that amazing scene of which they had been spectators, were filled with extreme astonishment.

19 But Mary in silent reflection revolved the shepherds' words in her mind—comparing this recent event with former transactions of a similar miraculous nature.

20 The shepherds, after having published a detail of the vision, returned—celebrating with great emotion the praises of God for the great event they had seen, and for his condescension in informing them of it in so illustrious a manner.

§—21 ON the eighth day, according to the Jewish custom, he was circumcised—and they called him JESUS,

the name which the angel had given him before his conception.

22 And when the time appointed in the law for the purification of women after childbirth was completed—they carried the babe into the temple, to make the customary dedication of him to God.

23 For the law prescribes that every first-born male child shall be solemnly consecrated to God.

24 Mary therefore offered a couple of young pigeons—the usual oblation of the poorer sort upon this occasion.

§—25 AT this time there was at Jerusalem one Simeon, a person of eminent piety and distinguished virtue, who was endowed with the gift of prophecy, and who had lived for some time in ardent expectation of seeing the Messiah ushered into the world.

26 These his expectations were founded on a divine assurance, that he should live to see this grand and glorious event.

27 This holy person, while the parents of Jesus were employed in preparing the customary oblation, by a prophetic impulse and direction came into the temple,

28 and advancing up to them, took the child—folded him in his arms—and with religious

religious transport poured out his gratitude to God—saying,

29 O God! thy promise to me is amply fulfilled!— I now quit the port of human life with satisfaction and joy!

30 since thou hast indulged mine eyes with so divine a spectacle, as the great Messiah!

31 Whom thou hast now sent into the world to bless mankind—

32—to impart happiness to *Israel*, and to diffuse sacred light among the benighted *Heathens*!

33 The actions and language of this good man filled Joseph and Mary with extreme astonishment.

34 Simeon then solemnly gave the infant his benediction—and said to Mary, “ This child is appointed of God to be the great test of the moral dispositions of the Jews — Many will accordingly embrace, and many will reject him—he will be the common butt ° to which the prejudic-

ed and depraved will direct all their malice and calumny:

35 And the cruel miseries and sufferings, in which they will involve him, will yield *thee* the acutest sorrows, and like a dart ^P transfix and tear thy breast.

§—36 THERE was in the city a prophetess called Anna, the daughter of Phanuel, belonging to the tribe of Aser, who was oppressed with extreme old age—She had been married in early life, but had lost her husband seven years after her marriage.

37 This widow, having now attained her eighty fourth year, had constantly attended the service of the temple, and was a most eminent pattern of fervent devotion and the strictest holiness.

38 This person coming into the temple at the same time, poured forth in an ecstasy of joy, her warmest gratitude to God, for indulging her with a sight of the Messiah—and represented that child as the great redeemer to all who

° The word *σημειον* signifies a mark at which men shoot, or throw.

P *Ρομφαία* signifies a dart or spear.

Æquaque, nec ferro brevior nec romphea ligno.

Valer. Flac. Argon. Lib. 6.

In the catalogue of weapons *A. Gellius* mentions this word—spelling it in latin, *rumpiæ*: on which *Thyſius*' note is—Propriè erat hastilis genus. *A. Cellius Var*^m. 562.

were at that time ardently expecting his appearance ⁹.

§—39 JOSEPH and Mary after they had performed all the rites, which the law prescribed, returned to Nazareth in Galilee.

40 As the child grew up he soon displayed uncommon abilities, and a penetration and wisdom greatly superiour to his years—there was also a divine beauty and grace diffused over his person ^r.

41 His parents constantly took a journey every year to the capital at the feast of the passover.

42 When he had attained his twelfth year, therefore, they went up to the city, as usual, to celebrate this solemnity—and took him with them—

43 When the festival was

ended, his parents set out upon their journey into the country—not knowing that their son stayed behind in the city.

44 For they concluded that he was gone down with the company among whom he had travelled up to the metropolis—but when they had advanced a day's journey, and made anxious enquiry after him among all their friends and acquaintance,

45 without being able to get any information where he was—they returned with the most painful solicitude to the city—spending three days in fruitless search of him.

46 At last they found him in one of the courts of the temple, sitting among the learned rabbies—studiously listening to their instructions, and debating with them:

⁹ How general this expectation was, appears from the following testimonies. *Percrebuerat oriente toto vetus et constans opinio, esse in fatis ut eo tempore Judæâ profecti rerum potirentur. Sueton. Vespas. c. 4. Edit. Varin. p. 735. Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valefceret oriens, profectique Judæâ rerum potirentur. Tacit. Hist. Lib. 5. 13 Edit. Dubl. Το δε εταραν αυτες μαλιστα προς τον πολεμον ην χρησιμη αμοιβη ομοιωσ εν τοις ιεροις ευρημεν θ γραμμασιν, ως κατα τον καιρον εκεινον, στο της χαρας τις αυτων αρχει της οικουμηνε. Joseph. Lib. 6. B. J. Cap. 31. Consult also Luke ii. 25. c. iii. 15. c. xxiv. 21. Acts i. 6.*

^r *Χαρις τε Θεω* means here according to the Hebrew idiom an uncommon elegance and grace—of God is the Jewish superlative. *Mountains of God.* *Χαρις* is used in this sense by Luke, Ch. iv. 22. and very frequently by the Greek writers—For example, in a passage similar to this in the *Odyssæy*—*Τω δ' αρ' Αθηνη*

Θεσπεστινη κατεχευε χαριν κεφαλη τε και ωμοις. Odyss. O 19.

None of the painters could do justice to *Demetrius*; he had such a dignity, grace, *χαρις*, &c. *Plutarch Demet. p. 1630. Edit. Steph.—See also Acts vii. 20. and Raphaelii not.*

47 And all, who were present at this conference, were astonished at the amazing sagacity he discovered, and at the pertinency and solidity of the replies he made to the questions proposed to him.

48 His parents finding him in this circle expressed great surprisè—his mother said to him, My child! what was it induced you to act towards us in this manner—how many bitter sorrowful hours have you cost your father and mother in searching every place for you!

49 He replied, why did you thus distress yourselves in such an anxious enquiry after me?—Could you not conclude, that I was employed in promoting the interests of my Father?

50 But they understood not the meaning of his expressions.

51 Jesus then went down with them to Nazareth, where he resided with his parents, and discharged all the duties of filial piety—All these singular incidents his mother treasured up in her mind, and anxiously revolved them in her daily thoughts.

52 As Jesus advanced in

years, he advanced in wisdom—and by his amiable virtues conciliated the love both of God and man.

CHAP. III.

1 **I**N the fifteenth year of the reign of Tiberius—Pontius Pilate being then procurator^s of Judæa—Herod being tetrarch of Galilee—his brother Philip tetrarch of Ituræa and Trachonitis—and Lysanias being tetrarch of Abilenè.

2 Annas and Caiaphas being then also high-priests—John the son of Zacharias by a prophetic impulse began his public ministry in the wilderness of Judæa.

3 He first of all travelled about all the country that lay contiguous to the river Jordan, proclaiming, wherever he went, the necessity of repentance and amendment of life, in order to secure the divine forgiveness—and exhorting men to testify the sincerity of their penitence by submitting to the rite of baptism.

4 This is the person whom Isaiah hath so expressly characterised in the following

^s Auctor nominis ejus Christus, qui TIBERIO imperitante, per procuratorem Pontium Pilatum supplicio affectus erat. Tacit. An. xv. 44. p. 286. Edit. Dublin.

passage: "Hark! the voice of an herald, making proclamation in the desert, and crying—O prepare for the speedy advent of the Messiah—strow the path with flowers, in which his sacred feet shall tread!

5 Every valley shall be filled up^t, every mountain shall be levelled, and the irregular path shall be made direct, the rugged smooth;

6 and the whole earth shall behold a most amazing expression of the divine benevolence."

7 Vast crowds accordingly resorted to him to be baptised—to whom he thus addressed himself: "O depraved and profligate race! who admonished you to shun the impending calamities?"

8 If you come hither as professed penitents, show the sincerity and genuineness of your repentance by a virtuous life—and do not value yourselves upon having Abraham for your great progenitor—for God is able even from these stones to form a race of men infinitely more worthy of Abraham, by inheriting his virtues.

9 The ax is this moment lying at the tree's root—every tree that doth not bear good fruit, is immediately to be cut down, and thrown into the fire^u.

10 The assembled populace then anxiously interrogated him what they should do.

11 He answered—He who is blessed with plentiful circumstances, let him freely impart food and raiment to indigent and distressed objects.

12 The collectors of the taxes likewise came to be baptised—and asked him what duties he recommended to their observance.

13 He replied, Avoid all fraud and oppression in the discharge of your office—and confine yourselves within the just limits of your department.

14 The soldiers also demanded of him what duties he enjoined upon them—He said, Forbear pillaging any one upon unjust pretences—do not basely inform against any one to enrich yourselves with his spoils—foment no disturbances, but be content to

^t This animated language of the prophet reminds one of what *Xerxes* did in his ostentatious expedition into Greece. Says *Justin*: Montes in planum ducebat, et convexa vallium aequabat. Lib. ii. C. 10.

^u John refers to the destruction of *Jerusalem* in this and the 7th and 17th Verses.

live upon the pay that is allowed you.

15 The expectation of the speedy appearance of the Messiah being at that time general, and all the Jews, after the most deliberate reflections, being disposed to conclude that John was that august and sacred personage,

16 John took care to undeceive them, making this declaration to the whole assembly—I baptize you only with water in order to repentance—but my successor is a person of infinitely greater dignity, to whom I am not worthy to do the meanest office—He will baptize you with the holy spirit and with fire^w.

17 With his fan he will winnow and thoroughly clear his crops, will collect and carefully reposit the good grain in his store-house—but the chaff he will burn up and utterly consume with inextinguishable fire^x.

18 Thus this eminent prophet continued to give many useful and important instructions to the people;

19 'till at last Herod the tetrarch being exasperated at his freedom in rebuking him for the atrocious crimes he had been guilty of—and above all

for his incestuous marriage with Herodias his brother Philip's wife—

20 caused him to be apprehended and imprisoned—adding this cruelty and injustice to his many other flagrant enormities.

§—21 AMONG the vast multitudes, that crowded to his baptism, came Jesus—who being baptized and praying—the sky immediately opened,

22 and the holy spirit in a bodily form descended upon him with the rapidity of a dove—at the same time that this solemn voice issued from the parted clouds—“Thou art my son—the object of my fondest affections.”

23 Jesus, having now attained his thirtieth year, entered upon his public ministry—His Genealogy, by his mother's side, is exhibited in the following table.

Joseph, his reputed father,

Mary, daughter of Heli, the son of

24 Matthat,
Levi,
Melchi,
Janna,
Joseph,

^w See Acts ii. 3, 4.

^x Referring to the destruction of Jerusalem.

- | | | |
|----|--|---|
| 25 | Mattathias,
Amos,
Naum,
Eli,
Nagge, | Salmon,
Naafon, |
| 26 | Maath,
Mattathias,
Semei,
Joseph,
Juda, | 33 Aminadab,
Aran,
Efrom,
Phares,
Juda, |
| 27 | Joanna,
Rhesa,
Zorobabel,
Salathiel,
Neri, | 34 Jacob,
Isaac,
Abraham,
Tharah,
Nachor, |
| 28 | Melchi,
Addi,
Kofam,
Elmodam,
Er, | 35 Saruch,
Ragau,
Phalel,
Heber,
Sala, |
| 29 | Jose,
Eliezer,
Jorim,
Matthat,
Levi, | 36 Cainan,
Arphaxad,
Sem,
Noe,
Lamech, |
| 30 | Simeon,
Juda,
Joseph,
Jonan,
Eliakim, | 37 Mathufela,
Enoch,
Jared,
Maleleel,
Cainan, |
| 31 | Melea,
Menan,
Mattatha,
Nathan,
David, | 38 Enos,
Seth,
Adam,
GOD. |
| 32 | Jesse,
Obed,
Booz, | |

C H A P. IV.

1 JESUS having received the divine afflatus, quitted Jordan—and in a prophetic vision had the following

ing scene exhibited before him—^y He thought himself transported into a dreary desert,

2 where the devil for forty days practised every insidious art to seduce him from his duty—during all this space he thought that he tasted no food, and that at the expiration of this period he felt the painful sensations of hunger :

3 He then thought the tempter assailed him and said, Since thou art the Messiah, convert these stones into bread to satisfy thy raging appetite.

4 Jesus said to him in the words of scripture—The animal life of man may be sustained not by food only, but by any other means that the wisdom of God shall see fit to appoint.

5 The devil then, he thought, conveyed him to the summit of a mountain of stupendous height—and in a moment exhibited before him all the kingdoms of the universe in all their stately pomp and magnificence ;

6 then turned to him and said—All this grandeur and glory will I bestow upon thee—for they are mine, and I lavish them as I please—

7 if thou wilt only pro-

strate thyself before me, and pay me religious adoration.

8 To which proposal Jesus answered—Thou wicked adversary ! depart from me— for the infallible word of truth says, “ Thou shalt worship and obey no other being but the supreme God and Father of all.”

9 The devil then, he thought, transported him through the air to Jerusalem, and placed him on one of the battlements of the temple— saying to him, at the same time, Since thou art the Messiah throw thyself down.

10 For the scripture says, “ Angels shall be appointed to protect thee,

11 they will support thee in their arms, and prevent thee from being dashed in pieces.”

12 Jesus replied— There is another scripture which says, “ Thou shalt not insult God’s providence by rushing into danger.”

13 The devil, he thought, after having exhausted all his efforts in vain—left him and vanished away.

§—14 JESUS entered Galilee, endowed with spiritual gifts and miraculous powers, which he began to exert there

^y See the Notes on Matth. iv.

— so that his fame was quickly diffused through all the adjacent country.

15 He also publickly instructed the people in their religious assemblies, and was held in universal admiration.

§—16 AMONG other towns which he visited, he came also to Nazareth, where he had been educated — and on the sabbath day went, as it was his constant custom, to the synagogue — Here he stood up to read the scriptures :

17 And the prophecy of Isaiah being put into his hands, he unrolled the volume, and light upon the following passage :

18 “ God hath liberally endowed me with the gifts of the spirit, and hath commissioned me to deliver glad tidings to the poor, to console the distressed mind, to proclaim release and liberty to the captive, to impart sight to the blind, to pour the balm of comfort into the wounds of the afflicted,

19 and to publish to the world the joyful commencement of a most glorious and happy revolution.”

20 Having read this pas-

sage he folded the volume, and giving it to the servant who had presented it to him, sat down ² — and the eyes of all that were in the place were intensely fixed upon him.

21 He then addressed himself to them and said — The passage of scripture, which you have just heard recited, hath this very day received its accomplishment.

22 The discourse he now delivered raised in them extreme astonishment — and the whole assembly were amazed at the beauty and elegance of his diction ³ — and yet, they said, this is Joseph’s son !

23 Jesus said to them — You indeed apply to me the common proverb, Physician ! cure thine own relations and friends before strangers ! — work the same miracles for us here in your own country, as we heard that you performed at Capernaum.

24 But suffer me to observe to you, That no prophet meets with acceptance in the place of his birth and education.

25 For undoubtedly there were in Elisha’s time great numbers of indigent and dis-

² The Jewish clergy out of reverence *stood up* when they read the scriptures — when they taught the people they *sat down*. See Chap. v. 3.

³ *χαρις* is often used in this sense for the beauty of eloquence and diction.

Αλλ’ ὡς ἡ χαρις ἀμφιπέριεργεταί ἐπισταί. Odyss. Θ. 175.

treffed widows in Judæa during that most dreadful famine which univerfally raged, when there was no rain for three years and an half:

26 and yet the prophet was providentially fent to the relief of none of them—he only gave miraculous affiftance to a poor widow of Sarepta, a town belonging to the Sidonians.

27 No doubt alfo but there were many unhappy persons in Judæa infected with leprofy in the days of Elifha—and yet not one of them was cured by that prophet but Naaman a Syrian.

28 When the affembly heard thefe reflections, they were transported with the moft violent indignation and rage,

29 and all unanimoſly riſing up, they ſeized him—dragged him out of the town—and hurried him to the ſummit of the hill, on which the town was built, to throw him headlong down the precipice.

30 But he rendered himſelf inviſible and eluded their fury.

§—31 AFTER this he went to Capernaum a town in Ga-

lilee, and on the ſabbath day delivered his inſtructions to the aſſembled multitude:

32 who were all aſtoniſhed at the ſublimity and importance of the truths he taught—for his diſcourſes clearly evinced, that he was inveſted with a divine authority.

33 There was in the aſſembly ^b a man, who was at times afflicted with madneſs—and a fit of diſtraction happening then to ſeize him, he cried out with a wild and vehement vociferation—

34 Let us alone, thou Jeſus of Nazareth—what concern have you with us—are you come to deſtroy us—I know very well who you are—You are a divine prophet.

35 Jeſus then authoritatively commanded the raging diſeaſe to quit him immediately—upon which, tho' the man was now wallowing on the ground in terrible convulſions, he was inſtantly reſtored to his underſtanding and reaſon.

36 At a ſpectacle ſo amazing they were ſtruck with extreme aſtoniſhment, and ſaid one to another—What ſurpriſing power is here exerted!—With what irrefiſtible authority doth

^b The reader of the ſacred writings ſhould remember that there were no mad-houſes in Judæa either *public* or *private*—but theſe unhappy wretches, *vulgarly* ſuppoſed to be poſſeſſed with *dæmons*, were ſuffered to ramble about.

he remove the most obstinate and incurable diseases!

37 The fame of his miracles was accordingly soon diffused thro' all the adjacent country.

§—38 THE worship of the fynagogue being concluded he went into Simon's house—The mother in law of Simon was at that time confined to her bed by a fever, and they informed him of her condition.

39 He immediately went into her room—and, standing over her, rebuked the fever—every symptom vanished in a moment—she rose up in perfect health, and provided them refreshment.

§—40 WHEN the sun was going down, all who had relations and friends labouring under any disorders, brought them to him—On every one of these he laid his hands, and they were in a moment blessed with perfect health.

41 Many persons also who were afflicted with madness he restored to the use of their intellects—but suffered not the distracted to publish his character by any wild and noisy exclamations.

§—42 THE next day, soon as the morning dawned, he privately retired from the multitude to an unfrequented solitude—but the crowd, as

soon as they discovered that he was absent, made diligent search for him—and finding him, earnestly importuned him that he would continue amongst them.

43 But he answered—I must publish in other towns the joyful news of the speedy erection of the kingdom of God—for this is the will and appointment of Him who sent me into the world.

44 He accordingly travelled to all the towns of Galilee, and publicly delivered his doctrines in their fynagogues.

CHAP. V.

1 AFTER this as he stood instructing the people near the lake of Genesaret, he was so much incommoded by a prodigious multitude who pressed forwards to hear his doctrine,

2 that seeing two vessels lying, which the fishermen had just quitted in order to dry their nets,

3 he went on board one of them which belonged to Simon, and desired him to put off a little from shore—He then sat down, and from the boat taught the assembled crowds, that formed themselves on the rising beach.

4 When he had finished his discourse, he bad Simon row further

further into the lake—and to cast in their nets.

5 Simon answered, Sir, we have sustained great fatigue during the whole night without any success—at your command, however, I will make one trial more.

6 They threw in the net therefore, and inclosed such a prodigious number of fishes, that the net was ready to be torn in pieces by the immense weight of them.

7 They called to their partners in the other boat to come instantly to help them—these hastened to their assistance—and they loaded both vessels with such an amazing quantity, that they were with difficulty kept from sinking.

8 When Simon Peter saw this astonishing spectacle, he prostrated himself at the feet of Jesus and said—O Sir, leave me!—I am a sinful man, and unworthy your sacred presence!

9 For he and all who were spectators of this great miracle were struck with the last astonishment at the vast number of fishes, which they had caught.

10 James and John, Zebedee's sons, were present on this occasion, and were Simon's partners—Jesus being a witness of Peter's great amazement and consternation said to him, Discard thy fears—from this moment thou shalt pursue a nobler prey—thou shalt rescue mankind from the depths of sin and ruin^c.

11 When they had hauled the vessels to shore, they left all that they had, deliberately determining to be his constant followers.

§—12 BEING in one of the towns in that country, a man dreadfully infected with leprosy came and prostrated himself before him—saying, Sir, I am persuaded you are able to free me from this loathsome distemper.

13 Jesus extended his hand—touched him and said, I am willing to restore thee to health—Instantly the leprous scurf was no more.

14 Jesus then said to him, I charge thee to inform no one of the miraculous cure thou hast received—but go immediately and show thyself to the priest—and offer the custom-

^c Ζωγῆσω signifies to *save alive captives*.

Ζωγῆσαι Ἀγρεος υἱ, συ δ' ἄξια δεξιῆ ἀποίνα. II. Z. 46.

He slew great numbers, but *saved alive* five thousand, ἐζωγῆσσε. Plutarch Demetrius, p. 1664.

any sacrifice as a public conviction and evidence that thou art perfectly cured.

15 But notwithstanding this peremptory injunction the man published the report of his miraculous cure every where—so that a prodigious multitude excited by the fame of it collected around him to hear his instructions, and to be healed of various disorders.

16 The concourse of people was so tumultuous and troublesome, that he was obliged privately to withdraw from them into a remote and solitary place—that he might, without disturbance, in that recess offer his devotions to God.

§—17 ABOUT this time it happened as he was instructing the people and working great numbers of signal and illustrious miracles—the Pharisees and expounders of the law, who had come from Jerusalem, and from every town of Judæa and Galilee then sitting around him—

18 that a number of men carried on a couch a poor object afflicted with the palsy—intending to lay the unhappy creature at his feet.

19 But finding it impossible to approach his person by reason of the crowd, they as-

cended the stairs on the outside of the house^d—and taking off some tiles in order to force open the trap door that was in the roof—they thro' this door let down the helpless paralytic into the midst of the company before Jesus.

20 Jesus conscious of the faith they reposed in his miraculous power, turned to the afflicted person and said—All thy past sins be now for ever pardoned!

21 The Scribes and Pharisees hearing these expressions—their hearts secretly suggested these sentiments—Who is this person that utters such horrid blasphemy! None but the great God can forgive sin!

22 Jesus, who perfectly knew the human mind and all the reflections that were formed there, said to them—Why do you indulge in your breasts such invidious thoughts!

23 For which is easiest—to forgive his sins—or by a word to make this helpless creature, shaking with the palsy, to rise and walk home?

24 But you shall see an evident proof that the Son of man is endowed with power on earth to forgive sin—He

^d See an account of the Jewish buildings in Dr. Shaw's travels, and the Commentators on Mark ii. 4.

then immediately turned to the paralytic and said—Rise—take up thy couch—and walk home.

25 That instant he rose up—threw his couch upon his shoulders—and walked through the crowd towards home, in an ecstasy of religious gratitude to God.

26 Immediately all present were struck with extreme astonishment, and devoutly adored God—unanimously declaring, that they had that day been spectators of the most strange and amazing scene that had ever been displayed!

§—27 PASSING some time after this by the collector's office, he saw one of the tax-gatherers called Levi—and said to him, Follow me.

28 The man did not hesitate a moment, but immediately left his employment and his all, and followed him.

29 Levi that day made a grand entertainment for him at his house—to which he also invited a great number of tax-gatherers and their friends—who sat down along with Jesus,

30 At this his public conduct the Scribes and Pharisees were greatly disgusted, and said to his disciples—What induces your master to feast and keep company with publicans^e and persons of such immoral characters?

31 Jesus overhearing them said—As the healthy have no occasion for the physician, but medicine is solely of use to the indisposed;

32 So my design in coming into this world was not to invite the virtuous—those are *already* such as I am desirous they should be—but to engage profligate sinners to repentance and amendment of life.

§—33 SOME persons at that time said to him, Why do John and the Pharisees enjoin upon their disciples such frequent fasts and rigid austerities—while you allow your disciples to indulge themselves in so free and unrestrained a manner?

34 He replied—Can the friends and companions of a bridegroom fast and afflict themselves during the days

^e These *publicans* had a most infamous character. “*Lucullus* goes to relieve the cities of *Asia*, that were then miserably harassed by the *publicans*—the inhabitants being compelled, thro’ their rigorous and exorbitant demands, to sell their beautiful sons and daughters, and the pictures, statues, and other rich ornaments of their temples.” *Plutarch Lucul.* p. 921. Steph. Well then might the poet say of them:

ΠΑΝΤΕΣ ΤΕΛΩΝΙΑΙ ΠΑΝΤΕΣ ΕΙΣΙΝ ΑΣΠΑΥΓΕΣ.

of nuptial festivity and joy? — It would be highly inconsistent and absurd, while the bridegroom is with them, to practise the rigors of abstinence, and immerse themselves in gloom and melancholy.

35 The time will soon come, when the bridegroom shall be violently torn from them—their days of mourning and melancholy will then commence—He added,

36 For me to enjoin a number of severe and painful observances upon my disciples, who have been educated in the manner they have been, and but lately embraced my cause, would induce them immediately to abandon and abjure it, and would be a conduct as imprudent and absurd as for a man to join a piece of strong new cloth to an old and obsolete garment, which would only contribute to make it tear the worse.

37 Or for me to impose a course of rigid austerities upon my disciples would be as incongruous and fatal as for a man to put new wine into old skins^f — by the fermentation of which the skins

would burst and the liquor be spilled.

38 But as men foreseeing the danger, in order that they may incur no detriment, put new wine into new skins — so the same discrete treatment is requisite to preserve my disciples steady and attached to me.

39 And as no man, having been accustomed to drink *old*, can bring himself at first to relish *new* wine — so are not those reconciled at once to a *new*, who have been long habituated to an *old*, institution.

CHAP. VI.

1 **I**T happened that as Jesus was passing through some corn fields on the sabbath that first^g followed the second day of the passover solemnity—his disciples, as they went along, plucked some of the ears, and rubbing them in their hands, eat the corn.

2 Some of the Pharisees, who were present, conceiving violent resentment at their conduct, said to them, Why do you violate in this manner the sacred duties of the sabbath?

3 To this reproof Jesus re-

^f In those primitive times wine was solely kept in skins—*εν δ' σκινῶν χεῖρεν Ἀσθῶν ἢ ἀγρίων*—*Osif. N.* 78. She poured the wine into a goat-skin.

^g That this is the meaning of *σαββατῶν δευτεροπρωτῶν*. See Lamy's introduction, Vol. i. p. 179.

plied—Have you forgot what David did on a like occasion, when he and his attendants were urged with hunger?

4 Do not you remember that he went into the house of God, and refreshed himself and his companions with the sacred bread, which it is highly impious for any but the priests to taste^b?

5 He added—that the son of man was authorised to set men free from those sabbatical ceremonies and severities which they had imposed.

§—6 ENTERING ON another sabbath into a synagogue and instructing the people—there happened to be in the assembly a person whose right hand was withered.

7 This circumstance instantly excited all the attention of the Scribes and Pharisees—flattering themselves that if he should cure this person on the sabbath, it would afford them sufficient cause for censuring and condemning his conduct.

8 But he perfectly knew the perverse thoughts and malignant dispositions that lurked in their breasts—He then ordered the man with the wi-

thered hand to stand up in the midst of the assembly.

9 He then turned to them and said—Permit me to ask you, whether it be lawful on the sabbath day to perform benevolent or malevolent actions—to save or to destroy life?—They kept a profound silenceⁱ.

10 Jesus looking around them with a mixture of pity and indignation at their perverseness and obstinacy, said to the man, extend thine hand—He extended it—and it was instantaneously restored to the same perfect state as the other.

11 But the Scribes and Pharisees were inflamed with the most violent rage and resentment at him—and confederated together how they might murder him.

§—12 ABOUT that time he retired to a mountain to pray, and continued the whole night in an Oratory.

13 In the morning he convened his followers, and selected from among them twelve persons whom he denominated Apostles.

- 14
1. Simon Peter
 2. Andrew
 3. James

^b Ου γαρ τι συζηρη επι γαστρι κυντερον αλλο
επλετο, ητ' εκελευσεν εο μεμνησζ αναγκη,

Και μαλα τειρομενον και ενι φρεσι πειθ^θ εχοντα. Odyf. 216, &c.

ⁱ This is the true reading supported by the best MSS.

4. John
5. Philip
6. Bartholomew
- 15 7. Matthew
8. Thomas
9. James, son of Al-
phæus
10. Simon, the Zealot^{*}
- 16 11. Jude, brother of
James
12. Judas Iscariot.

17 Having made choice of these—he descended with them to the plain—where there stood the body of his followers, and an immense multitude of people from Jerusalem and from every part of Judæa, and from the maritime country that lay contiguous to Tyre and Sidon—these were come to hear his doctrines, and to be miraculously cured of their various disorders.

18 Accordingly those, who laboured under madness or any other the most inveterate and obstinate diseases, then received instantaneous and perfect cures.

19 So that all who were afflicted with any distemper strove to touch him—for by a single touch, such was the

powerful efficacy that was derived from him, every indisposition was in a moment expelled.

20 Jesus then looking around upon his disciples directed the following discourse to them—**HAPPY** are ye who are endowed with true humility—you are the worthy members and ornaments of the gospel dispensation.

21 **Happy** are ye who are now in indigent circumstances, but contented and resigned—your suffering virtue will be most abundantly recompensed—**Happy** are ye who now with sincere contrition and remorse deplore your past sins—your present sorrow shall be changed into ecstasies of joy.

22 **Happy** are ye, when the world shall pursue you with implacable hatred and detestation—when men shall violently expel and banish you from their society—when they shall load you with abuse and calumny, and hold even your very names in abhorrence on account of your steady and unshaken attachment to my cause.

23 In such an hour in-

^{*} This name was given him on account of his being a very strenuous and warm advocate for the Christian cause—*Phœonius* was a zealous friend and follower of *Cato*. *ζηλωτης Κατωθ*. Plutarch *Cæsar*. p. 1317. Steph.

dulge the highest transports of heart-felt joy and rapture — for in heaven there is a glorious crown for persecuted virtue — The wise and holy prophets in former times suffered the very same indignities.

24 But dreadful will be your future condition, O ye rich, whose hearts superiour wealth inflates with pride and insolence—Your happiness is only confined within the narrow limits of this life.

25 Dreadful too will be your future unhappiness, who now riot in luxury and intemperance—you shall be excruciated with famine—Dire also will be your misery, who yield your hearts to all the excesses of criminal gaiety and levity—you shall be overwhelmed with a flood of bitter sorrow.

26 Dreadful will be your future punishment, when you gain the applause of men by preaching such doctrines as flatter and palliate their vices — The false prophets and impostors in former ages were thus universally caressed and honoured by the abandoned and depraved.

27 I enjoin upon all my auditors the following fundamental principles of my religion—Love your enemies—do friendly offices to those

who pursue you with hatred and malevolence.

28 Speak well of those who load you with curses—and return the abuse and calumnies of those who injuriously asperse and revile you, with prayer.

29 My religion requires you to submit to unjust and contumelious treatment rather than requite it by revenge — and to recede from your right in small matters, rather than contend for it in quarrelsome law-suits.

30 Refuse not your benevolent assistance to those who solicit it—and as to those who may violently wrest from you any part of your property, rather incur the loss with patience than reclaim it with passion and outrage.

31 Perform the same kind offices to others as you yourselves would reasonably expect if you were placed in their circumstances.

32 What merit have you in loving only those, whom you know will return your love—this is rising to no higher attainments than persons of immoral characters do.

33 And what virtue do you exercise in doing beneficent actions merely to those, whom you are conscious will requite you—a conduct which even the wicked observe.

34 And what superiour acquirements do you display by only lending to those, whom you are sure will repay you—The fardid and avaricious worldling thus lends to another, because he is certain of being reimbursed.

35 But it is incumbent upon you to rise to higher degrees of moral excellence and virtue—Do you love and do beneficent actions even to your enemies, and lend to worthy objects in distress, without the mercenary hopes of a requital—such illustrious virtue will be amply recompensed, and exalt you to the most elevated and distinguished degrees of future felicity—Thus you will resemble the all-diffusive goodness of God, who extends his benignity to the ungrateful and wicked.

36 Be ye therefore compassionate in imitation of the divine compassion.

37 Be not rash in censuring and condemning others, lest you provoke God to judge you with similar rigor—But generously forgive, and erase from your breasts the errors and injuries of your fellow creatures, and God will freely forgive you the of-

fences you have committed against him.

38 Give to objects of compassion, and God will requite you with an ample, solid and superlatively glorious recompense¹—For the same conduct which you observe towards men, to *that* will God conform in the day of future retribution.

39 He then figuratively said—Can one blind man with safety lead another?—Will not both miserably wander and perish?

40 The pupil is necessarily inferior in wisdom and science to his preceptor— but every student ought^m to strive to attain the same accuracy and perfection of knowledge as his master hath acquired.

41 Why fixest thou thine eye upon thy brother's conduct with a penetration that the slightest foible cannot escape—tho' at the same time thou thyself art guilty of great and scandalous vices.

42 With what face canst thou admonish others of their errors, and exhort them to amendment of life, when thine own conduct is a notorious insult upon thine admonitions?—Thou hypo-

¹ I am persuaded that this member of the verse is to be understood as I have translated it:—and so Dr. Clarke judiciously and justly interprets it.

^m εἰς ὃν which some MSS. exhibit is the true reading.

crite! first reform what is criminal in thine own life—and then gravely remonstrate against the petty faults and follies of others¹.

43 There is no *good* tree that beareth *bad* fruit — nor doth a *bad* tree bear *good* fruit.

44 The true nature of every tree is infallibly discovered by its fruit.—Thorns produce not the luscious fig—the bramble bears not the generous grape.

45 The good actions of a virtuous person flow from the pure source of a good heart—the actions of a bad man come stained and tinctured

from the impure fountain of a corrupt heart^m—For men's outward actions and conversation are but the overflowings of their hearts.

46 Of what avail is the most zealous profession of my religion, when separate from the strict observance of the duties I enjoy?

47 I will represent to you by the following similitude the solid and unshaken principles of every virtuous professor of my religion, who hears the important truths with attention, and practises them with constancy.

48ⁿ Such an one resembles

¹ There are many beautiful passages in the *classics* which inculcate this useful advice.

Cum tua pervideas oculis mala lippus inunctis,
Cur in amicorum vitiis tam cernis acutum,
Quam aut aquila, aut serpens Epidaurius? *Horat. Lib. i. Sat. 3.*

Peras imposuit Jupiter nobis duas:
Propriis repletam vitiis post tergum dedit,
Alienis ante pectus suspendit gravem.

Hac re videre nostra mala non possumus,
Alii simul delinquant, censores fumus. *Phædri Fab. Lib. iv. 9.*

^m There are some fine lines to this purpose in that charming moral poet *Euripides*.

Ὁ μὲν πονηρῶς, εἴθεν ἀλλοῦ πλὴν κακῶς·
Ὁ δ' ἐὼλῶς, ἐὼλῶς· εἴδε συμφορὰς ὑπο
φύσιν διεφθείρ', ἀλλὰ χρεῖς ἔστ' αἰ.

Which I have thus translated.

The vitiated heart is wholly bad,
The good one, good: Nor insults, nor afflictions
Can dry its source, or taint its lucid streams:
It flows the same, perennial in goodness. *Eurip. Hecuba 594.*

ⁿ Saint *Luke* eminently distinguishes himself in these two last verses as an elegant *greek* writer—They vie in propriety and beauty of diction with the most celebrated passages of the *classics* both of *Greece* and *Rome*.

bles a person who intending to build an house, lays its foundation deep in the solid rock—so that when the torrent roars, and the winds and waves on every side assail it—it braves their united fury, and stands uninjured—being founded on the immoveable basis of a rock.

49 But he who is a professor of the gospel, and lives in open violation of its precepts, is like a man who building an house lays its foundation on a loose and fluid surface—which is unable to sustain the shock of the first storm that beats against it, but instantly sinks and falls in wide and deplorable ruin.

CHAP. VII.

1 **A**FTER he had finished the preceding discourse which the people heard with pleased attention, he entered into Capernaum.

2 It happened about this time that a centurion's favour-

rite slave was very dangerously sick, past all hopes of a recovery.

3 When the Roman officer heard that Jesus was in the town, he sent to the Jewish magistrates, begging they would wait upon Jesus, and prevail with him by their entreaties to come to his house, and heal his beloved slave.

4 The magistrates accordingly came to Jesus, and solicited this favour of him in the most earnest terms—and, in order to enforce their petition, bestowed the highest commendations on the distinguished worth and character of the centurion.

5 Particularly applauding the love that this gentleman bore to the Jews and to their religion—which he had manifested by erecting a place of religious worship for them at his own expence.

6 Jesus immediately complied with their request, and went along with them—but when he was now almost arrived at his house, the centurion

Αλλ' ὅστις θύνατο εἶσαι, μὴ τὰς μηχανὰς

ἴχνη γὰρ περὶ κῆρ' ἀφροίται, ποταπὸν

ἠλιθιωτὸν, μὴ γὰρ, πῶς αὐτὸ ἐργῆς εἶσαι,

Ἦτε γὰρ κληρονομοὶ αὐτῶν ἀνθρώπων κληρονομοί,

Κομῆσαι τὰ ἀφροίταια, τὰ τὰ ἀφροίταια αὐτῶν. II. O. 617.

Ille, velut ruper vadum quæ prole in aquor,

Obvia venit nimia furilis, exponitque ponto,

Vim cunctam atq; salmas perfert caelique marisq;

Ipsa immota manens———Æmid, Lib. x. 693.

sent one of his friends to him — begging he would not put himself to such inconvenience upon his account, for that he deemed himself unworthy to admit so divine a personage under his roof,

7 assuring him, that he reposed such confidence in his power, that he was persuaded that by a single word he could restore his slave to perfect health,

8 and acquainting him — that as he, who was a Roman officer and appointed to maintain strict discipline in his troops, could make his military orders obeyed the moment he gave them — so with the same facility he believed he was able to make the most obstinate diseases obey his powerful controul.

9 When Jesus heard this message, he was struck with astonishment — and turning himself round said to the crowd that followed him, I assure you I have not found in any one *Jew* such a distinguished instance of candour and of confidence in my power, as in this virtuous *Heathen*!

10 Accordingly when those who delivered this message returned, they found the indisposed slave in perfect health.

§ — 11 It happened the

day after, as he was travelling to a town called *betanai*, accompanied with a large number of his professed disciples, and by an immense multitude of people;

12 at a very little distance from the place, a funeral procession met him — a great number of the inhabitants were attending to the grave the corpse of the only son of a disconsolate widow.

13 When Jesus saw her bathed in tears and overwhelmed in a flood of grief — so affecting a spectacle filled him with the strongest sympathy and compassion — he went up to her and bad her repress her sorrow.

14 He then advanced up to the bier — which the supporters seeing stood still — and touching it, said, O youth awake!

15 Instantly the dead body sat up, and spoke — Jesus then presented him to his mother.

16 Such an amazing scene filled all who were present with solemn reverence and awe — and they poured forth their grateful adorations to God, saying — What an illustrious prophet hath appeared among us! — What signal blessings hath God been pleased to confer upon his favourite people!

17 The report ° of what the people unanimously declared on this occasion was soon universally diffused, not only in the adjacent country, but in every part of Judea.

§—18 THE disciples of John hearing the fame of these stupendous miracles reported them to their master—upon which he immediately selected two of them,

19 and dispatched them to Jesus, begging he would inform him, whether he really was that eminent personage whom they had so long and ardently expected—or whether he still was to be the future object of their hopes.

20 Accordingly they waited upon Jesus, and said—John the baptist hath deputed us to you, begging to be informed whether you are that illustrious prophet the scriptures teach us to expect—or whether some other is still to be the object of our hopes.

21 It happened that at the time when they delivered their message, that Jesus was employed in restoring sight to the blind, and reason to the disordered in mind—and in freeing great numbers

of people from a variety of other maladies.

22 Jesus after performing these several miraculous cures in their presence turned to them and said—Go and deliver to John a faithful account both of what you have seen yourselves and heard reported by others—Tell him that the blind are restored to their sight, the lame to the use of their limbs, the lepers to perfect health, the deaf to their hearing, the dead to life, and the dejected spirits of the poor are exhilarated with the joyful prospect of immortality †.

23 And thrice happy is he whom neither the obscurity of my birth, or the meanness of my circumstances, are able to prejudice against me.

§—24 AFTER the departure of John's messengers, Jesus took occasion to speak to the collected multitudes concerning John—He said to them, What sudden phænomenon induced you to flock to the wilderness in such vast crowds?—Did you hasten thither with such eager steps to see some common and trivial object?

25 What was it attracted

° Viz. that he was a great prophet. The very accurate *Macknight* hath justly observed this.

† The clear discovery of a future state was the *ευαγγελιον*, the *good news* to mankind.

such universal admiration?— Did you all repair thither to see some person who suddenly made his appearance there in a gay and fantastic dress? — No! — Rich and splendid robes are worn in the magnificent palace, not in the dreary wilderness.

26 What was it then you crowded to see there?—Was it a prophet?—Yes—and a prophet I assure you of greater eminence and dignity than any of the preceding.

27 For this is the very person, who is the object of the following prediction in Malachi—Behold! I will send a messenger to be thy forerunner, in order that universal attention may be excited, and that the minds of men may be preciously disposed to receive thine instructions.”

28 I assure you that under the mosaic dispensation there never appeared a prophet of superior eminence to John the Baptist—nevertheless the most ignoble and obscure teacher of the gospel is invested with a sublimer office than he was.

29 The common people indeed, and particularly the tax-gatherers, heard his instructions with candid and unprejudiced minds, and submitted to his baptism—vindicating the

wisdom, and cheerfully complying with the gracious designs, of God in sending such an illustrious prophet.

30 But the Pharisees and the doctors of the law would not be baptised by him, but with invincible obstinacy rejected and frustrated the kind intentions of heaven for their reformation and happiness.

31 ^aBut such is the perverseness of temper that the present generation discovers, that no method of instruction will produce upon them its intended effects—They may be properly compared

32 to a number of peevish children, who are determined not to be pleased with any thing their companions say or do—who, when their play-fellows are in the height of mirth and cheerfulness, appear sulky and sullen—but are immediately in transports when they see others dissolved in tears.

33 The disingenuous perverseness of the present age is evinced from the aversion and contempt they have equally shown both to John's instructions, and to mine—tho' our methods and manners were entirely dissimilar—for John practised rigid obstemiousness, and affected

^a See the MSS.

great austerity and mortification in his diet and dress—upon which they exclaimed—A mad enthusiast!

34 The son of man, on the contrary, studied no such singularities, entertained no scruples about any particular kind of food and liquor; but freely associated and conversed with men of all professions and conditions without distinction—yet still they are disgusted, and cry out—What a slave to appetite! How excessively fond of wine! What an inseparable companion of tax-gatherers and other profligate wretches!

35 But those who are the real friends of virtue, conscious of its invaluable worth, embrace it, what exterior form soever it assumes, and obey its dictates in what method and manner soever they come recommended.

§—36 ABOUT this time one of the Pharisees asked him to dine with him—he complied with the invitation, and went with him to his house.

37 But as he was at table, a woman in the town of an immoral character, hearing that he was at dinner in the Pharisee's house, brought an alabaster box, full of rich perfume,

38 and entering the room, stood at his feet, bathed in a flood of tears, which falling on his feet she wiped them with her long dishevelled hair, and after imprinting on them the most ardent kisses, she diffused over them the rich and fragrant perfume.

39 When the gentleman, who invited him, saw the behaviour of this woman, and that she stood unreprieved—he could not forbear saying to himself—It is impossible this person can be a prophet!—Had he been endowed with prophetic gifts he would have known that this woman, who takes these liberties with him, is an abandoned sinner.

40 But Jesus, who knew the secret reflections he indulged, turned to him and said—I desire your sentiments, Simon, on the following case—Be pleased, Sir, he replied, to recite it.

41 A certain gentleman had two debtors—one owed him five hundred denarii, the other fifty.

42 When the creditor examined into their affairs, and found them both to be in wretched and indigent circumstances, he generously expunged the whole debt which they both had contracted—Now which of these two will
be

be affected with most gratitude and love to their benefactor?

43 In my judgment, replied Simon, that person will, who had the greatest debt freely remitted—Your determination, said Jesus, is undoubtedly just.

44 He then pointing to the woman said to Simon — See this affectionate penitent! When I entered your house, you gave me no water to wash my feet — This defect she hath supplied by bathing my feet with her tears—and wiping them with her hair.

45 You gave me not the friendly and accustomed salutation — but she, from the moment she entered, hath impressed many affectionate kisses upon my feet.

46 You gave me no oil to anoint mine head^r — but she hath perfumed my feet with the most grateful fragrance.

47 For which extraordinary and most affectionate testimony of her love to me, I assure you, that all her numerous crimes shall be forever cancelled — and as the

love of the beneficiary will be in proportion to the benefaction conferred—he who hath a small debt remitted, being touched with a proportionally small degree of gratitude—so this woman having all her crimes, which are very numerous, at once totally obliterated, will love her benefactor with the highest degree of ardour and constancy.

48 He then turning to the woman said—From this moment all thy past sins are forgiven!

49 The company who sat at table with him, hearing such language, said one to another, What person is this, who thus impiously arrogates to himself a power to forgive sins?

50 But Jesus, disregarding their invidious murmurs, repeated his assurance to the woman, saying, The faith you have reposed in me hath secured to you this blessing — Go and enjoy all that mental happiness, which so distinguished a favour must impart.

^r *Washing the feet and anointing the head with oil, were the first civilities that were paid, both among the Jews and Greeks, on entering a friend's house. These friendly customary offices this Pharisee had neglected.*

ΑΥΤΑΡ ΕΠΕΙ ΛΑΒΕΝ ΤΕ ΚΑΙ ΕΧΡΙΣΕΝ ΛΙΤ' ΕΛΑΙΩ. Odyf. K. 364.

C H A P. VIII.

1 **A**FTER this Jesus, attended with his twelve disciples, took a tour thro' the towns and villages in those parts—proclaiming where-ever he came the joyful news of the speedy erection of the kingdom of God.

2 The following women also now accompanied him, whom he had miraculously healed of dreadful and inveterate diseases—Mary Magdalenè, whom he had cured of raging madness;

3 Joanna, the lady of Chuzakin Herod's steward, Susanna—and many other women besides, who all supported him by their generous and charitable contributions.

§ — 4 There being about this time an immense concourse of people from all the neighbouring towns collected together, he addressed to them the following parable.—

5 **A**N husbandman went out to sow his grounds—and scattering his seed in every direction around him, some chanced to fall upon the hard beaten path, where the birds, impelled by hunger, soon picked it all up.

6 Others fell upon rocks slightly covered with a thin surface of soil——into which being admitted, it in-

stantly sprung up and as instantly withered—being entirely destitute of moisture to supply and invigorate it.)

7 Some fell among weeds—which shooting their tall luxuriant tops above it choaked and killed it.

8 Others fell upon good soil—in whose genial bosom being fostered and nourished, it blessed the husbandman with a rich and copious increase—At the conclusion of this apologue he exalted his voice and said, Let every one whom God hath endowed with understanding and reason cultivate and improve those powers in the diligent study of truth and wisdom.)

9 His disciples afterwards coming to him, in private begged he would give the explication of the fable he had just recited.

10 He said to them——Your virtuous dispositions entitle you to an unreserved acquaintance with the peculiar truths and discoveries of the gospel dispensation—but the prejudices of the mixed multitude oblige me to throw over naked truth the veil of fiction—for the moral dispositions of the present age are such, that tho' they see the most signal miracles they are not convinced; and tho' they hear well-attested accounts of the

the exertion of supernatural power, they give these reports no credit.

11 He then gave them the following explanation — By the seed is denoted the instructions of the gospel.

12 By the seed that fell on the hard beaten path are represented those whose hearts are rendered callous and insensible by prejudice and vice — and whose irregular and predominant passions destroy all the good instructions, that can be imparted to them.

13 By the seed that fell on the rocks slightly covered with soil are intended those, who with transport embrace the doctrines of the gospel, as soon as proposed to them — but being destitute of that native goodness of heart into which its principles may strike root, their convictions are but temporary — so that when the first persecution assails them, they immediately renounce it and apostatize.

14 The seed that fell among thorns indicates those, who admit the principles of the gospel — but worldly anxiety, the lust of gold, and an ever-raging passion for sensual pleasures intercept all nourishment from it, and kill it before it hath attained to its maturity.

15 The seed received into

good ground corresponds to the native probity and genuine virtue of those, who having admitted the truths of the gospel, faithfully retain and cherish them in a good heart, and by assiduous culture advance them to the highest degree of improvement and perfection.

16 He moreover said to them — The knowledge I communicate to you in private, do you freely impart to others in public — for a lamp is not lighted with a design to shut it up in a vessel, or to hide it under a bed — but in order to be set on some conspicuous place, that its useful beams may be diffused around.

17 Let the important truths, therefore, in which I instruct you in secret, be openly promulgated, and let the world profit from those useful instructions which have been dictated to you in silence and solitude.

18 Be careful, therefore, to attend with diligence to the lessons of duty I deliver to you — for he who hath by the diligent cultivation of his intellectual powers already gained any measures of knowledge, shall receive a greater and nobler accession to his present fund — but he who suffers his mind to rust

in sloth and indolence will in time forfeit those very improvements which he may have already made.

§—19 AFTER this, as he was instructing the people, his mother and his brothers wanted to speak to him, but could not gain access to his person by reason of the surrounding multitude.

20 A person who perceived them waiting without, said to him—Your mother and brothers are now standing on the outside of the crowd, desirous to speak with you.

21 Upon this information he turned to the multitude and said — I esteem those as my nearest and dearest relatives, who diligently attend to divine instruction and constantly obey it.

§—22 SOME time after this he and his disciples going a-

board a vessel, he ordered them to row across the lake.

23 During the passage he sunk into a profound sleep—in the mean time it blew a dreadful storm—the waves lashed over the sides of the vessel, and they were in imminent danger of being lost^s.

24 In this frightful crisis they came about him in great terror and waked him, crying—Sir! we are perishing! we are all perishing!—He got up and authoritatively commanded the winds to be silent, and the billows to cease their roaring—Instantly they were hushed—instantly there ensued a perfect calm^t.

25 He then said to them, How weak is the confidence you still repose in my miraculous power!—But this amazing scene struck them with inexpressible astonish-

^s — Ωσε μεγα κυμα θαλασσης ευρυπορειο
Νηος υπερ τοιχων καταβησεται, οπποτ' επαγη
Ις ανεμ^θ η γαρ τε μαλιστα γε κυματα φελλει. II. O. 381, &c.

— Ως οτε κυμα θη εν νηι πεσκει
Δαβρον υπαι νεφρων ανεμοτρεφει, η δε τε πασα
Αχη υπεκυφθη ανεμοιο δε δειν^θ απτης
Ισιω εμπρεμεται τρομεσι δε τε φρενα καυται
Δειδιότες τυτθον γαρ υπ' εκ θανατοιο φερονται. II. O. 624, &c.

^t Και τοτ' επειτ' ανεμ^θ μεν επαυσατο, ηδε γαλινη
Επλετο νηνεμη—Odyf. E. 391.

Αυτικ' επατ' ανεμ^θ μεν επαυσατο, ηδε γαλινη
Επλετο νηνεμη, κοιμησε δε κυματα δαιμων. Odyf. M. 163.

ment, and they looked one upon another, saying, What stupendous power do we here see exerted! What an illustrious and divine personage is this, who only speaks, and the tempestuous winds and agitated seas obey his sovereign mandate!

26 They soon reached the opposite shore, which was in the region of Gadara, and directly over-against Galilee.

27 Immediately upon his landing he was met by a man, who was formerly an inhabitant of the town, but had been for a very considerable time afflicted with raging madness — this wretched object lived not in any house, but rambled naked among the dreary sepulchres of the dead.

28 As soon as he saw Jesus, he ran up to him, and with a violent and frightful vociferation cried out, O Jesus, son of the most high God! what business have you with me! Let me entreat you not to aggravate my torments.

29 This unhappy creature, whom Jesus was going miraculously to heal, was frequently agitated with such violent fits of distraction, that he would burst the strongest bonds and fetters, in which he was confined, and with frantic rage and fury

rush into the wild and unfrequented deserts.

30 Jesus asked him his name—my name, he replied, is *Legion*—for a *legion* of dæmons have taken possession of me.

31 The madman then begged that he would not precipitate his dæmons into the profound abyss.

32 It happened that there was, at some distance, a large herd of swine feeding on a mountain — the madman uttering such extravagant things as persons disordered in their intellects always do, earnestly importuned Jesus that the dæmons which were in him might enter the swine — Jesus accordingly suffered the swine to be seized with madness.

33 Immediately the whole herd rushed forward in the wildest confusion — ran with the greatest violence down a steep precipice—plunged into the lake—and all perished in the waves.

34 The keepers, who were spectators of this scene, fled with the utmost precipitation and alarmed the town, and country around.

35 Struck with an account so astonishing, great numbers soon flocked to the place to convince themselves of the truth of these facts — When
this

this concourse of people came to Jesus, and found the madman sitting at his feet in tranquillity and composure, reconciled to the use of cloaths, and restored to the full enjoyment of his intellectual powers — they were seized with the last terrour and amazement.

36 Those then who were present gave them a distinct detail of the whole transaction — how the herd was lost, and how the distracted person was miraculously healed.

37 Upon this the people who were assembled on this occasion from every part of the adjacent region of Gadara, were seized with extreme terrour, and unanimously entreated him to leave their country — at their united sollicitation he went aboard the vessel, designing to re-pass the lake.

38 Here the person, whom Jesus had lately cured of madness, seeing him about to depart, began to solicit him in the most earnest terms, that he would permit him to be his inseparable companion — But Jesus dismissed him, and said,

39 Go home, and report to thy relations and countrymen the great blessings that God hath bestowed upon thee — Upon this he departed,

and published in every town and place where he came, what a monument he was of the miraculous power of Jesus!

40 On his arrival on the opposite shore a vast multitude, who all ardently waited his return, saw and received him with transport.

41 Here a person of great eminence, called Jairus, the principal ruler of the synagogue, advanced up to him, and prostrating himself at his feet, implored him to go with him to his house,

42 telling him, overwhelmed in a flood of grief, that his only daughter, who was about twelve years of age, was now in the agonies of death — Jesus immediately went along with the ruler — but in his way was greatly embarrassed and incommoded by the surrounding crowds.

43 Among whom was a woman who had for twelve years been greatly afflicted with a flux of blood, and had spent all her fortune in making trial of various physicians, but could not receive any benefit from all the different remedies they had prescribed.

44 This person stole softly behind him, and unperceived by any one touched the hem of his garment — That very moment

moment the blood ceased to flow.

45 Jesus immediately turned round and asked, who it was that had just touched him—Those who were around his person declaring they had not, Peter and some others who were with him said to him, How is it possible, Sir, but this must happen, when you are encircled and pressed on every side with such an immense crowd.

46 Jesus said, Somebody hath touched me—for I am conscious that salutary virtue hath been educed from my person.

47 The woman seeing, that she could not pass undiscovered, came up to him terrified and trembling, and prostrating herself at his feet, told, before the multitude, the cause that had induced her to touch him, and that she was instantaneously restored to perfect health.

48 Jesus said to her, Daughter, remove your fears—your confidence in my power hath effected your cure—Go and assure yourself that your disease is forever expelled.

49 During this transaction, as he was speaking these words, a messenger was dispatched to the ruler, informing him, that his daughter

had breathed her last, and that the prophet need not trouble himself to come down to the house.

50 When Jesus heard this message delivered, he said to the ruler, Dispel your sorrows—repose an unshaken confidence in my power, and she shall be restored to life.

51 Entering the house he suffered none to accompany him, but Peter, James, and John, and the parents of the young lady.

52 Here a mournful scene presented itself—all in the house were dissolved in tears, deploring her premature and unhappy death—Jesus said to them, put an end to these excesses of grief and sorrow—the young lady is not dead, she is only sunk into a profound sleep.

53 For these words the mourners could not forbear expressing by their looks the contemptible opinion they had of him as a prophet—they all knowing very well that she was really dead.

54 He then, after ordering them all to quit the room, took the dead body by the hand, and with a loud voice cried, Young lady rise!

55 That moment she was reanimated—that moment she got up—He then ordered them,

them, as a convincing proof that she was restored to perfect health, to bring her victuals.

56 So amazing a spectacle seized her parents with the last astonishment—whom he strictly charged not on any account to divulge the miracle.

CHAP. IX.

I ABOUT this time he called his twelve disciples together before him in a body, and solemnly invested them all with a power to expel madness and every other obstinate disease.

2 When he had endowed them with spiritual gifts and miraculous powers, he sent them out to publish the joyful news of the gospel dispensation, and to confirm their doctrines by miraculous cures.

3 Before he dismissed them he said, Make no anxious provision for your journey, and take with you neither bread or money, neither two sticks, or two upper garments.

4 Whatever families admit you, show yourselves content and satisfied with the accommodations you meet with—and remove not to any other all the time you stay in the place.

5 Whatever towns refuse

to give you and your doctrines a favourable reception, at your departure raise up the dust under your feet upon them, for a public testimony of their incredulity and impenitence.

6 With these instructions they departed, and travelled thro' the towns and villages, proclaiming every where the joyful news of the speedy erection of the kingdom of God, and healing every malady to which the human body is liable.

§ — 7 WHEN Herod the tetrarch heard of all the miracles he performed, the fame of which was now universally celebrated—it filled his breast with painful uncertainty and perturbation, because some asserted that he could be no other than John, whom providence had raised from the dead.

8 Others again peremptorily averred that it was Elias, who had made his appearance—while a third party as strenuously contended that he was some other of the antient prophets, whom God had now restored to life.

9 But Herod said—I beheaded John—but who is this person of whom I hear these strange accounts?—The repeated information he received of his amazing miracles

acles greatly excited the king's curiosity, and he discovered an extreme desire to see Jesus.

§—10 THE apostles having executed the commission he gave them returned, and gave Jesus a particular detail of the success they had met with—He then took them with him, and privately withdrew into a remote solitude, at a considerable distance from a town called Bethsaida.

11 But the multitude remarking the place whither he had retired, they all followed him, and collecting together around him in this recess, he discoursed to them on the principles and duties of the gospel—and healed all who laboured under any indisposition.

12 When the day was now far advanced, the twelve disciples came to him, and reminded him of the necessity of dismissing the multitude—that they might have time to reach the nearest towns and villages, and provide themselves accommodations—for the place they now were in was an uninhabited desert.

13 He said to them, Furnish them yourselves with refreshment—all our present stock, they replied, amounts only to five loaves and two fishes—unless you would have us go and buy victuals for this immense multitude.

14 For their number amounted to about five thousand—He then ordered his disciples to make them sit down in regular companies—fifty in a company.

15 They obeyed his injunctions, and disposed all the people in a methodical and uniform arrangement.

16 Jesus then took the five loaves and the two fishes, and solemnly looking up to heaven, blessed God—he then delivered these to his disciples to distribute among the multitude.

17 And by his miraculous multiplication of this pittance all this numerous assembly were entertained with a plentiful repast—so that after all were satisfied, there were collected fragments sufficient to fill twelve baskets.

§—18 SOME time after this as he was offering up his devotions, attended only by his disciples—he asked them, what opinion the vulgar entertained of him.

19 There is a great diversity of sentiments, they replied, concerning you—for some assert that you are John the Baptist—some that you are Elias—and others maintain that you are one of the ancient prophets providentially raised to life.

20 He interrogated them what

what conception they themselves had formed of him — Peter replied, We believe you to be the great Messiah.

21 Having heard this declaration, he peremptorily charged them all not to divulge it to the world :

22 at the same time assuring them — that the son of man would shortly be involved in the most dreadful sufferings — be publicly rejected and vilified by the magistrates, the high-priests, and the whole body of the clergy — that they would shed his blood — But on the third day he should be raised to life.

23 He then said to them all — If any one is desirous to approve himself as my true and genuine disciple, let him deny himself every sensual and sinful gratification — and with deliberate fortitude and composure cheerfully submit to that series of sorrows and persecutions, which I have sustained before him.

24 For that person that chooses to save his life by mean and criminal compliances, shall be for ever deprived of it — but he who loses his life for his inviolable attachment to my cause, shall regain it with infinite advantage.

25 And what would the acquisition of all the riches

and grandeur of the world signify to him who should forfeit life, and incur the everlasting loss of his existence !

26 Whoever therefore is ashamed of me, and publicly abjures my religion, may assure himself, that the son of man will publicly renounce and reject him in that solemn day, when he shall descend to judge the world, vested with the matchless glory of his supreme Father, and attended by a most splendid retinue of angels.

27 Be assured also of this as a most certain truth, That there are some persons now before me who shall live to see the erection of the gospel kingdom.

§—28 ABOUT a week after this, he took Peter, James, and John — and ascended with them to the summit of a lofty and sequestered mountain to pour out his pious adorations to God !

29 But behold ! as he was engaged in his devotional exercises — his person suddenly underwent a surprising alteration — and his cloaths emitted a white and dazzling effulgence.

30 After this two persons in most glorious and resplendent forms, who were Moses and
and

and Elias, appeared — and entered into a conference with him.

31 The subject of their conversation was—the sufferings he was to sustain, and the exit he would shortly make at Jerusalem.

32 Peter and his two companions however, before the person of Jesus was thus metamorphosed, had ^u sunk into a profound sleep — but upon their awaking they were presented with the amazing spectacle of the glorious splendour that surrounded him—and saw the two prophets engaged in conversation with him.

33 When these two illustrious spirits separated from Jesus—Peter said to him, O Sir, what a delectable residence might we fix here! — Permit us to erect three tents, one for you, another for Moses, a third for Elias — He knew not what he said — for the amazing scene had suspended all his faculties.

34 While he was speaking this, a bright luminous cloud advanced and fixed itself directly over them — The disciples seeing the two prophets received up into this cloud,

were struck with solemn awe and terrour.

35 At the same time an articulate voice issued out of it—This is my son!—the object of my fondest affections — Attend and obey his instructions!

36 When these solemn words were pronounced Jesus was standing alone—This singular transaction the disciples kept a profound secret —and according to the strict injunction of Jesus acquainted no one at that time with the glorious scene that had been exhibited before them.

§ — 37 DESCENDING the next day from the mountain, they were met by a numerous concourse of people.

38 Among whom a person accosted him in a loud voice and said, Divine teacher! I beseech you have compassion upon my son, for he is mine only child.

39 He is in a most shocking and deplorable condition —for he is subject to terrible fits, in which he roars in a most frightful manner — is dreadfully convulsed, and foams at the mouth—in these he lies a considerable time, suffering the most racking

^u The verb being in the pluperfect tense — and the next member of the verse, indicate that sleep had overcome them *before* the commencement of the amazing scene.

and most horrible agonies.

40 This unhappy creature I brought to your disciples, imploring their assistance — but they could not relieve him.

41 Upon this Jesus broke out into the following exclamation, O incredulous and perverse age! how long shall I be a witness of your infidelity! How long shall I bear your incorrigible obstinacy — He then ordered the parent to bring his son to him.

42 But in his way he was seized with a fit — in which he lay convulsed in an horrible manner — Jesus then by his authoritative voice instantly expelled the disease — and presented him to his father.

43 All present were seized with astonishment and awe at seeing the power of God exerted in so amazing and signal a manner — But, while all were engaged in devoutly expressing their wonder and surprise, Jesus turned to his disciples and said,

44 Suffer all the things of which you have been witnesses to make a strong and indelible impression upon your minds — for the son of man will shortly be delivered into the power of his implacable adversaries.

45 But they understood not his meaning — their pre-

judices prevented them from understanding it — they were afraid however to desire him to be more particular.

§—46 THE disciples about this time had been engaged in a warm debate, Which of them should be elevated to the highest and most distinguished post under their master, when he should establish his kingdom.

47 But Jesus, knowing the secret purposes they harboured in their breasts, took a little child, and placed it before him.

48 He then said to them, He that looks upon this child as an emblem of a true Christian, clearly comprehends the spirit and genius of the gospel, and understands the important end which my Father sent me into the world to promote — For whoever among you stoops to the *humblest* offices shall be exalted to the *highest* honours.

49 John said to him, Sir! we lately met with a man, who made use of your name in effecting miraculous cures — we therefore strictly forbid him for the future to take such freedom, as he is not a member of our society.

50 By no means hinder his usefulness, replied Jesus — For amongst the prejudices of the present age, we have

have reason to regard every one as a friend to us who doth *not* oppose us.

§—51 THE period of his public ministry being now almost completed, and the time fixed for his ascension to heaven approaching—he openly declared his intention of going up to the capital.

52 Accordingly he sent messengers before, to provide the necessary accommodations for him on the road — These entered a village belonging to the Samaritans, intending to prepare what was proper against his coming.

53 But the inhabitants peremptorily refused him admission — merely because his design apparently was to worship at Jerusalem.

54 Two of his disciples, James and John, being fired with indignation at this treatment of him, said to him, Sir! will you give us leave to destroy these inhospitable wretches with fire from heaven*, as Elias did his enemies.

55 But he turned and severely reprov'd them, saying, You know not what disposition the gospel designs all its professors to cultivate!

56 For the son of man did not descend from heaven and assume human nature to devote men to destruction, but to rescue them from it.

§—57 As they were travelling, a person dazzled with the hopes of gaining preferment in his kingdom, advanced up to him and said, Sir, I am determin'd to be your constant and inseparable companion, wherever you go.

58 To this speech Jesus replied, You egregiously err, if you imagine I am going to establish an earthly kingdom of grandeur and magnificence — so far from this that the^y beasts of the field and the fowls of the air are accommodated with better and happier conveniences than the son of man.

59 To another Jesus said, Adhere to my religion, and resolve to be my true and faithful follower — The man

* It is very probable that from this incident he denominated them *Boanerges*, $\Psi\Upsilon\Gamma \cdot \text{יננ}$ the *sons of thunder and tempest*. See Universal Hist. Vol. x. p. 547, 8vo.

^y There is a fine passage similar to this in a speech of *Tiberius Gracchus* recorded by *Plutarch*. Τα μὲν θηρία τα την Ιταλιαν γεμομενα, κα φολεον εχει και κοιταιον εσιν αυτη εκασω και καταδυσεις, τοις δε υπερ της Ιταλιας μαχομενοις και αποδνησιν, αερθ και ουτθ, αλλ' ες δε ουδενθ μετεςιν, αλλ' αοικαι και ανιδουτοι—πλαωνται.

Plutarch. Edit. Stephan. 8vo. p. 1518.

replied, I am determin'd to do so — only for the present permit me to go home first, and attend the funeral of my deceased father.

60 Jesus said to him, Let those who are dead to all sense of religion and virtue distract themselves with sordid cares — but do you inviolably devote yourselves to study and promulgate the doctrines of the gospel.

61 A third said, I have formed deliberate resolutions to attach myself inseparably to your cause — only at present allow me to go and take leave of my friends, and settle my domestic affairs.

62 Jesus said to him, I deem every person absolutely unfit to support and propagate my religion, who having once strenuously engaged in it, suffers himself to be diverted from it by earthly pursuits and secular concerns.

CHAP. X.

1 **A**FTER this he selected from among his followers seventy other disciples — whom he previously deputed two and two together to every town and village, which he himself intended to visit — in order that they might prepare the minds of

men for the reception of his doctrine.

2 To these he gave the following solemn charge before he dismissed them — How copious is the harvest! but alas how few the labourers! — Do you earnestly pray therefore to the Creator of immortal souls, that he would of his infinite mercy raise and qualify a number of fit persons to reap so great and glorious an harvest!

3 By sending you abroad to preach the gospel, I am sensible I expose you to the rage and cruelty of an immoral and depraved world — consider yourselves therefore as lambs in the midst of wolves.

4 Be not solicitous to make any preparations for your journey — nor suffer any officious ceremonies and mere external forms of civility to detain you a moment on the road.

5 On your first entrance into any family greet it in the most friendly terms, and wish it every divine and human felicity.

6 And if the master of it be a person of real worth and virtue, the blessings you implore shall descend upon him — if not — the blessings you have supplicated the Almighty

ty to bestow upon that family shall be imparted to you.

7 The virtuous and good will receive you into their families, and supply you with the necessaries and conveniences of life—to this support the faithful discharge of your duty will entitle you—Continue in that family, that gives you a kind reception, all the time you stay in the place, and remove not from one family to another, that the world may not suspect your moderation and temperance.

8 In every town that receives you shew yourselves pleased with the victuals and accommodations that are provided for you.

9 Heal all the indisposed that are in it, and solemnly proclaim to all its inhabitants the speedy establishment of the gospel kingdom.

10 If any town refuse you the rites of hospitality and reject your instructions—go into the streets, and make this public declaration :

11 The dust of your town we shake off from under our feet upon you, as a public testimony to you all of your wilful impenitence—Be assured however that the kingdom of God will very shortly be erected.

12 I solemnly declare to

you, that in the general judgment much less severe punishment will be inflicted on Sodom than on that town.

13 Woe unto you, O ye inhabitants of *Chorazin* and *Bethsaida*! Had such striking proofs of miraculous power and divine authority been displayed before the citizens of Tyre and Sidon, they would have deemed the evidences irresistible, and repented with the sincerest contrition and remorse.

14 The inhabitants therefore of Tyre and Sidon shall be finally doomed to punishments less dreadful and severe than what you shall be devoted to.

15 And thou, O Capernaum, who hast now by thy power and opulence mounted to so high an elevation, shalt then be precipitated into the lowest gulph of destruction and misery.

16 Every one who receives you, in effect receives me—he who rejects your instructions, rejects mine—and he who disobeys mine admonitions, disobeys the admonitions of God, who originally delegated and sent me into the world.

§ — 17 THE seventy after having fulfilled their commission returned to Jesus in an ecstasy of joy, and said,

Sir, by the powers with which you invested us the dæmons were subjected to our controul.

18 He said to them, ² Satan now no longer reigns triumphant — he is now deposed and fallen from that high elevation, which he hath so long occupied.

19 Behold! I endow you with power to vanquish your most fell and implacable adversaries^a — and all their determined rage and rancour shall not be able to injure you or your cause.

20 Be not however elated with such joy on account of the obstinate and incurable diseases you have expelled — but rather indulge the highest transports that your names are enrolled in the register of heaven.

§—21 AT that time Jesus in pious exultation poured forth his grateful acknowledgments to heaven in the following language—I thank thee, O thou great parent of universal nature, that thou hast hid the evidences of the gospel from those who value themselves upon their supe-

rior wisdom and erudition, but hast exhibited them in their full power and energy before humble and ingenuous minds — This procedure, O supreme Father of all, was in consequence of that plan which thine infinite wisdom and goodness originally formed — He then turned to his disciples and said,

22 God hath delegated me to reveal his will to mankind — and there is no being so well acquainted with the illustrious dignity and office with which I am invested, as my Father — nor is there any intelligent being favoured with so clear and sublime a perception of the nature and perfections of the Deity, as the son, and as all will entertain, who receive the Christian revelation.

23 He then addressed himself to his disciples and said to them in private, Distinguished is your happiness in being the spectators of these singular transactions!

24 For be assured, that great numbers of renowned princes, and illustrious prophets have ardently wished to

^a By *Satan* is, figuratively, meant *Jupiter*, and the false absurd Deities of the *heathen* theology. This passage is a prediction of our Lord, expressed in the usual sublime prophetic stile, that the *pagan* establishment would be overturned by Christianity.

^b He means the bigoted advocates of the *Jewish* and *Heathen* superstitions.

see the facts that you every day behold, and to hear those instructions which are communicated to you, but this signal happiness, which you enjoy, was denied them!

§ — 25 A Jewish clergyman stood up, and intending to make trial of his abilities and knowledge, said to him—What course of practice shall I pursue in order to obtain eternal happiness?

26 Jesus said to him, What doth the law enjoin upon this subject?

27 He replied—It inculcates upon us the necessity of loving God with a most pure, intense and unalienable affection—It also enjoins us to cultivate the most benevolent dispositions towards our neighbour.

28 Jesus said to him, The answer you have returned is a just one—conform your life to these precepts, and you will obtain a blessed immortality.

29 But being desirous to secure himself from error and to know the exact limits of his duty, he resumed the discourse, and said to Jesus—But who, Sir, is my neighbour?

30 Jesus replied—A JEW being on a journey from Jerusalem to Jericho, had the misfortune to fall in with a

gang of highwaymen, who robbed him—stripped him of every thing he had—beat him unmercifully—and left him for dead in the road.

31 A priest happening to travel that way saw him lying in that deplorable condition—but turned his horse to the other side of the road and went on—

32 A Levite too coming to the place viewed him for some time, as he lay covered with wounds and blood—but rode by.

33 But a Samaritan travelling that road, when he came up to him, and saw him wallowing in blood, and senseless—this shocking spectacle immediately awakened all his sensibility and tenderness.

34 He instantly flew to him—raised him from the ground—dressed his wounds—and with the most officious care and concern bound them up—He then took him in his arms, and placing him on his own beast, supported him on it till he reached the inn—where he still continued to shew him the same benevolence and compassion.

35 In the morning before his departure, he called his host, and giving him two denarii, said to him—Let me strongly recommend to you the care of that unfortunate

creature—any farther expence that you may be at on his account, I will not fail most cheerfully to defray on my return.

36 Now which of these three do you think was neighbour to the man who was thus barbarously treated by robbers?

37 Undoubtedly, said he, the person who gave him such benevolent assistance—Jesus said to him, Go and act in the same manner.

§—38 BEING on a journey and entering a certain village—a woman named Martha^b sent him an invitation to her house.

39 He accepting it, her sister Mary sat down at his feet—listening to the instructions he delivered with the most eager and enraptured attention.

40 Martha, in the mean time being embarrassed in providing an entertainment, came to Jesus and said, Sir, by my sister's attendance upon you, the whole business of the house hath devolved upon me—order her to assist me in the necessary duties of the family.

41 Jesus said to her, Martha! you are now perplexing

and distressing yourself in providing a grand and sumptuous entertainment,

42 when a simple and moderate repast is entirely sufficient—Your sister, therefore, is better employed, and hath made that wise and prudent choice, the happy effects of which will be for ever durable and permanent.

CHAP. XI.

1 **A**S he was offering up his devotions in a certain place, one of his disciples greatly affected with the fervency of his prayers, said to him, after he had concluded, Sir, please to give us some instructions concerning prayer—since John taught his disciples in what manner to discharge this important duty.

2 He said to them, in your prayers conform to the following model—O thou great governour and parent of universal nature, who manifestest thy glory to the blessed inhabitants of heaven—may all thy rational creatures in all the parts of thy boundless dominion be happy in the knowledge of thy existence and providence, and celebrate thy perfections in a manner most

^b This name occurs in *Plutarch's Marius*, p. 758. Edit. Stephan. Svo. Græcè.

worthy thy nature, and perfective of their own! — May the glory of thy moral government be advanced, and the great laws of it be more generally obeyed — May the inhabitants of this world pay as chearful a submission and as constant an obedience to thy will, as the happy spirits do in the regions of immortality.

3 As thou hast hitherto most mercifully supplied our wants, deny us not the necessaries and conveniencies of life, while thou art pleased to continue us in it.

4 Pardon the numerous sins that we have been guilty of towards thee—as we freely forgive and erase from our hearts the injuries that our fellow creatures have done to us—and suffer no temptation to assault us too powerful for the frailty of our natures and the imperfection of our virtue—but in all our trials may thine almighty aid interpose and rescue us from vice and ruin.

5 After he had delivered this form he said to them—one of you hath a friend—he runs to him in a great hurry at midnight——awakes him, and supplicates him in the

following importunate manner—Do my friend lend me three loaves.

6 For a person for whom I have the greatest regard being on a journey into this country^c, hath rode a long way out of his road merely to see me—and I have nothing at all in the house to set before him.

7 To these earnest solicitations the churl within doors mutters—Why do you disturb me at this unseasonable hour—the door is locked and bolted—my children are with me in bed—I cannot rise and give you what you want.

8 This person however, tho' possessed of such a surly and brutal disposition, tho' the common obligations of friendship cannot excite him to this benevolent office, will yet suffer himself at last to be prevailed upon by the dint of importunity and solicitation.

9 In the same *fervent* manner do you offer your petitions to God and he will graciously bestow them — with the same earnestness and fervour do you approach the throne of divine mercy, and you shall not be repulsed.

10 For the fervent prayers of every good person to the

^c This is the meaning of the *original*, and greatly heightens the beauty of the story.

Father of wisdom and goodness to supply his wants and to strengthen his imperfect virtue, will not be rejected.

11 Learn from parental tenderness the indulgent disposition of the supreme Father towards his rational offspring—For is there any man, however abandoned and brutal, who when his child cries for bread, will give him a stone—or a serpent, when he desires a fish?

12 or when he requests of him an egg, will he put into his hands a scorpion?

13 If therefore parents of the worst characters give to their children what is proper and useful for them—how much more will the benign and compassionate Father of all impart divine assistance to his supplicants!

§ — 14 ABOUT this time there was brought to him a dumb idiot, whom he instantly restored to his intellects and speech — This spectacle struck the multitude with extreme astonishment.

15 But some who were present said, This person only ejects dæmons in consequence of a confederacy with Beelzebub their infernal prince.

16 While others, not convinced by these exertions of

miraculous power, requested him to shew them some grand luminous phenomenon in the sky, as a proof of his divine authority and mission.

17 But he being perfectly acquainted with their malicious thoughts and unsurmountable prejudices against him, turned to them and thus addressed them — You ascribe my miracles to a compact with Beelzebub — but consider, that every kingdom torn by internal divisions is quickly reduced to a state of the most deplorable desolation and ruin—and every family full of discord and mutual animosity cannot flourish.

18 Now if Satan empower any one to expel those dæmons which he himself injects, he must foment dissensions in his own kingdom—and consequently must consent to its weakness and demolition.

19 Besides, if I eject dæmons by a confederacy with Beelzebub — by whose assistance do your relations expel them——as to any real league or compact that they have with infernal spirits I refer you to their determination and judgment^d.

20 But if I exterminate dæmons, and heal the most

^d See note on Math. xii. 27.

obstinate and incurable disorders by a power communicated to me by the Deity—it follows that I am authorized by God to establish his kingdom and promote the interests of his moral government.

21 The furniture and fortune of a strong man remain in safety, while he guards them in a compleat suit of armour, and hath no foe to oppose him, but who is possessed of inferiour strength.

22 But when a person of superiour might attacks and vanquishes him, he strips him of that strong armour in which he confided—pillages his house, and carries off the spoils in victorious triumph—So the power with which I am endowed to expel dæmons proves me possessed of force superiour to theirs.

23 So far therefore am I from being an accomplice with Satan, as you insinuate—that Satan disclaiming all connections with me, opposes me with implacable malice—and is so far from being my auxiliary, that he causes the greatest mischiefs in order to counteract my designs^e.

24 When an impure spirit is ejected out of a man, it

roams over dreary and inhospitable wastes, in quest of repose, but fatally disappointed—Tired with devious wandering, and filled with despondency, it forms a resolution, at all adventures, to return to its old residence:

25 But behold! on its approach it finds it furnished with every elegance for its reception.

26 Transported with this unexpected happiness, it ranges in search of its companions, and takes a number of dæmons of greater malignity and ferocity than itself—and they all take possession, and render the last condition of that man infinitely more wretched and deplorable than it was before^f.

§—27 As he was engaged in this discourse, a woman cried out in an ecstasy of admiration and wonder—Blessed is the woman, who brought thee into the world!

28 He replied, You ought rather to have said, Blessed are those who attentively hear and obey the word of God.

§—29 A VAST concourse of people being at this time collected around him, he said, How abandoned and perverse is the present age! Not convinced by the miracles I per-

^e See note on Matth. xiii. 30.

^f See note on Matth. xiii. 45.

form, they require me, for their conviction, to display before them some grand resplendent prodigy in the air—but as they have resisted all the other striking testimonies I have hitherto produced, no miraculous prodigy shall be farther indulged to them, except one that will be similar to what befel the prophet Jonah.

30 For as the miraculous restoration of Jonah after he had been ingulphed in the abyss and enclosed in the belly of a fish three days, was a proof to the Ninevites that he was invested with a divine commission—so a like signal proof shall the son of man exhibit to the present generation.

31 The conduct of the queen of Arabia will at the general judgment evince to the whole assembled world that the condemnation of the present race will be just—for she felt such emotions at the report of Solomon's celebrated wisdom, that she hastened with impatient steps to Jerusalem—tho' situated at a great distance from her own dominions—But the present generation treat a person of superiour wisdom and eminence to Solomon with the last contempt.

32 The behaviour of the

inhabitants of Ninevè shows the conduct of the present age to be absolutely inexcusable—For tho' Jonah only gave them verbal admonitions, attended with no miracles—yet they repented in deep and sincere contrition—But this age rejects a person endowed with infinitely greater authority and superiour dignity.

33 A lamp is not lighted in order to be concealed—but is placed on some conspicuous eminence, that all the house may enjoy its useful beams.

34 Reason is to the soul what the lamp is in darkness—if thy reason be therefore preserved strong and clear, it will illuminate all thy moral dispositions—But if the eye of reason be suffused with prejudice, or injured by vice, all thine intellectual powers will be lost in the shades of error.

35 Be careful therefore lest thou wilfully obscure thy reason—for thy whole mind will then be involved in most deplorable darkness.

36 But if thou carefully preserve thy reason clear from the mists of prejudice and passion, it will throw the most pure and salutary light over all thy mental powers.

§—37 As he was thus instructing the people, a Pharisee invited him to dine with him

him—He accepted the invitation and sat down to dinner.

38 But the Pharisee was amazed, that he had not washed, before he sat down at the table.

39 Jesus said to him—You Pharisees are extremely careful in decorating and adorning the exterior part — while the interior is deformed and polluted with avarice, oppression, and other enormous vices.

40 Absurd and preposterous conduct! Did not the great Being, who made the external form, create the internal intellectual powers — and will he not be more solicitous for the purity of the mind, than for the showy elegance of the body?

41 The only way to secure your minds from all moral impurity and pollution is, to do good with the wealth you have accumulated, and to contribute to the relief of the indigent and necessitous.

42 But O ye Pharisees! dreadful will be your future misery! — for you are most religiously scrupulous in performing all the little niceties of the ceremonial law, and with a most punctilious exactness mark the tithe of mint, rue, and other herbs — but entirely disregard the important duties of equity and the

love of God — *These* you ought to have made the great fundamental rules of your conduct, at the same time that you omitted not the ceremonial injunctions.

43 Woe unto you, O ye Pharisees! for it is merely to gratify your pride and ostentation, that you strive so vehemently to secure the most distinguished places in all religious assemblies—and to be complimented in all places of public resort with the pompous titles of Doctor and Rabbi!

44 Woe unto you, O ye hypocritical Scribes and Pharisees! Your vile hypocrisy is concealed from the eye of the world—like some secret graves, full of loathsome putrefaction and horror, over which men walk without perceiving them, or being able to distinguish from the common path.

45 An expounder of the law being present, when Jesus uttered these just invectives, interrupted him, and said, Sir! in satyrizing the vices of the age you include us, and reproach and insult our order.

46 Jesus replied, Dreadful beyond description, O ye expositors of the law, will be your future condemnation— for you oppress men with an intolerable

intolerable burden of severe and tedious observances—but will not in your own practice conform to any of those strict and rigid prescriptions, which you impose upon others.

47 Great will be your future misery!—for you build and lavish every embellishment on the tombs of those very prophets, in whose blood your ancestors embued their hands.

48 By the elegance you lavish upon these monuments, you give a public glaring testimony, that you are the descendants of those murderers—whose assassinations you also vindicate and justify in the face of the world, by building such magnificent structures for those, whose blood your progenitors spilled.

49 To reclaim them, said God, from their vices, I will send among them prophets and apostles—but some of these they will persecute, some they will murder.

50 So that upon this very generation all the blood that hath been shed from the beginning of the world to the present time shall be revenged,

51 from Abel, down to Zacharias, whom you cruelly assassinated between the temple and the altar—all the blood, I repeat it, shed in

this long series of years shall be revenged on this very generation.

52 Shocking beyond idea, O ye expounders of the law, will be your future misery!—for you contrive every method to prevent men from embracing christianity—You are determined not to be convinced by its evidences yourselves, and do every thing in your power to prevent persons of good dispositions from being convinced.

§—53 WITH these deserved censures and reproofs the Pharisees and Scribes, who were present, were heinously exasperated—and to have their revenge on him, they began to propose to him several ensnaring questions,

54 maliciously designing to circumvent him by these insidious arts, and earnestly longing to pick up some expressions he might inadvertently drop, on which they might ground an accusation against him.

CHAP. XII.

I AN immense and infinite multitude of people being now collected together, who crowded and trod one upon another in a tumultuous manner—he addressed the following discourse to his disciples—Be ever cautious of being

being infected with hypocrisy, the predominant vice of the Pharisees, which like leaven hath spread and diffused itself thro' the mass of the Jewish nation.

2 But there is no vice, which they take such pains to screen from the eye of the world, but shall one day be brought to light—That darkness, in which they wrap their crimes, will one day be dispelled, and all their enormities be unveiled.

3 Let me therefore solemnly assure you, That what you transact in the shades of night shall be published in the open face of day—what you whisper in the most obscure and secret recess shall be proclaimed before the assembled world!

4 Since therefore the great day of retribution is approaching, accept, my dear and faithful companions, the following admonitions — Fear not those, who can only deprive you of a precarious being, but whose power extends no farther.

5 I will shew you, whom you ought to fear—Let that great Being, be the sole object of your fear, who can involve both soul and body in total and everlasting destruction—Let that great Being, I repeat it, be the sole object of your constant fear.

6 For if the meanest and most inconsiderable creatures are perpetually under the inspection of God, and perish not without his cognisance—how much more must divine providence interest itself in the guardianship and protection of rational beings.

7 God is intimately acquainted with all your minutest concerns, and the very hairs of your head are numbered by his all-comprehensive wisdom—Fear not therefore any sufferings and persecutions that men may inflict upon you—for an intelligent being is surely more entitled to the divine care and regards, than the irrational and inferior creatures.

8 Be assured therefore, that whoever, notwithstanding the rage of persecutors and the prospect of the greatest sufferings, shall with undaunted fortitude publicly profess his belief of Christianity, shall be publicly acknowledged for my true disciple before the angels of God, and the assembled world.

9 But whosoever shall be terrified into a recantation of his Christian principles, and openly renounce his profession—him will I also publicly reject in the day when mankind shall be convened before God's tribunal.

10 The most opprobrious calumnies against the son of man shall be forgiven — but he that with determined and invincible prejudice shall blasphemously ascribe the miraculous operation of God to the power and energy of wicked infernal spirits, precludes all conviction, and shall never be forgiven here or hereafter.

11 But when you are dragged before magistrates and courts of judicature, and carried before the most illustrious personages—be not anxious in studying what vindication you shall make of your principles and conduct.

12 For that God, in whose cause you are engaged, will enable you by his holy spirit, in that emergency, to apologize for yourselves.

§—13 As he was discoursing, a person in the crowd raised his voice and said, Great prophet! I desire you would admonish my brother to make a just and equitable partition of the paternal estate, that hath been left us.

14 He turned to him and said, Friend! I came not into the world to intermeddle in the civil affairs of men, or

to adjust their secular property.

15 From this incident he took occasion to address to the multitude the following advice — Carefully guard against contracting an insatiable passion for accumulating wealth—For the happiness of life is not annexed to superior possessions.

16 With a view to this subject he recited the following fable — IT HAPPENED that the immense estates of an opulent gentleman one year proved uncommonly fertile, and yielded him an exceeding rich and plentiful crop.

17 His heart exulted when he viewed the waving golden harvest—and as he looked over the wide extended prospect, he said to himself—What shall I do with it all! —Where shall I reposit it! —I have no place capable of containing half this immense crop!

18 After some time spent in anxious deliberations, he cried out in a sudden transport—I am determined immediately to pull down my barns—and I will erect grand and magnificent storehouses^s,

† Sepulchri immemor fruis domos. *Horat.*

where I will amass all this copious and amazing produce of my fields.

19 When I have piled it all up—I will then say to my soul—Happy soul! Distinguished is thy felicity! Thou hast immense treasures, from which thou wilt derive pure and permanent bliss for a long, long series of many distant happy years—Come, indulge thy soft envied repose—feast on the most delicious viands—taste the most exquisite liquors—and traverse a circle of every amusement and joy.

20 But while he was brooding over this enchanting prospect and fondly anticipating all its happiness—God said to him, O thou unthinking mortal! this very night the lamp of thy vain life shall be extinguished—and ^g what advantage to thee will then all the immense treasures be, that thou hast accumulated ^h!

21 Like this wealthy sensualist is every one, whose heart is solely engrossed by

riches, and totally alienated from God.

22 Wherefore I charge you—addressing himself to his disciples—to suppress all immoderate desires of earthly pleasures and indulgences, and not to be solicitous, How you shall gratify your appetites! What repasts will give you the most pleasure!—and what apparel add the most elegance and grace to your persons!

23 For is not life of infinitely greater worth than all the refinements of luxury—and health of unspeakably greater value than the most splendid robes?

24 Contemplate the ravens—They have no fields to sow, no crops to reap, no barns to fill—yet the great parent of nature regularly supplies them with food—and ought you, whom God hath so highly exalted in the scale of being, to debase the superior dignity of your nature by an uneasy and restless anxiety for animal and sensual enjoyments?

25 Can any man by the

^g So the *greek* ought to have been rendered—*whose* would have been expressed by *τῆς*.

^h The inscription on the tomb of the great *Cyrus*, which *Plutarch* informs us *Alexander the Great* ordered to be translated into *Greek*, was this—O mortal! whoever thou art, know that I am *Cyrus* who founded the *Persian* monarchy. Do not therefore envy me this little narrow turf which covers my body! *Plut. Alexand. p. 1289. Steph.*

Quid vici profunt aut, horrea? quidve Calabris

Saltibus adjecti Lucani, si metit Orcus

Grandia cum parvis non exorabilis auro. *Horat.*

exertion of all his art and care prolong the period of human life a single moment ?

26 Since then you are not able to add the least point of duration to the limits assigned to human life — why should you suffer yourselves to brood over an uncertain futurity with such painful and melancholy solicitude ?

27 Survey with attention the lillies of the field, and learn from them how preposterous it is for beings who are endowed with rational natures to cherish a solicitous passion for dress — These sustain no labour, these employ no cares to adorn themselves — and yet are clothed with such inimitable beauty, as Solomon in all the splendour of his richest royal robes never equalled.

28 Since then God cloathes a transient and short-lived flower with such a rich and magnificent dress — ought you, who are endowed with such superior dignity, to distrust the providence of God !

29 Cherish not therefore such uneasy thoughts as these, What shall I eat ! What shall I drink ! What shall I wear !

30 These are enquiries that are perpetually corroding the

minds of *Heathens*—but ought not to prey upon *your* happiness—since your supreme and merciful parent knows that you require the common blessings and necessaries of life, and will graciously administer them.

31 But do you aspire after nobler enjoyments and pursuits than these—for let it be your principal study and concern to approve yourselves as the obedient and virtuous subjects of God's moral kingdom — and his providence will not be wanting to supply you with the other inferior blessings that respect the body.

32 Do not, my select companions, despair of God's supplying you with the necessaries of this short and transient life, since his infinite goodness hath destined you to be the subjects of his celestial kingdom.

33 ¹ Hesitate not to expose to sale all your present fortunes, and distribute the money in relieving the distressed and indigent — by this beneficence you will acquire a fund that will never be exhausted — and accumulate a treasure, which no thief can approach, which no moth can corrode.

¹ This advice relates to the disciples *only*: to whom this discourse was peculiarly addressed.

34 It is of the greatest importance that the affections be properly placed—for the mind is soon governed by its predominant passions — and where the treasure is, there the heart is centered.

35 Be careful to exercise a constant unremitting vigilance, and be ever in an habitual preparation for my future coming.

36 In this respect imitate the care and diligence of faithful servants—who sit up thro' the hours of night with indefatigable patience and incessant attention 'till their master returns from the nuptial solemnity, and open the door the moment he knocks.

37 Happy servants! whom their lord, coming at such an unseasonable hour, finds in such a vigilant and dutiful posture!—He will compensate such distinguished fidelity with a distinguished reward.

38 Thrice happy servants; whose eyes not the midnight hour, or the latest watches of the night have been able to seal in soft and indolent slumbers—but who are ever vigilant and prepared for their master's reception.

39 Had any master of a family previous information at what particular hour of the night his house would be at-

tempted, he would certainly sit up, and prevent the thieves from breaking in.

40 With the same prudent vigilance be ye also ever fortified; that the sudden advent of the son of man may not surprise you sunk in supine negligence and inconsideration.

41 Here Peter interrupted him and said, Sir! do you intend this figurative discourse for the benefit of the multitude in general, or only of us in particular?

42 Jesus replied, Every prudent servant to whom his lord hath committed the care of his domestic affairs during his absence, will shew his fidelity in punctually executing his commands.

43 And happy will such a faithful servant be if his master at his arrival finds him diligently employed in his duty.

44 He will assuredly reward such industry and faithfulness with the principal direction of all his fortunes.

45 But if the wicked servant suffer negligence and carelessness to steal upon him, and indulge the fond imagination, that his lord will defer his journey home for many years—and in consequence of these suggestions begin a course of profligacy and riot

—abuse his fellow-slaves with the most wanton cruelty—and run into all the excesses of debauchery and drunkenness;

46 The lord of that servant will suddenly come upon him at an unexpected time, and surprise him in the midst of these scenes of irregularity and confusion—and will inflict upon him the most exquisite tortures, dooming him to the same wretched fate with the most depraved and abandoned infidels.

47 But that servant, who heard his master's orders, and perfectly knew his will—but wilfully neglected to perform it, and addicted himself to habitual indolence and disobedience, shall suffer the most rigorous and excruciating torments.

48 While on him, who was unacquainted with his lord's pleasure, and yet acted inconsistently with the duties of his station, a milder and less severe punishment shall be inflicted—For as according to the rules of common equity, of him, to whom much was entrusted, much will be required—so in the day of future retribution, distinguished improvement will be expected from those to whom God hath given distinguished abilities.

§—49 My coming will oc-

casion the fire of persecution to spread and rage in the most dreadful manner among mankind—and how ardently do I wish that the flame had already seized me its first destined victim!

50 For I have a dreadful scene of misery to undergo, and my mind will ever be greatly oppressed and tortured 'till I have sustained it.

51 Do you flatter yourselves with the sanguine hopes, that I shall subdue the whole world—and then establish a lasting universal peace—no—my coming into the world, will produce the most implacable discords and animosities.

52 For no sooner shall the gospel be published in the world, but in a family consisting of five persons, three of them will be at irreconcilable variance with two—these latter as embittered against the former.

53 It will occasion such dreadful quarrels, as will dissolve all the ties of natural affection, and break the most intimate bonds of consanguinity.

§—54 HE then addressed himself to the multitude that stood around him and said—When you see a cloud rise in the west, you immediately say, A shower is forming—and

and your observation is true.

55 When the wind also changes to the south, you say, We shall now have sultry heat—and your prognostication is soon verified.

56 Hypocrites! and are you so expert and infallible in your presages of the weather—and yet not able with the greatest precision and clearness to discern the particular marks and features of the present period?

57 Why do you not freely permit your own reason and understanding, in a case so perspicuous and evident, to direct you to what is just and proper to be done?

58 Strive therefore to avert from you the divine displeasure, before it overwhelm you, by speedy repentance and reformation of life—for if a person, while his adversary is conducting him before a magistrate, is too proud to endeavour to soften his resentments by making every concession—and is too obstinate to appease his anger by lenity and condescension—he will proceed to the most unhappy extremities:

59 and will finally involve

him in that complicated misery and ruin, which by an early reconciliation he might have prevented—but from which he will not be able to extricate himself, 'till he hath fully glutted his revenge.

CHAP. XIII.

1 **SOME** who were present on this occasion told him how Pilate had massacred a number of Galilæans as they were performing a solemn sacrifice, and had mingled their blood in one common stream with the blood of their victims.

2 Jesus said to them, Do you infer from this, that these persons were more abandoned and wicked than others of the Galilæans, because they were assassinated in this shocking manner?

3 The inference is unjust—and let me add, that unless you speedily repent and reform your lives, you will all perish by a similar destruction*.

4 Or do you conclude that those eighteen men, on whom the tower of Siloam fell, and buried them in its ruins, had been guilty of more heinous

* In both these instances, and in the parable of the fig-tree, he refers to the destruction of Jerusalem by *Vespasian* and *Titus*.

and atrocious crimes than all the rest of the inhabitants of Jerusalem?

5 The conclusion is false—and you will all, let me solemnly repeat it, unless you sincerely repent and amend your lives, be overwhelmed in similar perdition.

6 He then recited the following fable—A GENTLEMAN had planted a fig-tree in a good situation and in an happy soil—and he came from time to time expecting to find it covered with fruit, but was always disappointed.

7 At last, tired with long and fruitless expectation, he called the gardener and said, I have been patiently waiting now these three years, in hopes that tree would bear, and have been always frustrated—cut it instantly down

—it is only a nuisance in my garden.

8 The gardener said, Sir! let it stand another year—I will loosen the soil about it, and lay some fresh manure to its roots.

9 Perhaps with this assistance it may bear—if it does not, I will then cut it down.

§—10 As Jesus was on the sabbath instructing the people in one of the synagogues,

11 there was in the assembly a woman, who had been a miserable spectacle for eighteen years—her body was bowed double¹, without her being in the least able to raise herself upright.

12 When Jesus perceived this unhappy object, he called her to him and said—You are from this moment freed from your miserable condition.

¹ She is said, in Ver. 16, to have been thus afflicted by *Satan*. *Whom Satan*, it is in the original, *had tied together*. The body of a person, who went double, is here said to be thus affected by the devil. From which we learn that any thing, which affected the human body in a singular and extraordinary manner, was by the people of those times attributed to the agency of demons. The heathens talk in the same manner. *Macrobius* mentions women who were *σεληνεκλητης μοου-φρουκ*, and *σεσελιδουνητες Diama-φρουκ*, Saturn. i. 17. In *Plautus* we meet with *Corrita*, *Ceres-φρουκ*, one whose mind was disordered by *Ceres*. *Amphit.* Act. ii. Sc. ii. 144. *Edit. Par.* 1684. And there is a very remarkable passage in the *Odyssy*, which I have never seen quoted on this subject, in which slow consuming pains are attributed to the influence of a malignant demon. *Odyf.* E. 396.

Ὡς δ' ὅταν ἀσπασίῃσι ῥιότητι παιδεύσει ζαίειν
 Πατρῶν, ὅς ἐν νύκτι κείται κρατερὸν ἀλγεῖα παχῶν
 Διφρον τήκεται, εὐχρηστὸν δὲ οἰεῖσθαι δαίμωνι.

13 He laid his hands upon her—instantly she stood erect—and poured forth her ardent gratitude to God for this signal deliverance.

14 The ruler of the synagogue, being a spectator of this transaction, was heinously offended that Jesus should thus impiously prophane the sabbath by performing miraculous cures—and he publicly reprov'd the people, saying, There are six days, in which any work is allowed to be transacted—come on these, and have your indispositions removed—but infringe not the sacred duties of the sabbath.

15 Jesus turned to him and said—Thou hypocrite! Doth any of you judge it a violation of the sabbath to loose his cattle from the stall, and drive them to water?

16 And ought not this daughter of Abraham, who hath been confined in such a miserable and unhappy condition for eighteen years, be released from it on the sabbath?

17 This speech silenced his opponents, and covered them with confusion—But the multitude, who had been witnesses of such amazing exertions of divine power, were

transported with religious gratitude and exultation.

§ — 18 HE then said by what similitude shall I represent the gospel dispensation?

19 It is like a single grain of mustard seed, which a man sows in his garden—which imperceptibly grows larger and larger, 'till at last it becomes one of the most stately of the vegetable tribes—and shoots out such luxuriant branches as afford shelter and lodging to the fowls of heaven.

20 He again said, What doth the gospel dispensation resemble!

21 It may be compared to leaven, which a woman mixed among a very considerable quantity of dough, 'till the whole mass was fermented.

§ — 22 JESUS continued his journey towards Jerusalem—instructing the people in all the towns and villages he pass'd thro'.

23 A person now said to him, Sir! will there be but an inconsiderable number of those who will be finally saved?—He turned and said to the surrounding multitude,

24 Strenuously exert all your endeavours, to gain admission within the narrow^m

^m He calls it *narrow*, because the *Jews* of that age, concerning whom *only* he here speaks, being almost universally abandoned, and rejecting all the evidences of the gospel, would be excluded from happiness.

gate of eternal life — Thousands, when the period of their trial is over, will importunately beg to be admitted — but shall be forever repulsed.

25 When the master of the house hath shut and locked the door, and you approach it and knock, begging in the most moving and supplicant terms for admission — he will call out to you and ask you, Who you are that solicit for permission to enter his house at such an unseasonable hour?

26 You will then say, We are persons, Sir, who have frequently been happy in your conversation on earth, and have often heard you deliver, in our respective towns, your divine and heavenly discourses.

27 He will then reply, Notwithstanding what you assert, I do not know you — you have enjoyed singular advantages, but have misimproved them — You sinful and abandoned creatures depart!

28 You will be transfixed with the acutest misery and anguish, when you see Abraham, Isaac and Jacob, and all the eminent and illustrious prophets, enjoying the plenitude of celestial blessedness — and find yourselves forever excluded from those happy seats!

29 For numbers of good men of every nation, and in the most distant regions shall there be all collected, and form one vast and happy society.

30 But those, to whom the means of securing this happiness were *last* offered shall be the *first* in embracing them — and those to whom they were *first* proposed, shall be the *last* to admit them.

§—31 SOME Pharisees that day came to him, and advised him to quit those parts with the utmost precipitation — telling him that Herod intended to apprehend, and put him to death.

32 Go and tell that fox, he replied, that I shall perform miraculous cures in his dominions for the three next ensuing days.

33 And I know that I shall perform them in safety and security — for it cannot be that a prophet be murdered any where out of the precincts of Jerusalem.

34 O Jerusalem! Jerusalem! Thou who hast murdered so many prophets, and hast stoned to death so many good men, who were sent to reform thee — For how many ages have I strove to save thee from ruin with all the anxious care and tender sollicitude

tude of the most affectionate parentⁿ—but you have obstinately refused.

35 For this your incorrigible disobedience, the most dreadful destruction shall overwhelm your city, and your country shall be depopulated—Nor shall you ever again see me present among you, 'till the time that you say, Unspeakably happy is he, who is a professor of the gospel!

CHAP. XIV.

I BEING asked to dinner by one of the principal men among the Pharisees, he accepted the invitation—but his conduct was narrowly observed with an insidious design to censure and asperse him.

2 While he was in the house a miserable object, swollen with the dropsy, was brought before him.

3 Jesus turned to the expounders of the law and the Pharisees, who were there, and said, Is it lawful to heal on the sabbath day?

4 They maintained a sullen silence—He then laid his

hand upon him, healed him in a moment, and dismissed him.

5 He then said to them, Doth the strictest and most scrupulous person among you, when he sees any of his cattle fallen into a pit, hesitate a moment to extricate and preserve it on the sabbath.

6 This argument confounded them—and with all their malice they were unable to obviate it.

7 Observing with what eagerness the company strove to secure some of the principal and most honourable seats at this entertainment; he reproved their ambition and ostentatious vanity in the following manner.

8 When you are invited to a nuptial feast, suffer not a principle of pride and arrogance to prompt you to select one of the first places at table for yourself—for should a person of greater dignity and eminence than yourself enter the room,

9 and the gentleman who invited you should come, and order you to quit your seat for a person of his character—you would then be severe-

ⁿ In the *greek* it is—as an hen anxiously protecteth her chickens under her wings. This fine picture of tenderness is represented by that pathetic and moral poet *Euripides*.

Νεσσοῦ ὡς πτερυγας εἰσπιτιῶν ἐμας. *Troad.* 746.

ly mortified, and descend from the elevation you had occupied, covered with blushes and confusion.

10 Upon such occasions go and choose one of the lowest seats—that when the gentleman takes a view of his guests he may say to you, My dear friend! you shall not sit there—I will place you according to the distinguished worth I know you to possess—This conduct will gain you the respect of the company, and conciliate that regard and honour to which genuine and unaffected humility and modesty are entitled °.

11 For aspiring arrogance shall be debased, but humble virtue shall be exalted.

12 He then said to the person, who asked him to dinner, When you make a splendid and sumptuous entertainment, invite not merely your relations, your friends, and the opulent families in your neighbourhood — for

these will re-invite you to their entertainments, and return the civilities you have shewed them.

13 But when you make a magnificent feast, inform the cripple and the blind, the indigent and necessitous, and distribute the fragments of it among them, that they may also participate the plenty of your genial table.

14 This disinterested beneficence will secure you the divine blessing — These unhappy objects cannot recompense you—God will recompense you at the resurrection of the good.

15 One of the company hearing this discourse said, How distinguished will *his* happiness be, who lives under the reign of the Messiah, and shares that festivity and joy, that will then be universal °.

16 He replied, AN OPULENT gentleman prepared a grand and splendid entertainment—and the preceding

° There is a story in *Plutarch* that illustrates this precept. One *Lucius*, who had been lately struck out of the list of *Senators*, entered the theatre one day, when there were some grand representations to be exhibited; the populace and *Senators* being all seated—He placed himself on one of the *lowest* and least honourable forms—The sight excited in the populace universal compassion—they could not bear it—They all clamoured, and insisted upon his sitting among the *Senators*—The *Senators* accordingly admitted him among them. *Plut. Flamin*, 694. *Stephan*.

° In the *original*, eat bread in the kingdom of God. The *kingdom of God* signifies the times of the Messiah. *Eating bread* cannot refer to the celestial world.

day sent invitations to a great number.

17 Waiting a long time for his guests, but to no purpose — at last he dispatched one of his servants to them, begging they would delay no longer — for every thing was ready to be served up.

18 They then all began to make apologies for absenting themselves — I beg you would excuse me to your master, one said — I have lately made a purchase of an estate, and I am obliged this very day to go and view it.

19 Another said, I hope your master will not be displeased at my absence — I have just bought a couple of oxen for the plow, and I am going this moment to make a trial of them.

20 A third said, I am now celebrating my nuptial solemnities, and it is impossible for me to come.

21 The servant returned and gave in the reasons they had alledged for absenting themselves — The gentleman incensed at their contemptuous treatment of him, ordered his servant instantly to go into the streets and lanes of the town — and to invite to his house all the poor, the mutilated, the lame, and the blind he could meet with.

22 The servant soon re-

turned, followed by a numerous train of unhappy objects — whom when he had disposed, he went and told his master that the room was capable of containing a great many more.

23 The gentleman said, Do you go then into the public roads about the city, and exert all the force and power of persuasion to prevail with every wretched creature you see, to come to my house — I am desirous to have it filled.

24 For I am determined not to send any more invitations to those, who have treated me in so disrespectful a manner.

§—25 HE was now followed by an immense multitude — to whom he turned, and thus addressed himself —

26 Every one who is persuaded in his own mind of the truth of my religion — if in times of persecution, he doth not break all the strong endearing ties of filial piety, conjugal tenderness, and paternal affection, and dissolve all the other bonds of consanguinity, rather than abjure his religion, and publicly disavow its principles — shall never be acknowledged as a true and genuine disciple.

27 And he that is unwilling to submit to the same series of sufferings for his religion

gion as I have supported, is unworthy the name of my disciple.

28 It is proper, as in other cases, that you should previously calculate what a profession of the gospel may probably cost you—For does not every one, who intends to build himself a grand and magnificent house, deliberately sit down, and estimate the expence it will involve him in before it is completed.

29 For should all his fortune be expended and he be forced to drop his design when he hath done little more than just laid the foundation—every passing traveller would insult his folly and indiscretion.

30 See here an house begun upon an elegant and extensive plan, but thro' the inconsideration and imprudence of some thoughtless creature obliged to be discontinued, and left in this condition!

31 And doth not every prince, who marches a body of troops to give battle to his enemy, who is advancing to meet him, deliberately consider, before an engagement ensue, whether he with ten thousand is able to cope with twice the number?

32 Will he not, when he calmly reviews his situation,

and finds how unequal he is to the conflict, dispatch an embassadour to him, and propose terms of accommodation?

33 In like manner he that doth not *previously* resolve to break off every fond connection, and sacrifice all his worldly interests from a sincere love and attachment to my cause, is unworthy the character of a disciple.

34 As salt is of excellent use so long as it preserves its original qualities, but when insipid, is thrown away as useless—So be ye ever careful to maintain your integrity unblemished and irreproachable;

35 For should you once violate and forfeit it, you will deservedly render yourselves the most abject and worthless of all mankind—He that is endowed with intellectual powers, let him diligently cultivate them by a sacred attention to truth and wisdom.

CHAP. XV.

1 **A**LL the tax-gatherers and a great number of other persons of profligate and immoral characters approached him in a body to hear his discourses.

2 The Pharisees and Scribes seeing

seeing these collected together and forming a part of his audience, said, This person freely admits and familiarly converses with men of wicked and abandoned lives.

3 Upon hearing these censures, he turned and addressed them in the following figurative manner.

4 Any of you that had an hundred sheep, if but one of them happen to stray, would he not leave the ninety-nine, and traverse the deserts and mountains with diligent and anxious care in search of it?

5 And should he be so fortunate as to find it, doth he not reconduct it in his arms to the rest of his flock, in a transport of joy?

6 And when he comes home, he immediately sends for his friends and his neighbours—and, elated with his success, says, Congratulate me upon my unexpected felicity!—I have just now found the sheep, that I had for some time looked upon as irretrievably lost.

7 In like manner I solemnly assure you, That there is greater rejoicing in heaven over one sincere penitent than over ninety-nine good persons, who are already established in the habits of piety and virtue.

8 A woman too, that hath

accumulated by her industry ten pieces, if she happen to lose but one of them, doth she not light a candle, sweep the house, and explore every room with the greatest solicitude and strictest search.

9 If she is so happy as to find it—in an ecstacy of joy she instantly sends for her friends and neighbours, and says, Congratulate me on my unlooked-for success—for I have found the piece which I had almost given up as irrecoverably lost.

10 Such joy is there among the blessed spirits in the regions of immortality at the reformation of one abandoned sinner.

§—II A GENTLEMAN of a splendid family and opulent fortune had two sons.

12 One day the younger approached his father, and begged him in the most importunate and soothing terms to make a partition of his effects betwixt himself and his elder brother—The indulgent father, overcome by his blandishments, immediately divided all his fortunes betwixt them.

13 A few days after, the younger brother converted all the estates that had been thus assigned him into ready money—left his native soil, and settled in a foreign country—where,

—where, by a course of debauchery, profligacy, and every expensive and fashionable amusement and dissipation, in a very short time, he squandered it all away.

14 As soon as he had dissipated his fortune, and was now reduced to extreme indigence—a terrible famine visited the country in which he resided, and raged with such dire and universal devastation, that he was in want even of the common necessaries of life.)

15 Finding himself now destitute of bread, and having nothing to eat to satisfy a raging appetite—he went to an opulent citizen, and begged him in the most supplicant terms that he would employ him in any menial drudgery—The gentleman hired him, and sent him into his fields to feed swine^a.

16 Here he was so dreadfully tormented with hunger, that he envied even the swine the husks which he saw them greedily devour—and would willingly have allayed with these the dire sensations he felt—but none of his fellow-servants would permit him.

17 But reflection, which his vices had kept so long in a profound sleep, now a-

woke—He now began to review the past scenes of his life, and all the plenty and happiness in which he had once lived now rushed into his mind—What a vast number of servants, said he, hath my father, who riot in superfluous abundance and affluence, while I am emaciated and dying with hunger.)

18 I am determined to go to my dear aged parent, and try to excite his tenderness and compassion for me—I will kneel before him, and accost him in these penitent and pathetic terms—Best of parents! I acknowledge myself an ungrateful creature to heaven and to you!)

19 I have rendered myself, by a long course of many shameful vices, unworthy of the name of your child!—Condescend to hire me into your family in the capacity of the meanest slave.

20 Having formed this resolution, he travelled towards home, without cloaths, and without shoes—with all the haste, that a body pining with hunger, and exhausted by fatigue could make—When he was now come within sight of home, his father saw him at a distance—knew him—and

^a A very disagreeable office to a Jew.

was subdued at once with paternal tenderness and pity—He rushed to meet him with swift and impatient steps—folded him in his arms—imprinted a thousand ardent kisses on his lips—the tears straying down his venerable cheeks, and the big passions, that struggled in his breast, choking his utterance.

21 After some time the son said—Best and kindest of parents! I have been guilty of the blackest ingratitude both to God and to you!—I am unworthy ever to be called your child!

22 His father without making any reply to these words, called his servants, saying, Bring hither immediately a complete suit of the best apparel I have in the house—

23 And do you fetch the fat calf from the stall, and kill it—for we will devote this day to festivity and joy.

24 For this is my son!—He, whose death I have so long and bitterly deplored, is yet alive!—Him, whom I believed had miserably perished, I have now recovered!—A most splendid entertainment was accordingly prepared—and every heart was dilated with transport on this happy occasion.

25 In the mean time,

while they were thus joyfully celebrating his return—the elder brother was absent in the fields—On his coming home in the evening, when he approached the house, he heard the whole dome resound with vocal and instrumental music, and dancing.

26 He called one of the servants, and asked him the meaning of this unexpected scene.

27 The servant said, Your brother, Sir, is just returned from abroad—and your father is celebrating this happy occasion by a most splendid and elegant entertainment.

28 This account of his father's conduct highly incensed and exasperated him—and he obstinately refused to go into the hall to his brother, and to the other company—His behaviour being told the father, he came out to him—and even entreated him to come in, and share their felicity.

29 To these affectionate persuasions he sullenly replied, I have done all your drudgery for a great number of years past, and never once disobeyed any of your orders—yet you never made me a present even of such a trifle as a kid, and bad me go and entertain my friends.

30 But no sooner doth this libertine return to you, after

after having dissipated all the fortune you gave him in the vilest sensuality and debauchery—but you embrace him in an ecstacy of joy—bathe him in a flood of tears—and solemnize the day by a sumptuous and magnificent feast.

31 His father said to him, My dear son! the paternal inheritance you know, is yours—You have been always with me: I have never regretted your absence—

32 You too' ought therefore to indulge the warmest joy, and mutually to share in our transports, upon receiving a brother, whose death we have so often lamented, and recovering one, whose loss we have so bitterly deplored.

CHAP. XVI.

1 **H**E moreover recited to his disciples the following parable—A CERTAIN rich nobleman had a steward, who was accused of embezzling his property, and dissipating his fortunes in a course of extravagance and profusion.

2 Immediately upon this information he sent for his steward, and said to him—What foundation is there for the scandalous reports I receive of your conduct?—You are charged with fraud and dishonesty to me—Lay all your' accounts regularly before me—for I shall not continue you any longer in the office.

3 So unexpected a reception quite overwhelmed the steward—Alas, said he to himself, what shall I do for a maintenance when my lord discards me!—I have no strength to do any of the drudgery of agriculture—and to beg my bread from door to door, is a thought that fills me with confusion and horror.

4 After deliberating some time what course he should pursue—he cried out in raptures—I have hit upon a fortunate scheme, that will, when I am turned out, preserve me from indigence and wretchedness—and procure me a friendly entertainment and reception among my lord's tenants.

5 When he had planned

† Our translators have entirely disfigured the beauty of the parable by translating it *ave*, instead of *you also*. For as the *elder* brother was intended to represent the *Jew*, and the younger the *Gentile*—the *father*, who represents the *common parent* of both nations, judges it highly reasonable and fraternal, that the *elder* should rejoice at the conversion of the *younger*.

and concerted his project, he sent for every tenant, whom he knew was in arrears to his lord, and said to one—How much do you stand indebted to my master?

6 The tenant said, My debt amounts to one hundred baths of oil—The steward said, Take your bill immediately, and set down fifty.

7 He called another and said to him, How much do you owe?—He said, an hundred homers of wheat—He said, Take your bill and put down eighty.

8 When the gentleman heard of this scheme which his artful and fraudulent steward had formed and executed—he greatly admired and applauded him for the admirable acuteness and profound sagacity he had displayed to procure himself a livelihood—For those, who are devoted to *temporal* interests, exert greater wisdom and prudence in the management of their secular business, than the virtuous and good discover in the transaction of their *celestial* concerns.

9 I exhort you in like manner to procure the favour of God and good spirits by

distributing, in charity and beneficence, the transitory riches of this life—that when they are exhausted*, or torn from you by any accident, you may find a joyful reception into the mansions of immortality.

10 As he that hath maintained an uncorrupted integrity in the management of a small trust, will display it in a more important one—and, on the contrary, as he who hath been dishonest in the lowest station will carry with him the same fraudulent principles into the highest:

11 so also if you do not approve your fidelity and virtue in the administration of the false and fugitive interests of this life—how can you expect that God will commit to you the solid and permanent riches of eternity!

12 And if you have violated the principles of integrity and honour in the direction of what God hath entrusted you with for so *short* a time—will he assign to you the *perpetual* possession of immortality!

13 As it is impossible for a servant to love two masters of quite different dispositions and tempers with equal affec-

* ΕΞΑΙΤΗ which the *Alexandrian* and *Cambridge* MSS. exhibit, is the true reading.

tion—for one will necessarily be the object of his esteem and regard, and the other of his aversion and contempt—so no person can at the same time be truly religious, while his heart is enslaved to sordid avarice and worldly-mindedness.

§—14 THE Pharisees, who were excessively avaricious, heard the preceding discourses—and treated him with the most contemptuous scorn and derision.

15 Jesus seeing the contempt they expressed, turned to them and said, Before the world you show a fair external semblance of uncommon sanctity and holiness—but God sees the turpitude and deformity that lurk behind it—That which secures you the admiration and applause of man, God beholds with detestation and horror.

16 The mosaic dispensation continued in full force 'till the commencement of John's ministry—since that period the joyful news of the gospel dispensation is every where proclaimed and published; but the incorrigibly depraved and prejudiced oppose its reception with the most de-

termined violence' and rancour.

17 But notwithstanding their inveterate rage to crush it in its birth, sooner shall heaven and earth be confounded in one general ruin, than the least of my laws be ever abrogated and superseded by the malice of men.

18 He that repudiates his wife to marry another is guilty of adultery—and he that marries the woman thus dismissed is accessory to the crime of adultery.

§—19 THERE was a rich man possessed of an immense fortune—who was always dressed in the most splendid and sumptuous robes—and was every day regaled with all the refinements of luxury and pleasure.

20 At the proud gate of this rich voluptuary was laid a most miserable object whose name was Lazarus—covered with ulcers.

21 This unhappy creature solicited in the most plaintive and moving terms, that he might have only the crumbs, that dropped from the luxurious board, to allay his raging hunger—but was refused—The dogs, however, more

* The Cambridge MS. reads—*Every one that is disposed to embrace the gospel is violently outraged.* This appears to me to have been the original reading.

friendly and compassionate, assuaged his pain, and gave him a momentary ease by licking his sores.

22 Death soon gave this wretched creature a kind remission from his sorrows — But behold! he was instantly conveyed by angels into the regions of immortal bliss, and made an assessor with Abraham — The proud sensualist also died and was interred.

23 But the moment after the dissolution of soul and body, he found himself plunged into the most dreadful and horrid miseries — In these doleful regions throwing his eyes around from side to side, he discovered at an immense distance his great progenitor Abraham, and Lazarus reclining on his bosom, in the full fruition of ineffable joy.

24 Instantly he raised his voice, and in the most piercing and affecting accents cried, Pity, O thou great and worthy ancestor, do pity me! — I conjure thee, send Lazarus to me! — It is but a small favour I solicit — only to dip the tip of his finger in cold water, and put one single refreshing drop to my tongue — for I suffer the most dire and intolerable torments in these incircling flames!

25 Abraham said to him,

Consider, my son! — on earth you were blessed with affluence, and traversed a circle of every fond amusement and joy — Lazarus on the contrary was overwhelmed with all human life's variety of wretchedness — But *here* the scene is reversed — Now he is consummately happy — thou art completely wretched.

26 Besides, it is impossible for us to afford thee the assistance thou so pathetically implorest — for there is a vast and profound gulph that eternally interposes betwixt us, and for ever precludes all mutual intercourse betwixt the inhabitants of these two different regions.

27 To this he replied, suffer me however, O most holy and illustrious progenitor, to prevail with you to send him to my father's house.

28 I have five brothers dissolved in luxury and pleasure — Bid him appear to these and warn them in the most solemn manner to repent and reform their lives, that they too may not be precipitated into these doleful and horrid abodes.

29 To this request Abraham replied, They have the books of Moses and the prophets — the rules of their duty are there plainly delineated — Let them make their

rules the laws of their moral conduct and obedience.

30 He resumed, Suffer me, great ancestor, to be importunate with you—If a celestial spirit were solemnly deputed to them from the mansions of the dead to admonish them—they would be reclaimed from their vices.

31 He answered, If they are determined to slight the faithful advice of Moses and the prophets, they would also disregard the most solemn admonitions that could be given them by a messenger from the world of spirits.

CHAPTER XVII.

1 **H**E said to his disciples, The weakness and wickedness of mankind will necessarily produce many obstacles to impede the reception and progress of the gospel—but dreadful beyond conception will be the final doom of that man by whom such obstacles are first laid.

2 For whoever shall designedly lay a stumbling block before the meanest of my followers, and be the wilful author of his apostacy from my religion, had better have a mill-stone suspended about his neck, and be plunged into the profoundest abyss.

3 Exercise the strictest vi-

gillance over your own conduct—Should your Christian brother do you an injury, reprove him in a calm and dispassionate manner—if he is touched with compunction for the injustice he hath done you, and sincerely repents of it—hesitate not a moment to forgive him.

4 And should he repeat the offence seven times in a day, and as often solicit your forgiveness, with sincere penitence declaring his sorrow and remorse for what he hath done, you shall generously forgive him.

§—5 ABOUT that time the disciples said to Jesus, Be pleased, Sir, to bestow upon us larger measures of that faith that may enable us to perform greater miracles.

6 Jesus replied, Did your faith bear the smallest proportion to the singular advantages you have enjoyed of establishing and confirming it—you would be able to produce as astonishing operations, as eradicating that sycamore by a word—transporting it thro' the air, and planting it in the ocean.

7 Will any man who hath a servant employed in cultivating his fields or feeding his flocks say to him when he returns home from his servile occupation—Go, recline

cline on my couch — gratify thine appetite, and indulge thine ease.

8 Instead of such language doth he not say to him, Hasten supper and wait at table — you may afterwards get yourself some refreshment after your fatigue.

9 Is he under any obligation to his servant for obeying his orders and performing the incumbent offices of his station? — most certainly none at all.

10 In like manner after you have regularly and conscientiously discharged all the duties that have been enjoined you — say with pious and undisssembled humility, We are unprofitable creatures! We have done no more than what our duty absolutely required from us!

§—11 IN his journey to Jerusalem he travelled thro' the confines of Samaria and Galilee.

12 On his entrance into a village he was met by ten persons affected with leprosy — who approached not his person, but stood in a body at some distance from the multitude.

13 They then pierced the air with loud and piteous cries, saying, Illustrious prophet! pity our wretched condition!

14 Jesus said to them, Go and present yourselves to the priests according to the prescription of the law—They had not advanced but a few paces, before they found themselves compleatly cured.

15 One of them, touched with gratitude at his miraculous restoration, turned back, celebrating the goodness of God to him in loud and rapturous accents.

16 And in this flow of joy advancing up to Jesus, he threw himself at his feet—thanking him in the most fervent effusions of gratitude for the mercy he had bestowed on him—This grateful creature was a Samaritan.

17 Jesus said, Were not ten miraculously healed?—Where are the other nine?

18 Had none of them the ingenuity and goodness of heart to return, and pay their public acknowledgments to God, but this despised and detested heretic?

19 Jesus then turned to

" The *Jews* called the *Samaritans* ἄλλογενεῖς strangers, tho' *Samaria* was but a few miles from *Jerusalem*. But they shunned all intercourse with them, as if they had been at the remotest distance, and treated them as the most abandoned and despicable *heretics*. I have therefore chosen to render it by this last word, as conveying the *true* sense of our Saviour—who here censures the *Jews* for their ingratitude, and applauds ingenuity and goodness of heart in one whose sect and very name they implacably hated and abhorred.

the Samaritan and said to him, Rise and go home—The faith you have reposed in my divine power hath obtained the cure of your disease.

§—20 BEING asked by the Pharisees, when the kingdom of the Messiah would commence—he answered, That kingdom is not to be erected with any external display of pomp and splendour.

21 Nor will it be said, Behold! it is gloriously establishing itself in such or such a particular place — for be assured that it is now silently and insensibly forming itself among you.

22 He then said to his disciples, The distressing times will soon come, when you will look back with regret on the happiness you enjoyed in my former converse, and will passionately wish for my presence to comfort and console you—but wish in vain.

23 In those days they will say to you, Behold! the long expected Messiah hath now made his public appearance in such a town—Hasten not thither with swift and eager steps.

24 For as lightening darts at one sweep in a moment from one extremity of the pole to the other—with such rapidity and swiftness shall

the son of man come to destroy the Jewish nation.

25 But he must first suffer a thousand indignities—and be publicly rejected and condemned by the present generation.

26 The features of the time, in which these dreadful calamities shall overwhelm them, shall exactly resemble those of the times in which Noah lived.

27 The men of that age were then immersed in the excesses of all sensual indulgence—and continued in a course of luxury, intemperance, and every soft amusement and pleasure 'till the very day that Noah entered into the ark—and never once suspected the impending inundation, 'till it suddenly rushed down upon them and swept them all away.

28 It was thus also in the days of Lot—The inhabitants of Sodom and Gomorra were then eating, drinking, buying, selling, planting, building—and continued in the boundless pursuit of all sensuality and voluptuousness,

29 'till the very hour that Lot quitted Sodom under the conduct of an angel—when they, sunk in security and peace, were at once overwhelmed

whelmed in a torrent of fire and brimstone pouring upon them from heaven, and were plunged in most dreadful and universal perdition.

30 Just such will be the state of things, when the son of man suddenly comes, and displays his power in the destruction of this impenitent nation.

31 He who then happens to be on the top of his house, and sees the destructive army approach—let him not stay a moment to take any of his furniture.—He who is then in the fields, let him not turn back to his house.

32 In that emergency let the remembrance of the fate that befell the wife of Lot urge you to the most precipitate flight.

33 He who shall then hope to save his life by flying into the strong and fortified Metropolis, shall lose it—But he who shall seem to throw away his life by flying to the open and defenceless towns, shall escape destruction.

34 At the time of this sudden irruption there shall be two persons in one bed, a good christian, and an unbelieving Jew—the one of whom shall be involved in the general destruction, the other save himself by flight.

35 Two women shall be grinding at the same mill—one shall be taken captive, the other providentially make her escape.

36 There shall be two persons in the same field—the one shall be surprized, the other make his escape.

37 They said to him, In what place will these dreadful calamities break out? — He answered, In every place, where the putrid carcase lies, thither will the eagles collect to glut their raging hunger.

CHAP. xviii. I He spoke the following parable to his disciples, in order to represent to them the necessity of fervent and constant prayer to God that they might be delivered from these impending calamities.

2 THERE lived in a certain city a judge of a most abandoned and profligate character—inflated with such insolence and impiety, that he professed a sovereign contempt both for God and man.

3 In the same city lived a forlorn and oppressed widow—who came to him and supplicated him in the most importunate terms, that he would vindicate her cause, and deliver her from the power and inhumanity of a cruel and unfeeling wretch.

4 She teized him with these moving solicitations for a considerable time to no purpose—still repulsed, and still returning to recount her affecting tale, and to implore redress—At last he said to himself, Tho' I confess my principles are atheistical, and that I have such a sovereign contempt for mankind, as not to regard what they say or think of my conduct,

5 yet, because this widow incessantly stuns me with her complaints, and disturbs the peace and tranquility of my mind—I am determined to abet her cause, and vindicate her from oppression—merely to rid myself for the future of her affecting and importunate clamours.

6 Observe, said Jesus, the sentiments and motives of this iniquitous judge!—and how he suffers himself at last to be teized into a compliance.

7 And will not the supremely merciful and compassionate parent, tho' his justice and goodness seem to

slumber for a considerable time, vindicate at last the oppressed cause of his faithful and persecuted children—and in answer to their importunate and repeated cries and prayers rescue them from the cruelty and inhumanity of their implacable persecutors*!

8 I solemnly assure you he will in no long time appear in their compleat vindication, and wreak his dreadful vengeance on their inveterate oppressors—But alas! when the son of man comes to inflict this punishment on an incorrigible people, tho' he hath so frequently and plainly asserted it, how inconsiderable will the number of those be, who will at that time be found the believers and expectants of this great event*?

§—9 To some, whom he knew valued themselves upon their superior sanctity, and entertained a sovereign contempt for the rest of mankind, he addressed this parable:

10 Two men went to the

* Such undoubtedly the Jews ever were to the Christians 'till the destruction of Jerusalem—Then they were vindicated into freedom and liberty. They suffered ten thousand indignities and miseries from that bigotted nation—but God at last delivered the oppressed cause of Christianity.

* This was really the case, notwithstanding our Saviour's plain prediction of the destruction of Jerusalem—yet there were numbers of careless and profligate Christians, who, as St. Peter assures us, were saying, *Where is the promise of his coming?*

temple to offer up their devotions to God—one was a Pharisee, the other a tax-gatherer.

11 The Pharisee stood by himself, disdainful to mix with the profane and irreligious multitude, and with an haughty and supercilious look uttered this prayer—I thank thee, O God! that I am not like the rest of mankind, monsters of rapacity, injustice, and debauchery!—and I bleis thee, in particular, that I have infinitely more virtue and goodness than the tax-gatherer here present!

12 For thou knowest that twice every week I keep a solemn religious fast, and that I most chearfully and conscientiously consecrate to pious uses the tenth of every thing I possess.

13 The tax-gatherer overwhelmed with a painful consciousness of his heinous crimes, deemed himself unworthy to enter within the temple of so pure and holy a Being—He stood in the court of the gentiles in the most humble and reverential posture—not daring even to lift his eyes towards that holy Being, whom he had offended—All his past guilt here rushed into his mind—he smote his breast—and in a flood of contrition and re-

morse cried, Merciful God! be propitious to me a sinner!

14 I assure you that this latter, in consequence of this sincere and devout ejaculation, was a greater object of the divine favour and complacency than the former—for supercilious arrogance shall be abased, but virtuous humility and modesty shall be exalted.

§—15 SOME Jewish parents at that time brought infants to him, that he might lay his hands upon them, and recommend them to the blessing of God—But the disciples perceiving their intention, prevented their approach, and reprov'd those who brought them.

16 Upon this Jesus called to his disciples and said, forbid not the access of little children to me—for those persons only, who are possessed of their native innocence and their inoffensive dispositions, are the worthy subjects of the gospel kingdom.

17 I declare to you in the most solemn manner, That he who doth not receive the gospel dispensation with the temper and disposition of little children, will never be deemed a true and worthy member of it.

§—18 A PERSON of distinction now approached and accosted him in the following manner—Condescend, good instructor, to acquaint me what course of practice I must pursue in order to ensure eternal happiness.

19 Jesus said to him, What induces you to call me *good*—that venerable title can essentially belong only to the one supreme God.

20 You know the precepts which God hath prescribed as the rules of duty—for example, Thou shalt not be guilty of adultery, of murder, of theft, of false accusation—thou shalt honour thy father and thy mother.

21 He answered—I have, Sir, from my childhood conscientiously made these important commands the constant rules of my conduct.

22 Jesus said to him, You are still defective in one thing—If you are desirous to attain the highest pitch of excellence and virtue, go home, sell all your possessions, dispense the money arising from the sale among the poor, and become my inseparable companion—by this illustrious conduct you will secure a most transcendent and distinguished degree of celestial blessedness.

23 No sooner had Jesus

pronounced these words, but he was apparently overwhelmed with grief and melancholy—for he was immensely rich.

24 Jesus perceiving the gloom and sorrow in which he was instantly immersed, said, How difficult a thing is it for those who are possessed of opulent fortunes to enter into the kingdom of the Messiah!

25 It is as impossible for a rich man to enter into the gospel kingdom, as it is for a cable to be forced thro' the eye of a needle.

26 They who heard this assertion replied—How can any rich man then ever obtain eternal salvation.

27 He answered, Humanly speaking this is morally impossible—but by God's all-powerful assistance the very greatest impediments that riches lay in men's road to christianity may be surmounted.

28 Peter then said to him, We thy disciples have relinquished our all, and become thy faithful followers.

29 Jesus said to them, There is no one, who out of a sincere attachment to me and to the gospel hath either left his home, his parents, his brothers, his wife, his children:

30 but who shall, even in
the

the midst of the severest persecutions to which he shall be exposed in *this* life, enjoy that serene satisfaction and pure transporting felicity in his own mind, as shall infinitely compensate for all the losses he hath sustained --- and who shall in a *future* state be raised to conspicuous and distinguished happiness.

§---31 AFTER this, taking the twelve apostles aside, he thus spoke to them—We are now travelling up to Jerusalem, where all the predictions of the ancient prophets concerning the son of man shall be accomplished.

32 For he will be delivered into the power of the Romans, be treated with every indignity, mocked, insulted, spit upon,

33 torn with scourges, and publicly executed --- but on the third day he will be raised from the grave.

34 But they chose not to understand him --- their prejudices prevented them from comprehending what he said.

§---35 WHEN he was near Jericho, a blind man who sat begging on the side of the road,

36 hearing the sound of a prodigious multitude passing by, asked the occasion of such a vast concourse of people,

37 and being told that Je-

sus of Nazareth was travelling that way,

38 he instantly raised a vehement cry---O Jesus son of David! pity my condition!

39 Those who were advancing before the body of the multitude reproved him, and ordered him to be silent --- but these rebukes served only to increase his vociferation — he still repeating, Son of David! pity me!

40 Jesus then stopped and commanded him to be brought to him --- Upon his approaching him he asked him,

41 What favour he solicited with such earnestness---O Sir, he replied, to be restored to my sight!

42 Jesus said to him, receive thy sight---thy confidence in my power hath effected thy cure!

43 He immediately saw every thing distinctly, and joined the crowd that followed Jesus, pouring out his grateful acknowledgments to heaven --- Every spectator also of this miracle adored God with pious and profound reverence.

C H A P. XIX.

1 JESUS had just passed thro' Jericho,

2 when a man, named Zaccheus, one of the principal of the tax-gatherers, possessed of great opulence,

3 being

3 being very desirous to see Jesus, but the immense surrounding crowds, and his diminutive size rendering his ardent curiosity impossible to be gratified,

4 ran before on the public road, where he was to pass—and climbed a sycamore tree to have a full view of his person.

5 When Jesus came over-against the place where he was—he looked up—called him by his name—and bad him descend—for he intended to spend that day with him at his house.

6 The heart of Zaccheus bounded when he heard these words—he instantly descended—and entertained him—penetrated with the deepest sense of the great honour he had condescended to show him.

7 But the conduct of Jesus upon this occasion gave very heinous offence to all who were present—who said one to another, He is gone to dine with a person of a most infamous profession.

8 Zaccheus hearing these censures, when they were in

the house, stood up before the company, and said to Jesus, Notwithstanding the general odium of my occupation, I conscientiously distribute half of my fortunes among the indigent and necessitous—and if I afterwards find that any taxes have been unjustly exacted from any person, I make him fourfold restitution^r.

9 Jesus then turned to the company, and speaking of^z his amiable and exemplary character, applauded it in these terms, This is a true descendant of Abraham—and since he inherits that Patriarch's virtues, be assured that salvation this day hath visited his house.

10 For to rescue and save men from destruction was the great design of the son of man's coming into the world.

§—11 BEING now advanced within a little distance from the capital, and observing that all his attendants were now inflamed with the most sanguine hopes that the kingdom of the Messiah, immediately upon his arrival in the

^r An extraordinary character this of a publican! who were a set of men infamous for their cruelty and oppression. Another eminent example of a worthy publican we have in the Emperor *Vespasian's* father, to whom *Suetonius* informs us that the cities of *Asia* dedicated statues with this inscription *Καλως τελωνισαντι* To the honest publican. *Sueton. Vespas. Var. 730.*

^z *Ἰπρος αὐτου* with regard to him. See Macknight.

metropolis, would be erected with the most magnificent secular pomp and splendour—he addressed to them the following parable.

12 A nobleman, intending to take a journey into a distant country to solicit the Emperor to invest him with regal authority over one of his provinces :

13 Before he set out upon his travels, he called his ten servants before him—and divided ten pounds equally among them—bidding them, during his absence, diligently to improve the little capital he entrusted them with, by their industry in trade.

14 No sooner had he quitted his native soil, and the design of his journey was publickly known; but his fellow citizens, who held him in universal and implacable detestation, immediately dispatched an embassy to the Emperor—letting him know how much they abhorred him, and how unwilling the whole nation was to have him for their sovereign.

15 But notwithstanding these malicious calumnies and invectives, he was confirmed in the kingdom—and returned to his family, vested with full regal powers—Immediately upon his arrival he ordered the servants, to whom

he had committed the money, to come before him—desirous to know what success they had met with in commerce.

16 One of them then advanced forward and said—By the pound, Sir! you entrusted me with, at your departure, by my industry in business I have accumulated *ten*.

17 His lord, elated with joy, cried out—Amiable conduct! Worthy servant! Thou hast abundantly showed thy fidelity in thus diligently improving the little stock I committed to thee — from this moment I constitute thee governor of *ten* cities.

18 A second then came up and said, From the pound you delivered to me, my care and diligence in commerce hath enabled me to acquire *five*.

19 His lord highly delighted with his conduct said, As a reward of such eminent worth, I will invest thee with the government of *five* cities.

20 A third approached his lord and thus spake — I have brought you the money you gave me at your departure—Here it is—I wrapped it up, and deposited it in a safe place against your return :

21 For I dreaded your severity—knowing you to be a man

man of such a stern and inexorable temper——expecting great emoluments from those whom you never fixed in any capacity to procure you any—and unreasonably demanding copious harvests from fields you never sowed.

22 His lord, inflamed with indignation at so base a conduct, said to him——Thou wicked slothful servant! I will refute and confound thee upon thine own principles—If you really knew me, as you say you did, to be a person of such a stern and austere temper; to be so unreasonable in my demands, and so inexorable in insisting on the performance of them;

23 Why didst thou not then take care not to incur my resentment, by carefully improving in trade the stock I committed to thee—that at my return I might have received the capital with some additional profits, and have applauded and rewarded thy diligence?

24 The prince then said to those who were present, Take that pound from him directly—and give it to the

person who by his sedulous application acquired ten.

25 The officers of justice who were in waiting said—Why do you, Sir! adjudge the additional pound to him who was already possessed of ten?

26 The king answered, Because every one who hath carefully improved what hath been committed to him shall be rewarded with a more ample and copious affluence——but he who hath misimproved what was intrusted to him, shall be fatally deprived even of what he originally had.

27 And those malicious and inveterate rebels against my person and government, who opposed my advancement to the kingdom with such violence and malignity——drag them instantly before me, and butcher them in my presence^a.

§—28 Having recited this parable he proceeded on his journey towards Jerusalem.

29 When he was now advanced as far as Bethphagè and Bethany situated near a mountain called the mount of Olives—Jesus called two of his disciples,

^a The person, who went into a foreign country to receive a kingdom, represents Christ, who was invested with universal *dominion* after his resurrection. By the citizens, who hated him, are meant the *Jews*—and the punishments he inflicted upon them, after he was advanced to the kingdom, denote the destruction of Jerusalem.

30 and gave them this order—go into that village, which you see directly opposite, and you will immediately upon your entrance find a young ass tied—unloose the rein and bring it to me ;

31 and should any person, seeing this action, ask you the reason of your taking such liberties, tell him, that your master hath occasion for it.

32 Having received this command, they hastened to the village, and found every circumstance as Jesus had mentioned.

33 The owner seeing two strangers unloosing it said to them, What business have you to take away the colt ?

34 They made the reply which Jesus had dictated—and were suffered to depart without any farther molestation.

35 They then brought it to Jesus—spread on it their upper garments, and set him upon it.

36 Immediately upon his mounting it and advancing towards the city—his attendants spread the public roads with their mantles.

37 When they were now within a very little distance of the city, and were going to descend the declivity of the mount of Olives—the whole vast multitude of his disciples and followers pierced the air

with loud acclamations, and uttered the most rapturous strains of gratitude and praise to God for all the astonishing miracles which they had seen performed.

38 Shouting and repeating—Blessed is the great illustrious king, who now comes invested with the authority of the supreme Jehovah!—Hail him, O ye celestial powers! Let the highest angelic orders celebrate his praise!

39 Some of the Pharisees, who were among the crowd, disgusted with this language, said to him, Great prophet! why do you not reprove your disciples for paying you such extravagant homage and honours?

40 Jesus replied—Were they to be silent—the inanimate creation would be miraculously endowed with speech, and utter triumphant praises in honour of him, whom God hath dignified with such distinguished prophetic powers.

41 When he saw from the mountain the city lying in wide extended prospect before him—the gushing tears streamed down his cheeks.

42 He then broke out into the following exclamation—O thou wretched and impenitent city! How distinguished would be thy felicity for many

ny future years, if thou hadst improved those signal advantages, with which thou hast now been favoured!—But thou hast shown thyself to be absolutely incorrigible and irreclaimable—and thy doom is now irreversibly fixed!

43 For the time will soon come, when a most numerous and invincible host of thine enemies shall invest thee,—draw lines of circumvallation around thee—and press thee with the most dreadful and terrible siege.

44 The time will soon arrive, when thy citizens shall be destroyed by famine—be butchered with the sword—and thy very foundations so totally razed, as not one stone to be left standing upon another—because thou hast wilfully misimproved the gracious opportunity which the goodness of God hath indulged to thee, and hast with insuperable prejudice rejected all the evidences of my mission, that have been exhibited before thee!

§—45 WHEN he entered the temple, he immediately expelled all whom he found buying and selling in the court of the Gentiles;

46 telling them at the time he ejected them, that God designed the temple should be appropriated to devotion, but that they had converted it into a receptacle of the most mercenary and self-interested wretches.

47 He continued every day to instruct the people in the temple—but the high priests, the inferior clergy, and the principal magistrates, exasperated against him for his late conduct, unanimously resolved to shed his blood.

48 But were diffculted when they came to deliberate in what method they should execute their sanguinary purposes—because the populace adored him, and imbibed his discourses with the greatest eagerness and avidity^b.

CHAP. XX.

1 **O**NE day as he was instructing the people in the temple, and proclaiming the joyful news of the speedy erection of the Messiah's kingdom, the high priests, the inferior clergy, and the magistrates came in a body to him,

2 and demanded of him

^b The *original* is very expressive and beautiful, ἐξεδρομετο, they hung on his lips. There is the same beautiful image in *Ovid*. When the *Grecian* generals returned from *Troy* and recited their adventures, the poet says—Narrantis conjux pendet ab ore viri. *Epit.* i. 30.

by what authority he acted in this manner, and who it was that had invested him with it?

3 He said to them—I will first propose to you a question, to which I desire you would return an explicit answer—

4—Was the late baptism of John a divine appointment, or was it merely an human institution?

5 Having deliberated upon this question, they said one to another—If we tell him, it was a divine institution, he will immediately reply, Why did you not then embrace it as such?

6 And if we tell him, it was solely an human contrivance—we shall certainly expose ourselves to the fury of the populace—for they are universally persuaded that John was an illustrious prophet.

7 After having thus cautiously debated the matter, they said to him—We are not able to determine whether his baptism was a divine or human scheme.

8 Neither will I, replied Jesus, satisfy you by what authority I have assumed my public character.

§—9 HE then recited to the assembled multitude the following parable—A GEN-

TELMAN planted a vineyard and employed a number of husbandmen to cultivate and dress it—and afterwards set out upon his travels into a foreign country.

10 When the vintage approached, he dispatched one of his servants to the husbandmen, to receive from them the produce of his new plantation—But he had no sooner delivered his master's orders, but they beat him in a most unmerciful manner, and sent him away empty.

11 He sent to them another servant—whom they also cruelly beat, and abused with the most outrageous insolence and inhumanity.

12 He sent a third—whom they mangled with wounds and bruises—and then turned out of the vineyard.

13 The proprietor of the vineyard receiving these repeated insults, after deliberating for some time what methods he should pursue, at last said—I will now depute mine only son, the object of all my fond affections—Most certainly they will not dare to offer any indignities to my son—Surely they will reverence his character.

14 But on the first sight of him the husbandmen cried out with one voice—This is the heir!—Let us this mo-

ment assassinate him, and seize on his inheritance!

15 Accordingly they all rushed upon him—dragged him out of the vineyard, and murdered him—What punishment do you think will the proprietor inflict upon such inhuman and bloody ruffians?

16 When he comes, he will undoubtedly put these wretches to the most dreadful and excruciating deaths—and lett his vineyard to others, who will serve him with greater fidelity—Upon this the audience said, God avert this dreadful sentence from ever being executed!

17 He then fixed his eyes upon them and said—Do you not recollect this remarkable passage of scripture?—“The stone which the workmen rejected, is become the great corner stone, and hath united and consolidated the two sides of the edifice.

18 He who stumbles upon this stone shall be terribly bruised—but he on whom its enormous weight shall tumble will be crushed in a moment and crumbled to atoms^c.

19 The high priests and the other clergy were so exasperated at him, knowing he

levelled this fable at them, that they formed a resolution that instant to apprehend, and by open force get him into their power—but their dread of the people’s fury restrained them from carrying it into immediate execution.

20 Discarding therefore all thoughts of open violence, they contrived to circumvent him by clandestine and insidious arts—Accordingly they employed and sent secret emissaries to ensnare him—directing them to cover their designs upon him under an outward semblance of extraordinary piety and sanctity—hoping by this method they could betray him to say something obnoxious to their present government—for which they might accuse him as a traitor to the state, and deliver him into the power of the Roman procurator.

21 The persons, thus suborned, approached him and thus spoke—Illustrious prophet! we are persuaded that you have a conscientious regard for truth—that no partiality or fear of man can ever induce you to sacrifice duty—and that in sincerity and plainness you communicate to men the dictates of infallible wisdom.

^c Referring to the destruction of Jerusalem.

22 The veneration we have for this your character hath induced us to request your sentiments concerning this question—Is it lawful for the Jews to pay tribute to the Romans, or not?

23 Jesus conscious of their wicked subtilty and dissimulation said to them—Why do you practise such insidious arts to seduce me into danger?

24 Show me the coin that is collected—Whose head and legend is this?—They said, Cæsar's.

25 He answered—Pay to the Emperor what he lawfully claims, and to God the duties he requires.

26 This reply entirely disconcerted and covered them with confusion—it excited their amazement at his sagacity and penetration, and awed them into a profound silence—Nor were they able to fasten on any expression whatever that he occasionally dropped in his public discourses.

§—27 AFTER this some of the Sadducees, a Jewish sect who deny a future state, came and proposed this question.

28 Great teacher! our illustrious legislator hath enacted this law—If a man marry, die, and leave no children, his brother shall espouse his widow, in order that the name

and family of the deceased may not be extinct.

29 Now there happened once amongst us this singular instance—There were seven brothers—the eldest of whom married, and died without children.

30 The second brother espoused his widow, and he too died childless.

31 The third also—and all the seven by a premature death.

32 So that the woman survived them all.

33 What we therefore desire you to solve is this—Which of the seven brothers shall have this woman in a future state?

34 Jesus answered—In the present life God ordained marriage to perpetuate the human race, and to supply the devastations that death makes among mankind.

35 But the race of those who are deemed worthy to be introduced into the consummate blessedness of a future state, is no longer propagated.

36 The necessity of marriage is precluded—for death makes no ravages in those happy abodes—all the inhabitants are endowed with immortality—and the spirits of good men, who are blessed with a glorious resurrection,

are pure and refined intelligences, of a nature congenial with the heavenly angels.

37 And moreover that a future state is no fiction is apparent from those words Moses heard pronounced from the bush—I am the God of Abraham, the God of Isaac, and the God of Jacob.

38 God is not the governor of dead insensible matter, but of living and conscious intelligence.

39 When some of the Scribes heard these replies, they said—Wise teacher! the answers you have returned, are satisfactory and just.

40 From this time, they thro' fear entirely desisted from proposing any more queries of this nature to him.

§—41 AFTER this Jesus in his turn proposed to them the following question—On what foundation are their sentiments supported, who maintain that the Messiah must be the son of David,

42 when David himself in the Psalms expressly says, “The supreme Jehovah said to my lord, Sit thou at my right hand,

43 'till I have totally subjected all thy foes to thy dominion.”

44 David himself, you see, in this passage calls the Mes-

siah his lord—in what sense therefore is he his son?

§—45 AFTER this in the audience of the whole multitude he said to his disciples,

46 Be cautious of imitating the manners and morals of the Scribes—who affect to strut about in public in long flowing gowns—who are so intoxicated with the servile homage that is paid them by superstitious crowds—and whose vanity is effectually gratified when they can secure the best seats in places of religious worship, and the most honourable places at all public entertainments.

47 Who with unfeeling cruelty deprive the widow and orphan of their just property—and yet cover this merciless oppression and wickedness with a mask of most rapturous and extraordinary devotion—Upon these hypocrites God will inflict the most dreadful punishments.

CHAP. XXI.

1 WHILE he was in the temple, he observed how the rich came and threw their charitable contributions into the public treasury, that was kept there.

2 Among others he saw a poor widow come and put in two

two small pieces of money, amounting in value only to a farthing.

3 Upon observing this, he said to those who were present—I assure you that poor woman hath done a greater act of charity than all who have hitherto contributed.

4 For all the others have given but a very inconsiderable proportion out of their large fortunes—but this indigent charitable creature hath cheerfully thrown in all that she had in the world.

§—5 SOME persons happening to speak of the grandeur of the temple, and expressing their admiration of the large and magnificent stones with which it had been erected, and the many pious dedicated ^d offerings with which it was adorned and embellished—he replied,

6 The time is coming when all this superb and stately structure shall be so entirely demolished, and be converted into such a confused heap of ruins, that there shall not

be left one stone standing upon another.

7 They asked him, when this dreadful calamity would happen—and from what circumstances they might be able to prognosticate its approach.

8 Jesus said to them—Take care of being seduced into fatal errors—for great numbers of impostors will publicly appear and assume my character, making the most solemn declarations, that they are the Messiah—But the time of the irruption of these dire miseries is not far distant—Pay not therefore their impudent pretensions the least credit, nor suffer yourselves to be imposed upon by any of their frauds.

9 And when you hear of bloody wars and public calamities, let not these reports strike you with terror—For mankind will be harrassed with these dreadful evils before the destruction of this city and temple ensue.

10 One country, he pro-

^d *Αναθηνα* the word here used by St. Luke is universally used to signify votive offerings dedicated by religious votaries, and placed, (generally hung up) in temples as testimonies of their gratitude. *χρυσῶν καὶ ἀργυρῶν ἀναθημάτων.* Xenoph. Hellen. Lib. 6. p. 308. Edit. Basl. Gr. “They unanimously resolved to send a golden cup to Delphi—but there was a great scarcity of gold in the city—the ladies therefore contributed all the gold they had about their persons *εἰς τὸ ἀναθημα.*” Plutarch Camil. 241. *Συγκαθίστασι τὸ ἀναθημα.* ibid. p. 242. Ed. Gr. Steph. He came to burn the temples and the votive offerings, *Ναὺς πυρῶσων ἠλθε κἀναθηματα.* Sophocl. Antig. 292.

ceeded, shall commence hostilities against another — one kingdom invade and depopulate another.

11 Several regions also will be shook by terrible earthquakes, be infested with famine and pestilence, or intimidated by many frightful and horrible phenomena in the sky.

12 But before these dire calamities happen, the world will pursue you with implacable hatred, and harass you with the most cruel persecutions — you will be scourged with unrelenting and unfeeling rage in their public assemblies — you will be confined in dungeons, and be dragged before governors and princes. — In all these evils you will be involved for your inviolable attachment to my religion.

13 But your being brought before these august and dignified personages will afford you an opportunity of publicly vindicating and defending your principles and profession.

14 And remember in such an exigency not to be pre-viously distressed with anxious and gloomy thoughts, What apology you shall offer.

15 For I will in the crisis of your danger enable you to

speaking with such undaunted freedom, and inspire you with such eloquence and wisdom, as shall refute all the subtleties of your opponents, and awe them into confusion and silence.

16 Such an implacable enmity will be conceived against your profession, that parents, brothers, relations, friends shall betray one another with base and unfeeling perfidy, and embroil their hands in one another's blood.

17 For on account of your principles you will be held in almost universal abhorrence.

18 But all their virulent malice shall not be able to hurt an hair of your head.

19 Let not the most imminent dangers therefore disturb your mental tranquillity and peace — for God will interpose and rescue you from them.

20 When you see a numerous encamped host invest the metropolis — then conclude that its final destruction will speedily ensue.

21 Then let the Christians who are in the adjacent plains flee for safety to the mountains — Let those who are in the city make their escape out of it — and let not those who are then in the country
feel

seek a refuge from the enemy within its walls.

22 For then will the bolts of divine vengeance be hurled upon this devoted city — and all the predictions of the antient prophets concerning its destruction be amply fulfilled.

23 Deplorable will be the fate of those women, whose flight will then be prevented by advanced pregnancy, or the suckling of infants — for the whole land of Judæa will then be oppressed by the most dreadful and shocking calamities.

24 Its inhabitants shall be miserably massacred, or sold for slaves and dispersed into every province of the Roman empire — and heathens shall trample and insult over the ruins of Jerusalem, 'till their period, fixed in the divine decree, is completed.

25 In the *heavens* will then appear dreadful prodigies, which will affect the sun, moon, and stars in an amazing manner — on the *earth* various countries will be seized with dreadful alarms and pannic terrors — and in the *sea*, the waves ^d will be un-

commonly agitated, roar with unusual vehemence and loudness, and lash the shores with horrid rage and violence.

26 Fright, terrour, and amazement will freeze the hearts of those who are spectators of these phænomena — and every one will shudder with fear and horror, when they brood over the sad prospect of those impending calamities which these dire prodigies indicate — for all the powers of heaven will then be shaken with the most violent convulsions.

27 Then shall the Messiah be seen sitting on a cloud, arrayed in matchless glory, and triumphing in the most magnificent pomp.

28 When you see all these circumstances concur, which I have now particularized — then let your hearts be dilated with sacred rapture and exultation, for your complete deliverance from the Jewish persecutions will then speedily ensue.

29 He showed them in the following figurative representation, with what certainty, from these previous signs, they might infer the subse-

^d The word *σαλον* is no where used in the *Testament* but here. It often occurs in the *greek* poets. It signifies a swollen wave.

κατακερῖσαι καρὰ
Βυβων ἐτ' ἔχ' οἶα τε ζοῖντις σαλῶ. *Oed. Tyr.* 24.

quent catastrophe—Every tree, the fig-tree in particular, reads you useful instruction with regard to this great event.

30 For when it puts out tender shoots and opening leaves, you with rising pleasure conclude the approach of summer.

31 In like manner, when you remark these several phænomena which I have distinctly mentioned—infer that the kingdom of the Messiah will speedily be erected on the ruins of this impenitent nation.

32 Let me assure you, that the present race of men will not be defunct, before all these my predictions be fully accomplished.

33 Sooner shall heaven and earth be annihilated, than my words not be verified.

34 Exercise therefore a cautious and constant vigilance over your hearts, lest the sudden and dreadful irruption of these calamities surprise you buried in sensuality and debauchery, and sunk in avarice and worldly-mindedness.

35 For, like an unsuspected ambush, it will suddenly rush upon all the land of Judæa, and overwhelm its inha-

bitants in one fatal and general destruction*.

36 Be ye therefore ever fortified with caution and watchfulness—and intercede with God by fervent prayer, that he would not suffer you to be involved in these dreadful scenes of impending misery—but of his mercy deign to vindicate you into safety and happiness.

§—37 In the day-time Jesus publicly instructed the people in the temple—in the evening he retired to the mount of Olives.

38 The people therefore early every morning resorted to the temple to hear his discourses.

CHAP. XXII.

1 **T**HE grand solemn festival of the Jews, called the passover, was now very near.

2 And at this time there was a general council convened—in which the high priests and the body of the clergy concerted various measures how they might murder him—but they dreaded the fury of the populace.

3 It was now that Judas Iscariot, one of the twelve apostles, was instigated by the

* Alluding to the manner in which *Jerusalem* was surprized by the *Romans*—it being the time of the *passover*, when prodigious numbers from all parts of *Judæa* were cooped in the city, and most miserably perished:

diabolical wickedness and malignity of his heart to betray him by an act of the basest perfidy.

4 Having formed this black design he stole in a clandestine manner from the body of the disciples — and had an interview with the high priests and the officers of their guards, in which he promised to deliver him into their power.

5 An offer so unexpected transported them with joy — and they agreed to give him a sum of money to reward his services.

6 To this proposal he cheerfully assented — and from that moment anxiously studied to seize the most favourable opportunity, when the crowds were dispersed, of putting him into their hands.

§—7 THE day being now arrived on which it was customary to slay the paschal lamb,

8 he called Peter and John and said to them, Go into the city and make preparations for our celebrating the present solemnity and eating the paschal supper.

9 They said to him, In what house would you have us make these preparations?

10 He answered — Immediately on your entrance into the city you will meet a man

carrying a pitcher of water — follow him into the house, where you see him enter,

11 and tell the person that your master desires he would accommodate him with a room in which to eat the paschal lamb with his disciples.

12 And he will immediately show you into a large apartment, spread with a carpet — Here make the necessary preparations.

13 The two disciples having received these orders went into the city, and found every circumstance exactly correspond to what Jesus had told them — They therefore made every thing ready against his coming.

14 At the usual time Jesus and his twelve disciples sat down to eat the paschal supper.

15 As they were at table Jesus said to them — I have been extremely desirous to eat this passover along with you, before I suffer:

16 For I assure you this is the last passover I shall ever celebrate with you before the Messiah's kingdom be established.

17 He then took the cup, and after solemnly offering up his gratitude to God, he said, Take and hand this one to another.

18 For I make this solemn declaration

declaration to you all, That I shall not taste any more wine 'till the ^f time of the erection of the Messiah's kingdom.

19 He then took bread, and after devoutly blessing God, he broke and distributed it among them all, saying—This figuratively represents my body, which is voluntarily surrendered to be broken on the cross to promote the interests of mankind—For the future celebrate this institution in commemoration of my death.

20 After they had eat the paschal lamb he took the cup, and after having paid the same devout acknowledgements to God, said—This wine represents the shedding of my blood—by the effusion of which the new covenant will be sealed and ratified, and the benefit of mankind be subserved.

21 But behold! that very person, who intends by the blackest perjury to surrender me into the power of my enemies, is now sitting with me at table.

22 The son of man indeed will make that exit, which hath been fixed in the divine decree—but woe to that wretch who is treacherously necessary to his murder.

23 Alarmed at this declaration, they began with the most painful anxiety to ask one another, Who it was among them that could be capable of such atrocious and execrable baseness.

§—24 THERE was also a warm debate and contention agitated among them, Which of them should be advanced to the highest honours in that magnificent kingdom they judged he was going to erect.

25 Jesus perceiving their ambitious views said to them—Powerful monarchs among the Heathens rule their subjects with an absolute sway, and their sovereign princes are by crowds of servile sycophants and flatterers honoured with the most vain, extravagant and unmerited titles.

26 But such a lust of domination and fondness of power shall never possess your bosoms—for among you he who is the *humblest* shall be the *greatest*, and the most *condescending* shall be the most *exalted*.

27 For which is greatest—the person who reclines in ease on his couch, or he who waits observant on his nod?—Is not the *former*, and yet I have conversed among you in the capacity of the *latter*.

^f Meaning—not till after his *resurrection*, when his kingdom properly commenced.

28 You have been my faithful and inseparable companions in all the sorrows and trials with which I have afflicted.

29 In recompense therefore of your distinguished fidelity, since my heavenly father hath by solemn compact awarded to me a kingdom,

30 In like manner do I by an irreversible covenant ratify and confirm to you the most exalted and conspicuous honours in this kingdom—and magnificent thrones shall be erected for you on which you shall pass sentence on the twelve tribes of Israel.

31 Jesus then said to Peter, Simon! Simon! a great trial is approaching in which the fidelity of you my Apostles will be brought to a severe test.

32 But I have prayed for thee in particular, that thy sincerity may be maintained inviolate. — When thou art returned to thy duty remember to encourage and animate thy brethren by a superiour fortitude and zeal in my cause.

33 Peter said to him, Distrust not my fidelity—I am this moment prepared with

cheerfulness to attend thee to prison or to death.

34 Jesus replied, I assure thee this very night before the cock crow thou wilt three several times solemnly deny that thou ever knew me.

§—35 HE then said to his disciples — When I commissioned you to preach in the towns of Judæa, and sent you on this expedition without money and without provisions—were you ever destitute of the common necessaries of life? — They said they had never wanted any thing.

36 But for the *future*, Jesus said to them, such are the distresses and persecution in which you will be involved, that he that hath money, let him take it with him — he that hath none, let him sell his clothes and buy a sword.

37 For be assured that with regard to myself that prediction of the prophet is immediately going to be accomplished, “He made his exit confounded with the wicked” — For the period of my life is now completed.

38 They understanding the above *figurative* discourse *literally*, said to him — We have two swords among us — He said, They are sufficient^s.

^s In the above *figurative* discourse Jesus intimated to them the miseries and persecutions they were for the *future* to struggle with — But they understood him *literally*, by the *questions* they proposed to him.

§—39. AFTER this he left the city and retired, as usual, to the mount of Olives, accompanied by his disciples.

40. Arriving at the place he said to them—Earnestly beg of God that in the great approaching trial you may not be seduced into sin.

41. He then separated from them about the distance of a stone's cast, fell on his knees, and with devout fervency uttered this prayer—

42. Merciful father! O that thou wouldest not suffer the dreadful storm to break over my head!—But I check myself—Not my will, but thine be done!

43. Immediately his attendants saw an angel descend from heaven to animate and console him,

44. for he prayed with ardent and intense fervour, being overwhelmed in an agony of distress—the inward sensations he now felt being so dreadfully acute and painful that drops of sweat trickled down his face and fell upon the ground, like ^h large globules of blood.

45. He then rose from his knees and came to his disciples—whom he found in a profound sleep—over-power-

ed by the miseries they saw him endure.

46. He awoke them and said—Why do you suffer yourselves to be overwhelmed with sleep in such a crisis—Earnestly implore the Almighty that you may not in the ensuing trial be seduced into sin.

47. While he was speaking a great mob appeared—before whom Judas advanced forward and approached Jesus to salute him—that being the signal he had agreed upon to give them.

48. Jesus said to him—Judas, dost thou cover thy treacherous designs against my life under the hypocritical semblance of affection and love?

49. When his attendants saw the violence that would ensue, they said to him—Sir! shall we repel them with the sword?

50. One of them drew his sword—struck a slave belonging to the high priest, and cut off his right ear.

51. Jesus said to the mob that surrounded him—Suffer me to go to the person that is wounded—He went, touched and healed him.

52. After this Jesus said to

^h The evangelist only uses this as a *simile* to represent to his reader the profuseness of his sweat—not that it was *real* blood, or that there was any blood at all visibly mingled with it.

the high priests, to the officers who guarded the templeⁱ, and to the magistrates, who had now joined the mob who had seized him—Why did you come armed with clubs and swords to apprehend me, like a thief, in this clandestine manner?

53 You know that I was every day publicly instructing the people in the temple—yet you laid no violent hands upon me—But you will now be suffered to prevail, and to execute your infernal designs against my life.

§—54 THOSE who apprehended Jesus dragged him before the high priest—Peter followed the company at a distance, and went after them into the house,

55 and the high priests servants lighting a fire in the hall, he sat down among them.

56 Here one of the servant maids fixed her eyes upon him as he was warming himself, and said to those who were present—This man was one of the companions of Jesus.

57 He declared in the most solemn manner, that he did not so much as personally know him.

58 A little after, another person looking earnestly at him, said, Thou art one of his disciples—He peremptorily denied that he ever was.

59 About an hour after, another saw him and asserted in the most positive terms, that he certainly was one of his followers—for he was undoubtedly a Galilæan.

60 Peter said—I never had any connections with him—nor do I know what you mean—That moment the cock crowed.

61 Jesus turned and fixed his eyes upon Peter—That look pierced him and instantly brought to his remembrance what Jesus had lately told him—That before the cock crowed, he should have denied three times in the most solemn terms that he ever had known him.

62 The thought stung him with remorse—and going out, he burst into a flood of bitter tears.

§—63 IN the mean time the persons who stood about Jesus offered him every insult and indignity.

64 They first hoodwinked him—and then struck him on the face, saying at the same time—O thou who art so emi-

ⁱ What we translate, in *Kings* and *Chronicles*, porters of the temple, should have been rendered *guards* of the temple. Of the *officers* of these the evangelist here speaks.

nently endowed with prophetic gifts, tell the person's name who struck you!

65 With many other cruelties of this nature they abused him — branding him with the most odious names, and pouring upon him all the contumely, insult and ridicule, they could invent.

§—66 VERY early in the morning, the high priests, the inferior clergy, and the magistrates met in council — and Jesus was ordered to be brought before them.

67 The assembly then said to him, Tell us explicitly — Art thou the Messiah? — Jesus replied — If I should answer in the affirmative, you would not credit me.

68 And if I should exhibit before you the strongest proofs and demonstrations that I was that personage, you would neither be convinced^k, nor acquit me.

69 You will however soon see a striking proof of my dignity — for you shall see me, the son of man, invested with the highest authority and power^l at the right hand of God.

70 Upon this they all clamoured — Art thou the son of

God? — Jesus said, Most assuredly I am.

71 The assembly then said — What occasion have we for evidence against him — You have all heard the horrid blasphemies he hath just uttered.

CHAP. XXIII.

1 THE whole assembly, being unanimously resolved upon his condemnation, conducted him to Pilate the procurator of Judæa.

2 Soon as they were admitted, they began to alledge many heavy crimes against him — This person, they said, hath been for a number of years seducing the province from their allegiance — using all his influence to prohibit the payment of tribute to the Emperor, and arrogantly styling himself Messiah the King.

3 Pilate then said to him, Dost thou assume the title of the sovereign of the Jews? — Jesus answered in the affirmative.

4 Pilate after examining him, turned to the high priests and to the populace and said — I do not find this man guilty of any capital crime.

^k In the original it is — *ask and answer*, denoting free debate, by which truth is investigated and explored.

^l Referring to the destruction of *Jerusalem* — in which his *power* would be displayed.

5 At this declaration of the governor they raised loud and vehement clamours— This impostor, they said, hath been raising disturbances in every part of Judæa— haranguing the mob every where— and the tumults he first excited in Galilee have reached the capital and produced universal confusion in the nation.

6 Upon the mention of Galilee, the procurator asked, if the prisoner was a Galilæan.

7 And when he understood that the scene of these public transactions had been chiefly laid in Herod's dominions—he ordered him to be conducted to that monarch—whom the present festival had brought to the city.

§—8 AT the sight of Jesus Herod was in raptures— He had been extremely desirous a long time to see one, of whom he had heard so many amazing accounts—He therefore now flattered himself that his curiosity would be gratified by seeing him perform some signal and astonishing miracle.

9 He therefore begged and importuned him with repeated and urgent solicitations to favour him with the exhibition of his miraculous power—But to all these im-

portunate entreaties Jesus answered not a word.

10 The high priests and Jewish clergy stood by all the time, with extreme virulence and incessant clamour charging him with the most atrocious crimes—and vehemently urging his condemnation.

11 Herod finding his hopes disappointed, looked upon him as an object of the vilest contempt—and himself and his officers joined in insulting and treating him with the lowest banter and derision—After having been the sport of their inhumanity and cruelty they arrayed him in a robe of mock royalty—and sent him back to Pilate.

§—12 THAT day friendship and harmony were restored between Pilate and Herod—and all the former differences that had before subsisted between them, were now composed by a mutual reconciliation.

§—13 WHEN Jesus was sent back without any sentence being pronounced upon him by Herod, the procurator convoked the high priests, the magistrates, and the people,

14 and thus spoke—You have brought before me a person, as a disturber of government, and I have taken an examination of him before
you

you all, but have found him guilty of none of those crimes with which you have charged him.

15 Neither doth Herod think, tho' he hath heard all that you have alledged against him, that he hath done any thing that merits capital punishment.

16 I will therefore sentence him to be whipped——and then release him.

17—For the procurator had established a custom of gratifying them every passover with the acquittal of any one prisoner they should desire—

18 The whole assembly hearing this—with a loud and violent vociferation cried — Drag him away, Drag him away^m! and oblige us with the release of Barabbas.

19 This Barabbas was a notorious ruffian, who had been imprisoned for raising an insurrection in the city, and committing murder.

20 Pilate desirous to acquit Jesus made a second effort to appease the enraged multitude.

21 But his voice was drowned in one vehement and universal clamour, that repeated, Crucify him! Crucify him!

22 He persisted to make a third attempt to placate their

violent fury—endeavouring to convince them of their injustice—What capital crime, he asked them, do you charge him with—I have examined him and found nothing in his conduct that deserves death—I will give orders for his being publicly whipped, and dismiss him.

23 At this they again pierced the air with their cries—and with more determined vehemence and fury than ever demanded his crucifixion—The violence of the populace and the urgent sollicitations of the high priests at last prevailed upon the procurator to comply.

24 Pilate then gave orders that he should be executed according to their request.

25 At their united importunity he released out of prison one who had perpetrated murder and caused a riot—but surrendered up Jesus to their implacable and bloody resentments.

26 As they were dragging him to the place of crucifixion they seized one Simon a citizen of Cyrenè, whom they happened to meet as he was coming to the city,—and compelled him to take the cross and carry it after him.

^m The words are repeated in the *Cambridge MS.*

§ — 27 THERE followed him to the place of execution a prodigious crowd of people—the women beating their breasts and deploring his unhappy fate with the most piercing lamentations.

28 To these he turned and thus spoke—Ye daughters of Jerusalem! let not my miserable end provoke your tears, but let them flow for the dreadful destiny in which yourselves and your children will shortly be involved.

29 For the time will soon come, when the distracted mother shall exclaim—Happy, Happy is the barren woman! Thrice happy the bosom that never felt maternal tenderness!

30 Such dire misery and horror will then reign, that men shall passionately wish the mountains and hills to overwhelm them, and to hide them from the dreadful spectacleⁿ.

31 For if the *green* bough burns with such violence, with what horrid fury will the *dry* tree blaze!

§ — 32 Two malefactors were also conducted along with him to the place of crucifixion.

33 Being arrived at Calvary, the place of execution, they

crucified him between two criminals.

34 When Jesus was extended on the cross he devoutly uttered this petition to God—Merciful father! grant them thy forgiveness, for they know not what they do! —The soldiers parted his cloaths and cast lots for them.

35 The common people stood spectators of this whole transaction——among whom were also the principal members of the Sanhedrim—who all united in offering him the most contemptuous insult and abuse—crying out—Since he is the great Messiah, the distinguished favourite of heaven, let him who hath saved such numbers from death, now save himself!

36 The Roman guards also conjoined in making him the object of their sport and derision—advancing up to his cross, and offering him vinegar,

37 and insolently saying to him—Since thou art the great sovereign of Judæa, let us see thee rescue thyself from thy present misery.

38 Over his head they fixed up this inscription in Greek, Latin and Hebrew: THIS IS THE KING OF THE JEWS.

ⁿ Referring to their eating human flesh in the siege. See *Josephus*.

§—39 ONE of the criminals too from his cross calumniated him and said— Since thou art the illustrious Messiah, why dost not thou extricate both thyself and us from our present tortures!

40 But the other reproved him for his profane intolence, and said to him—How canst thou, who art in the same condemned and wretched circumstances, allow thyself to be guilty of such impiety against God!

41 We indeed justly suffer that punishment which our crimes have merited—but this person hath been guilty of no irregularity^o.

42 He then said to Jesus—Do remember me when thou arrivest in thy happy future kingdom!

43 Jesus said to him—Wretched as I this day am, yet I can assure thee that thou shalt share with me the happiness of a blessed immortality.

§—44 AT twelve o'clock the whole land of Judæa was enveloped in universal darkness—which continued in all its horrors till three in the afternoon.

45 The sun was a great blank in the midst of heaven—the veil that separated the sanctuary and the holy of holies was rent in two.

46 Jesus then with a strong and vehement voice cried out—O Father! into thy merciful hands I will resign my spirit!—Having uttered these words he expired.

47 When the Roman officer saw the *uncommon* circumstance that attended his last moments^p, he was struck with religious awe and reverence, and said—Undoubtedly this was a good man!

48 And all the people who were present seeing the amazing phenomena with which his death was attended, in an ecstacy of astonishment and horror struck their breasts, and returned to their respective homes.

49 All his friends too, and the women who had attended him in his late journey from Galilee to the city, stood at some distance, and were spectators of those wonderful events.

§—50 There was at that time a member of the Sanhedrim, whose name was Jo-

^o ἀπορον is literally, *cut of the way*. It signifies any thing *absurd*—any thing *inconsistent* with a person's general character.

^p Meaning—his crying out with a loud voice the moment before he expired.

Joseph — a person of a virtuous and most amiable character.

51 He was a native of Arimathea — one who lived in expectation of the speedy establishment of the Messiah's kingdom — and who had discovered the greatest aversion and abhorrence of the procedures of the Jews in this whole transaction.

52 This person came to Pilate, and begged he would give him the body of Jesus.

53 Having obtained his request, he took down the corpse — swathed it in fine linen, according to the Jewish custom — and repositing it in a tomb, which he had very lately hollowed for himself in the solid rock, and in which nobody had ever been interred.

54 The next day was called the *Preparation* — being the day that preceded the Jewish sabbath.

55 The women, who had

accompanied him from Galilee, followed the body — saw him perform these pious offices, and remarked the tomb, and the manner in which the corpse was deposited.

56 After they had seen these funeral obsequies performed — they returned into the city, and purchased a great quantity of rich aromatic spices, intending to embalm him — but deferred it till the sabbath was past — which they kept according to the prescription of the law.

CHAP. XXIV.

ON the first day of the week, soon as the morning dawned ¹, the women above-mentioned and some of their companions along with them hastened to the tomb — carrying the aromatic spices ¹, which they had purchased.

2 But

¹ This phrase *ορθρου βαθους* often occurs in the *Greek* writers — and there is a passage in *Aristophanes* which greatly illustrates *this*, and defines the time at which this visit was paid — *Αλλα νυν ορθρου βαθους*.

ΒΔ. Νη τον Δι' οψε γαρ ανεσηκασι νυν,

Ως απο μεσον νυκτων παρακαλωντες μ' αει,

Λυχνες εχοντες ——— It follows ——— *αλλα γαρ*

Σπυδωμαι — τριν ημεραν γενεωσ. *Aristoph. Vesp. p. 436. Fab.*

Εσπερα βαθεια is also very late in the evening. The servants met them with lights returning from the pursuit, it being now *εσπερας βαθειας*. *Plutarch Æmil. 486.*

¹ The same funeral honours were also paid to the remains of *Sylla* by the ladies of *Rome*. “ The ladies are said to have brought to his corpse

2 But when they were arrived at the place they found the large stone that blocked up its entrance rolled away.

3 Upon this they entered the monument, but were astonished to find the body of Jesus conveyed away.

4 But while they were in the most cruel perplexity, mutually expressing their amazement at such an unexpected event — two celestial beings, in an human form, suddenly presented themselves — clad in robes that darted the most dazzling splendor and effulgence¹.

5 At so sudden and awful a spectacle they were chilled with terror, and sunk prostrate on the ground — The angels then said to them, What hath induced you to seek for the living in these dreary recesses where death and horror reign?

6 The object of your enquiries is not here — he hath quitted the mansions of the dead — Do you not remember what he expressly told you in Galilee?

7 “That the son of man would by the vilest perfidy be delivered into the hands of his bloody persecutors — that he would be crucified, but on the third day would rise from the grave.”

8 They then recollected that they had heard him make use of these very expressions.

9 They quitted the sepulchre immediately — and returning to the city reported all these circumstances to the eleven Apostles and others who were along with them.

10 The persons who had visited the sepulchre, and now brought this relation to the apostles, were Mary Magdalene, Joanna, Mary the mother of James, and their attendants on this occasion.

11 But they paid them not the least credit — looking upon the whole account as an absurd and visionary tale.

12 Peter however got up, and ran with anxious and precipitate steps to the tomb — but when he stooped and looked into the monument, he saw only the linnen rollers

such a prodigious quantity of aromatic spices, *αρωματα*, that of the *frankincense* and *cinnamon* there was formed a figure of *Saba* as large as life. This passage shews what these *αρωματα* were, that they were dry spices, and not wet as *Græcius* supposes.

¹ *Παύλου* should have been rendered, *suddenly appeared*. Consult H. K. 124. §. 201. *Plat. Demet.* p. 1630. *Lat.* 850. *Gr. Stejb.* Luke, ii. 9. *Acts*, xxiii. 27. See Note on *Acts* xxiii. 27.

² The original is very expressive — robes that shot lightning.

lying along — Being convinced that the body was gone, he went back towards the city, lost in astonishment and wonder at so strange an event.

§—13 AFTER this, on the same day, as two of the disciples were going to Emmaus, a village sixty furlongs distant from Jerusalem,

14 and conversing on the road on all the late remarkable events :

15 While they were eagerly discussing the subject, and were now mutually engaged in warm debate—they were joined by Jesus.

16 But their faculties were so entirely suspended and engrossed in the conference, that they did not narrowly observe and recognise his person.

17 Jesus said to them — What is the subject that hath so warmly interested you on the road, and which appears to have sunk you in so much gloom and dejection ?

18 One of them whose name was Cleopas said to him — Art thou the only foreigner in Jerusalem, that are not acquainted with the signal events that have lately happened ?

19 What events? he said — The distinguished transactions, they replied, of one

Jesus, a native of Nazareth, a most illustrious prophet, who exhibited to the world the most amazing miracles, and delivered the most sublime and heavenly doctrines to all the people of Judæa.

20 Hast thou not heard how this eminent personage was by the high priests and our Sanhedrim publicly condemned and crucified ?

21 We indeed flattered ourselves with the fond sanguine hope, that this was the very person who was to have procured Israel complete deliverance and felicity — Know, however, that this is the third day since his execution.

22 We have also been greatly alarmed by some women who were our friends, who went very early to visit the tomb ;

23 for on their return to us they reported that the body was gone, and that they had seen an apparition of angels, who assured them that he was restored to life.

24 Some too of our companions went to the tomb, and found every circumstance true which the woman had related — They were convinced by ocular demonstration that the body was not there.

25 He then said to them

— O how inattentive and inconsiderate you are! How unwilling to believe all the most plain and express predictions of the prophets!

26 Was not the Messiah to submit to all this series of sorrows, before he should be invested with the illustrious dignity and honours of his glorious kingdom?

27 He then adduced and explained to them all the prophecies respecting himself in a regular order from Moses down to the latest prophets.

28 When they were got to the village, whither they intended at first to go, he seemed desirous to have proceeded farther:

29 But they solicited him in the most importunate terms to lodge with them that night, as the day was far declined— They at last prevailed upon him, and he went along with them.

30 When he sat down with them to supper, he took bread, and after offering up his devout acknowledgments to

God, he broke and distributed it among them.

31 This action at once drew their eyes and attention upon him— They knew him— but he ^u instantly quitted them.

32 Then they turned in amazement to one another and said— What stupidity not to know his person before— for were not our hearts inflamed with sacred ardor, while he was discoursing with us on the road and interpreting to us the holy scriptures!

33 They got up that moment and went back to the city to impart the happy news to the rest of the disciples and their attendants— whom they found all assembled together.

34 But the moment they entered, the company in an ecstasy of joy cried out— Jesus is most certainly risen! Simon Peter hath seen him!

35 Then they two recounted all the circumstances that had occurred in the road to Emmaus, and how they were convinced of the identity of

^u Thus ἀφαντός is used — and not that our Lord *vanished*, as if he had no real body. Αἰτῶ δ' ἐς τί ἀφαντός ὁ βωκόλος ὡρετο χορῶν: Into what country hath the herdman suddenly fled? Theocrit. Eid. iv. 5. Anacron says of the swallow.

Χειμῶνι δ' εἰς ἀφαντός

Ἡ Νειλὸν ἢ ἴπι Μεμφίη. *Ode* xxxiii. 4, 5.

Ὄρεα μὴ ἀσπείμῳ γενεῇ καὶ ἀφαντός ἀληταί
Δαρδανίη — *Il. γ.* 303.

his person, when his peculiar manner before supper had fixed their attention to it.

36 While they were relating these circumstances, and every one's attention was totally engrossed by the account — Jesus came unperceived, and standing in the midst of them accosted them with the usual salutation—May universal happiness attend you!

37 They were instantly seized with the last terrour and consternation—for they believed they saw a spectre.

38 Jesus then said to them — Why are ye thus intimidated?—Why do ye suffer such frightful images to seize your minds and to fill you with such perturbation and horror?

39 View attentively my hands and my feet — Convince yourselves of the identity of my person—contemplate and handle me—A spectre hath not flesh and bones^w, as you have ocular and sensible proof that I have.

40 Having said this he showed to every one of them his hands and his feet—and bad them remark the scars with which they were impressed.

41 But the belief of some

being still suspended by an excess of rapture and amazement, to give them farther proofs of the reality of his person, he desired they would give him some victuals.

42 They brought to him part of a broiled fish and some honey comb.

43 Then he took and eat before all the company.

44 He then said to them —I told you in the most explicit manner in many former conversations that all the predictions relating to myself in the law of Moses, in the subsequent prophets, and in the psalms, were to receive an exact accomplishment.

45 He then dispelled the prejudices that before clouded their minds — and made them see the original intention and design of the prophecies in the most clear and perspicuous light.

46 He concluded with saying—These are the express predictions of scripture—the plain tenor of which is, That the Messiah was to suffer and die—that on the third day he was to rise from the grave—

47 — that repentance and remission of sins were to be proclaimed in his name, to every nation in the universe

^w ΑΛΛ' ΑΥΤΗ ΔΙΚΗ ΕΣΤΙ ΒΡΟΤΩΝ, ΟΤΕ ΚΕΝ ΤΕΘΑΝΩΣΙ,

ΟΥ ΓΑΡ ΕΣΤΙ ΣΑΡΚΑΣ ΤΕ ΚΑΙ ΟΣΣΑ ΙΝΗΣ ΕΧΟΥΣΙΝ. Οδυσ. Α. 217, 218.

— that the first preachers were to open their commission in Jerusalem — and from this city, as a center, to diffuse the joyful tidings of this dispensation to the extremities of the globe.

48 And do you be the public witnesses of these facts in the world.

49 Be assured that you shall receive those spiritual endowments which my heavenly father hath promised to impart to you—But continue at Jerusalem 'till you are invested with these divine powers.

§—50 HAVING given them these instructions, he led them

out of the city as far as Bethany—there he lifted up his hands and pronounced his blessing upon them.

51 While he was engaged in this pious office — he was taken up from them, and conveyed to heaven.

52 Struck with this amazing spectacle they prostrated themselves—and after paying him divine honours *, returned to Jerusalem, elated with the most rapturous joy.

53 And constantly every day they resorted to the temple—with the devoutest fervour praising and celebrating God for all these great and distinguished events.

* Because he was now constituted, by the supreme Being, the universal governor of all things.

T H E

HISTORY OF JESUS

B Y J O H N.

C H A P. I.

1 **B**EFORE the origin of this world existed the LOGOS^y—who was then with the Supreme God—and was himself a divine person.

2 He existed with the Supreme Being, before the foundation of the earth was laid :

3 For this most eminent personage did the Deity solely employ in the formation of this world, and of every thing it contains.

4 This exalted spirit assumed human life—and from his incarnation the most pure and sacred emanations of light were derived to illuminate mankind :

5 This light shot its beams into a benighted world—and

conquered and dispelled that gloomy darkness, in which it was enveloped^z.

6 To usher this divine personage into the world, and to prepare men for his reception, God previously commissioned and sent John the Baptist.

7 This prophet came to give public notice that a glorious light would shortly appear—to excite all the Jews to credit and receive this great messenger of God.

8 John himself openly disavowed all pretensions to this exalted character—declaring, that he^v was only appointed of God to give public information of this illustrious personage.

9 That divine person was

^y The *Platonists*, whose Philosophy obtained among the *Jews* at this time, and particularly *Philo*, speak of REASON as a Being inferior and subordinate to the Supreme God. “The material World was made after the likeness of the *second* God, who is the REASON of the supreme God, Ος εστιν εναντιον ΛΟΓΟΣ. *Philo* apud Euseb. Prep. vii. 13.” In his book of *Husbandry*, he also calls REASON God’s *first born* son, πρωτογονος υιου, p. 152.”

^z Alluding to that pure and perfect Dispensation of Religion which he introduced among mankind.

the true light — which with its sacred rays illuminates every rational being.

10 This exalted Being formed the world—did afterwards make his public appearance in it—but it rejected him.

11 He made his public appearance among his own favourite nation the Jews—but his own favourite nation repulsed him.

12 But those of the Gentiles, who embraced his doctrines, and were firmly persuaded of the truth and authority of his religion, he invested with the distinguished privilege of the sons of God.

13 This singular and sacred privilege these Heathen countries did not derive from any lineal descent, from any eminent piety and virtue of their progenitors, or from any efforts of human wisdom and philosophy—the benignity of God *solely* conferred it upon them.

14 The LOGOS assumed human nature, and resided among us—communicating to mankind the most sacred and

heavenly truths — and we were spectators of all the astonishing transactions of his life—by which he demonstrated himself to us to be the distinguished favourite of heaven¹.

§—15 JOHN the Baptist gave the most explicit testimony of his person and character, by making the following public proclamation — “ This, this is the very person I referred to, when I told you, That my successor would be a person of greater dignity and eminence than myself.

16 “ This is the person, from the immense plenitude of whose love and benignity it is that we² have received a glorious and perfect dispensation to supersede and vacate the former,

17 “ for the law was promulgated by Moses — but a nobler scheme, replete with benignity and the most important truths, is now published by Jesus the Messiah.

18 “ None of the former law-givers had any personal intercourses with the Deity

¹ *Only begotten* means the object of one's fondest affections: such as an *only* child is. This term is applied to Christ, to show us, how elevated and distinguished his station was amongst the orders of celestial spirits.

² As this is a Prophecy, John speaks here, as other Prophets do, of things future as present. *ἡμεῖς ἀντὶ ἡμεῶν* means, the Christian Dispensation instead of the Jewish.

— but this most illustrious favourite of heaven hath been admitted into the bosom of the Father, and is enabled to communicate to mankind the clearest discoveries of his perfections and counsels.”

§—19 THIS also is another testimony that John the Baptist gave publickly to Jesus, when the Sanhedrim deputed a number of priests and levites to interrogate him concerning his pretensions, and to receive a categorical answer from him, who he was.

20 The answer he gave to this solemn message was not evasive—it was plain and explicit—I really am not the Messiah.

21 They then asked him, Are you Elias?—He said he was not—Are you any of the old prophets restored to life?—He replied, I am not.

22 They said to him—Satisfy us then who you are—for we were publickly commissioned to make these enquiries of you, and must report your answer—What is the character you assume?

23 To this John answered in the words of the prophet Isaiah

“ I am the voice of an herald making public proclamation in the solitude, O prepare for the speedy advent of the Messiah!—Make a soft and easy path for his sacred steps.

24 (The persons who were sent from Jerusalem to propose these questions were Pharisees)

25 What hath then induced you, they continued, to baptize in this public manner, if you are neither the Messiah, nor Elias, nor any other of the antient prophets?

26 He replied—I administer only *water*^d baptism—But there is a person now among you, who is appointed to be my successor—but with whose character you are not as yet acquainted—

27 he is possessed of infinitely superiour eminence and dignity than I am—for whom I deem not myself worthy to stoop and do the meanest office.

28 The above transactions happened at ^e Bethabara, the great passage over Jordan, where John was then baptizing.

^c This is a proof that the Jews had now adopted the *Platonic* Philosophy— one doctrine of which was, the *Transmigration of Souls*, here mentioned.

^d Meaning, that the *Messiah's* would be of a *different* nature. See *Acts* ii. 3.

^e *Bethabara* signifies, *the house of passage*.

§—29 THE day after this John the Baptist descried Jesus at some distance as he was advancing towards him—and instantly cried out, in rapture, to the surrounding multitude—“ Behold yonder is the amiable object of the divine love, who is appointed to reform mankind!

30 “ This is the very person I referred to when I told you, That my successor would be a personage of infinitely greater dignity and eminence than myself.

31 “ I did not know that this was the person, before I baptized him—I only knew myself to have a divine commission to administer baptism, in order that by this means HIS character might be publicly known and discovered by the Jews.”

32 John gave this express testimony of him—“ I saw the spirit descend from the sky with the rapidity of a dove, and light upon him.

33 “ Before this, I did not know that he was this great and illustrious prophet—When I saw this circumstance, I was immediately convinced of the identity of his person—because that Being, from whom I received my commission to baptize, suggested to my mind, That the man on whom I should

see the spirit descend and rest, was the very person, who should baptize with the holy spirit.

34 “ This amazing phenomenon I saw—and I declare to you in the most solemn manner, That this person is the son of God!”

§—35 THE next day as John was standing along with two of his disciples,

36 he discovered Jesus, at some distance, walking—and said, Behold the amiable favourite of heaven!

37 His two disciples, hearing these expressions, immediately went after Jesus.

38 He turning, and seeing them follow him, said to them,

39 What induces you to follow me?—They asked him, in the most respectful manner, where he lodged.

40 He said to them, if you will attend me I will show you—They accompanied him, it being now about ten o'clock—and spent that day with him.

41 One of these two who heard John utter these expressions, and whose curiosity was excited to follow Jesus, was Andrew, Simon Peter's brother.

42 He, after this interview and conversation with Jesus, instantly went to find his brother

ther Peter—and the moment he met with him cried out, in the highest transport — We have found the great Messiah!

43 He then brought him directly to Jesus—The instant Peter came in, Jesus fixed his eyes upon him, and said — You are the son of Jonas — and your name is Simon^f — but your surname shall be Peter^g.

§—44 THE day following Jesus purposed to go into Galilee—and happening to meet with Philip, said to him, Follow me.

45 Philip was an inhabitant of Bethsaida — the same town in which Andrew and Peter lived.

46 Philip meets with Nathanael, and in an extasy of joy cried out—We have certainly found that divine person whom Moses and all the subsequent prophets have so distinctly described — His name is Jesus, the son of Joseph of Nazareth.

47 Is it possible, replied Nathanael, that any thing that is good can come from so obscure and wicked a place as Nazareth — Philip said,

Follow me, and converse with him.

48 As Nathanael was advancing towards him, Jesus said to those who stood by — Behold a true and genuine Israelite! a man who possesses an heart entirely free from all insincerity!

49 Nathanael said to him — How is it possible for you to know any thing of my real character? — Jesus replied, Before Philip spoke to you, I was a witness of your private^h transaction, when you was under the fig-tree.

50 Upon this Nathanael in astonishment cried out, Divine instructor! Thou art the son of God! Thou art the great Messiah and Law-giver of Israel!

51 Jesus said to him—Dost thou acknowledge me to be the Messiah, because I discovered that I was conscious of what thou didst in silence and secrecy under the fig-tree? — Be assured that thy faith in me shall be confirmed by more striking and illustrious proofs:

52 For you shall, for the future, behold the most sig-

^f Tho' he had never seen him before, he saluted him, immediately, by *his* name and his *father's* name.

^g Which signifies a *Rock*—prophetically referring to his laying the *first foundation* of the Christian church. See Acts.

^h Probably, he had been praying.

nal interpositions of heaven in my favour — you shall see the sky sever, and the blessed angels descend to escort the son of man up to the celestial regions ¹.

CHAP. II.

1 **T**HREE days after this there was a marriage celebrated in Cana of Galilee—and the mother of Jesus was one of the company.

2 Jesus and the four disciples above-mentioned were also invited to the nuptial entertainment.

3 Their wine proving deficient, his mother said to him—Son! the wine is quite exhausted!

4 Jesus said to her—Mother! it is not for you^k to dictate to me when I am to exert my miraculous power — The time of my public ministry in this country is not yet arrived.

5 His mother calls the waiters, and says—Whatever

my son bids you do, be sure you obey him.

6 There were in the house six stone water-vessels, placed according to the Jewish rite of purification, which contained each about two or three firkins.

7 Jesus said to the servants—Fill these vessels with water—They filled them all up to the top.

8 Jesus then said—Draw out some of the liquor, and carry it to the governour of the feast.

9 When the master of the ceremonies tasted the water, now converted into most excellent wine—he was astonished—he could not imaginē how they obtained it — The servants only, who had brought him the liquor knew this — He instantly calls the bridegroom to him,

10 and says—It is always customary at an entertainment to bring out the best wine *first*—and when the taste of the company is blunted with drinking it is usual to

¹ Referring to his *Ascension*.

^k The phrase *τι εστι και σοι* ought rather to have been translated, What have you to do with me. Thus *Anacreon* :

Μηδες εν με, φορτι δειν,
Ουδεν εστι σοι τε καμει. Ode 24. 356.

Corroding cares! let me be free:
What have you to do with me.

bring them wine of an inferior sort—You have, it seems, reversed this custom—for you have reserved your best wine to the *last*.

11 This miracle, which Jesus now performed in Cana, was the first that he¹ publicly wrought—Here it was that he first openly displayed that transcendent power with which he was endowed—by which his four disciples were convinced that he was the Messiah.

§—12 AFTER this he went down to Capernaum, accompanied with his mother, his brothers, and his disciples—but spent only a few days in that town,

13 For the Jewish passover was near, and he went up to Jerusalem to celebrate that solemn festival.

14 Upon his entering the temple he found great numbers of men industriously employed in selling oxen, sheep and doves for the sacrifice, and the bankers sitting in their offices, and engaged in giving Jewish coin in exchange for foreign.

15 When he saw this busy scene, he made a scourge—and with an authority, which none could resist, expelled

out of the temple all the sellers, and the oxen and sheep they exposed to sale, overturned the tables of the bankers, and scattered their money upon the pavement :

16 Saying to those who sold doves, Take away these stands instantly out of the temple, and convert not my father's house into a convenient place for you to transact such sordid and mercenary commerce.

17 These transactions brought to the disciples remembrance the following apposite passage of scripture—“The flame of thy zeal for the honour of the temple hath devoured thee.”

18 After this the Jews came about him and said—What proof do you produce of your being authorized to act in this public manner?

19 Jesus replied—Demolish this temple—and in three days time I will erect it in all its former perfection and glory.

20 The Jews answered—This temple was the labour of six and forty years—and art thou able to rear such a vast and stately structure in three days!

¹ Because it appears that he had before wrought *private* miracles, by his mother bidding the waiters obey him.

21 Jesus only meant the temple of his body.

22 This incident of his life the disciples recollected after his resurrection—and it served to establish their belief in those prophecies which predicted his death, and to confirm the truth of those discourses, in which he had foretold his crucifixion and restoration to life.

23 During this festival, which he celebrated in Jerusalem, many were convinced that he was the Messiah by the amazing miracles, which they saw him perform.

24 Jesus however did not repose any sanguine confidence in their fidelity to him^m — for he perfectly knew the principles and dispositions, by which all men were actuated.

25 Nor had he occasion for any man to attest the

character of another—for he infallibly knew by what internal springs and motives every person was governed.

CHAP. III.

1 **T**HERE was a Pharisee calledⁿ Nicodemus, a member of the Sanhedrim.

2 This gentleman privately stole to Jesus in the silence of the night to have an interview with him—and thus accosted him—Illustrious teacher! we conclude that you are invested with a divine commission to instruct mankind, from the stupendous miracles you perform—such as it is impossible for any person to exhibit, if not delegated and authorized by the Deity.

3 Jesus said to him—Let me solemnly assure you that if any man's notions be not rectified^o, and he be born

^m Because he knew that the great and leading men would prevail with them to abjure his cause, and renounce their attachment to him. It appears from *Jesephus*, as well as the *New Testament*, that the Populace was entirely at the devotion of the *Pharisees*. Τεσσαυτην δε εχουσι των ισχυων παρη τω πληθει, ως και κατα βασιλευς τι λεγοντες. και κατα αγγιωως, ειθε πιειν ον. “They had such prodigious influence on the populace, that whatever they spoke even against an Emperor or an Highpriest was instantly credited by them.” *Jos. Ant. Lib. 13. C. 10. § 5. Haisf.* This passage excellently explains, what would be otherwise absolutely unaccountable, that the *same* people were capable of crying *Hosanna!* and *crucify!* almost with the *same* breath.

ⁿ Nicodemus is a *Greek* proper name, and occurs in *Plutarch's* Life of *Pelopidas*. Necessary indeed for that poor wretch *Nicodemus*. Edit. Steph. 8vo. p. 509.

^o The design of Nicodemus' visit to our Lord was to found him about erecting a *caesar* kingdom. Jesus knew his design—and exposed the folly and absurdity of his expectation of temporal grandeur.

from

from above ^p, he will not embrace the gospel.

4 To this Nicodemus replied—How is it possible for a man advanced in years to receive a second birth?

5 Jesus answered—suffer me in the most solemn manner to declare, If any one is not morally regenerated, and is not what the washing with water figuratively imports, he will not be disposed to embrace the gospel.

6 There is a ^a *literal*, and there is a *figurative*, birth.

7 You need not express surprise at my asserting that the notions of you Jews must be rectified, and yourselves be born from above.

8 As the wind blows in all directions from every point—and tho' the sound of it strike the ear, yet none can tell from what repository it comes, or what regions it visits, after it hath passed him—so imperceptible and extensive

shall be the progress of the gospel, and converts to it be collected in every climate.

9 Nicodemus answered—How is it possible that these events should ever happen!

10 Jesus replied—Can so learned and celebrated a Rabbi be ignorant of these truths!

11 I can solemnly assure you that I speak from certain knowledge, and attest only facts, for the veracity of which I have had the most undoubted evidence—and yet you are not disposed to credit my testimony.

12 If I tell you these plain and simple truths and you will not credit them—how could you relish and embrace more sublime and mysterious discoveries!

13 None of the former prophets was ever admitted into the seats of celestial joy in order to attest to men the reality and happiness of this state—the son of man, who is

^p *Ανωθεν* never signifies *again*, but always *above*. *Ανωθεν καταβαιναι*, a descent from above. *Plut. Numa*. 122. *Ανωθεν της νεως* from above the ship. *id. Themist.* p. 214. *Ως ου μηδεν εμπεσειν των ανωθεν*, that nothing might fall from above. *id. Pericl.* p. 303. *Κατιδων ανωθεν*, looking from above. *id. Marcel.* p. 561. An asp was brought among some figs, which was covered over with leaves, *ανωθεν επι καλυμματισαν*. *id. Anton.* 17.47. Observe also the opposition in the following Passage. *Φωτα πολλα, τα μεν κατωθεν υδρι, τα δε ανωθεν*. Many lights, some from below, some from above. *Plutarch Aratus*, p. 1895. *Ed. Gr. Steph.* 8vo. Every good gift descends from above, *καταβαινεν ανωθεν*. *James i.* 17. The wisdom that cometh from above, *ανωθεν καταρχουμεν*, *Ch. iii.* 15.

^a The words *σαρξ* and *πνευμα* are often used to signify the *literal* and *figurative* sense. See Chap. vi. 63.

descended on earth, was the only person that ever resided in those blessed abodes.

14 But as Moses fixed the brazen serpent on a pole in the wilderness—in the same manner will the son of man be elevated^r,

15 in order that all those who embrace his religion may not incur everlasting destruction—but obtain a blessed immortality;

16 for the supreme God was affected with such immense compassion and love for the human race, that he deputed his son from heaven to instruct them—in order that every one who embraces and obeys his religion might not finally perish, but secure everlasting happiness.

17 For the benevolent father of the universe did not send his son to condemn and punish mankind, but to rescue and save them from misery and ruin.

18 He, who is convinced of the truth of his religion by its evidences, shall not be finally condemned—but he, who rejects these proofs, is already condemned—because he wilfully refuses his assent to the evidences of a person's mission, whom God hath invested with

the greatest authority and power.

19 And what will expose such to this future condemnation is, that God hath been pleased to diffuse among men a light so transcendently glorious and divine, but their judgments, wilfully depraved, preferred gloomy darkness to its cheering and sacred beams.

20 For he that is inflamed to his vices abhors the light of truth and virtue, and dreads to approach it, lest the deformity of his conduct should be publickly exposed:

21 But he who hath a sacred regard for moral goodness and truth advances to the light with conscious boldness—that his actions, in the most conspicuous manner, may appear to have proceeded from religious principles.

§—22 AFTER this interview with Nicodemus Jesus and his disciples retired into the remote parts of Judæa—where he continued for some time and baptized.

23 John too at the same time was baptizing at a place called Enon near Salim, where there was plenty of water—Hither great numbers resorted and were baptized by him.

^r Alluding to his *Crucifixion*.

24 For the events hitherto related of Jesus happened before John's imprisonment by Herod.

25 There rose about this time a warm debate between the Jews and John's disciples concerning the efficacy of their master's baptism for the purposes of purification.

26 The disciples of John therefore came to him and said — Sir! the person you baptized on the other side of Jordan, and to the divinity of whose character you gave so signal a testimony, is now baptizing — and prodigious crowds from all parts are flocking to him.

27 John replied — “ A man cannot act above that particular commission and office, which have been assigned him by heaven.

28 “ You are witnesses, that I asserted in the most express terms that I was not the Messiah — but was only sent on purpose to usher and introduce him into the world, and to give public notice of his coming.

29 “ As the bridegroom's friend sincerely rejoices to hear him express his felicity, and most cordially sympathizes with him in his conscious happiness — so the report of Jesus' increasing fame fills my breast with the highest transports:

30 “ For my fame will diminish, his be augmented.

31 “ He who descended on earth from the celestial regions hath a dignity infinitely superiour to all others — mine original is purely terrestrial, and my knowlege is solely confined to terrestrial things — but that divine person who left the regions of immortality is a most sacred and illustrious character.

32 “ But tho' this exalted personage freely publishes and solemnly attests those heavenly doctrines, which he hath received from the most intimate and endearing converse with the Supreme Father in the mansions of eternal happiness — yet the generality of men reject his testimony.

33 “ But every one, who hath admitted his sacred and infallible testimony, sets his seal to God's veracity in amply fulfilling his predictions.

34 “ For this illustrious messenger, whom God hath now delegated on this important errand, is commissioned to reveal to mankind the gracious designs and counsels of God — for God doth not endow him with spiritual gifts and powers in a partial and limited manner.

35 “ The supreme Father loveth his son and hath in-

vested him with full authority and universal dominion.

36 “ He therefore that embraces and obeys his doctrines will secure eternal life—but on him who wilfully disobeys and rejects them, the wrath of the Almighty shall be inflicted, and his life shall be extinguished to all eternity.

CHAP. IV.

1 **W**HEN Jesus understood that the Pharisees had received information of his collecting and baptizing greater numbers of disciples than John,

2 — tho’ it was not Jesus that baptized but his disciples—

3 to avoid their resentment, he quitted Judæa, designing to retire into Galilee.

4 The road he was to travel lay through Samaria.

5 In his journey therefore he arrives at a town belonging to the Samaritans, called Sichar — contiguous to that estate, which the patriarch Jacob bequeathed as an inheritance to his son Joseph.

6 Near this town was Jacob’s well — Jesus arriving here about six o’clock in the evening sat down on the side

of the well, faint and fatigued with travelling.

7 But as he was here reposing his wearied limbs, a Samaritan woman came to draw water — Jesus begged she would let him drink.

8 — for his disciples were gone into the town to buy provisions—

9 The woman replied — I am astonished how You, who are a Jew, can ask water of a Samaritan — for the Jews have not the least friendly intercourse with the Samaritans.

10 Jesus said to her — If you knew the illustrious gift of God to mankind, and the dignity of that person who solicits this small favour from you, instead of *his* requesting, *you* would have importuned him to confer some rich blessing upon you, and he would have freely refreshed you with water from the most pure and perennial spring.

11 Sir! she continued, How is it possible you could give me the water you boast—as you have no bucket, and the well is immensely deep!

12 Are you a person of greater eminence than our illustrious ancestor Jacob, who dug this well to supply

⁵ Thus *Socrates* calls himself the *Gift of God to the Athenians*, τῆν τιμὴν θεοῦ δωρεῖν ἑαυτῷ. *Plato, Apolog. Socrat.* p. 93. *Foster.* Oxon. 1752.

himself, his family, and his flocks with water!

13 Jesus answered—The water of this fountain can only allay a momentary thirst, which is sure to return, and rage with the same violence as before :

14 But he, that is refreshed with that cooling and salutary water that I impart, shall never feel the uneasy sensations of thirst any more for ever — but the water he receives from mine hand shall prove in him an indefectible source of a pure and transparent stream, that will flow through all the ages of eternity.

15 The woman replied — Do, Sir! then give me some of this excellent water which you say is such a sovereign remedy to expel thirst, that I may not for the future have the trouble of coming to this fountain any more.

16 Jesus then said to her —Go into the town, and bid your husband come hither.

17 I have no husband, she replied — You say very true, said Jesus that you have no husband :

18 You have had indeed five — but the person with whom you now cohabit is not

your husband as you very justly declare.

19 The woman in amazement cried — Sir! this convinces me that you are a prophet!

20 As I am therefore now persuaded that you are invested with a prophetic character, be pleased to solve the difficulty I propose—Our pious ancestors paid their religious adorations on this very mountain—You Jews, on the contrary, assert that Jerusalem is the place, in which the Deity hath appointed that his worship shall be celebrated.

21 Jesus said to her—You may depend on the truth of what I now solemnly declare — The time will soon arrive when all religious worship that is offered both in Jerusalem and on this mountain, shall be fatally interrupted and cease †.

22 You pay your religious homage to the creature of your wild and absurd imagination—we Jews are not mistaken in the object of our worship—to the Jews was revealed, and the Jews now worship, the one only supreme Divinity.

23 But a new dispensation

† Referring to the destruction of Jerusalem.

will be established—which is indeed *already* commenced—under which the only true and acceptable worshippers of the Deity will be those who worship him with genuine purity and integrity of mind—For these are indispensable qualities which the Deity solely regards in his votaries^u.

24 God is a pure and perfect mind—and those, who offer him their religious homage, ought to address him with virtuous sincerity and rectitude of heart.

25 I know, resumed the woman, when the great Messiah comes, he will solve all our difficulties.

26 Jesus said to her—the person, with whom you have been conversing, is the Messiah.

27 Here the disciples came up and were amazed to find him engaged in conference with a Samaritan woman—None of them however ask-

ed him the reason of his conversing with her.

28 But the woman the moment she heard the above mentioned declaration, left her pitcher, and ran with the utmost precipitation into the town—saying to every one she met,

29 Come! see a man, who hath told me all the most secret incidents of my past life!—He can be no other than the Messiah.

30 They all flocked, accordingly, out of the town, and hastened to see this remarkable person.

31 During this transaction the disciples begged he would partake of that refreshment they had just purchased.

32 To these entreaties he answered— I am furnished with refreshment, to which you are strangers.

33 The disciples hearing this, said one to another—Hath any person brought

^u The only acceptable manner of worshipping the Deity is to be like him in the temper and disposition of the mind. *Hierocles*. “*Pylagores* conceived of the first supreme Cause, not as a Being liable to passions and affections, but as a pure, invisible, conscious Intelligence. *Numa* too prohibited the *Romans* from representing the Divinity under any human shape, or in the figure of any animal. In consequence of which strict prohibition the *first* *Romans* had not in their temples, for 170 years, either picture or statue to represent the Deity. They erected, indeed, during this period, several temples and fanes, but they were wholly destitute of any external exhibitions of the Supreme. It being accounted the highest irreverence to assimilate the Greatest and Best to the vilest and worst: since the Deity can be apprehended no otherwise than by the mind.” *Plutarch* *Numa*, p. 118. *Ed. 1. Gr. St. pb.* 350.

him provisions, while we have been absent?

34 Jesus said to them— Mine only refreshment and happiness is, to obey the will, and accomplish the designs of him who sent me.

35 There are you know four months yet to the harvest— But look over yonder* fields— What a glorious harvest they contain!—already ripe, and fit to be gathered in!—

36 And he who is industriously employed in reaping and collecting this invaluable harvest into the repository of eternal life, shall be abundantly recompensed for his faithful and diligent labours— and both the sower and reaper shall mutually share the most exalted joys.

37 But the present occasion verifies the old adage—“ One sows the seed, but another reaps the harvest.”

38 For I send you to reap a rich and plentiful crop, whose culture never cost you any labour—Your ^x predecessors with great fatigue prepared the soil— but you will reap all the advantages of their assiduous pains.

39 Great numbers accordingly of the inhabitants of that

town believed him to be the Messiah— convinced by the testimony of the woman, who declared that he had recounted to her all the principal circumstances of her past life.

40 The Samaritans, therefore, begged he would fix his residence among them— But he stayed only in the town two days.

41 During which time much greater numbers were convinced by his discourses that he was the Messiah.

42 And they said to the woman— We are not induced solely by your solemn declarations to credit his pretensions— but we have heard his divine doctrines, and are upon the best evidence persuaded that this most illustrious person is the real Messiah and Saviour of the world.

§—43 AFTER these two days were elapsed, he left the town and travelled into Galilee.

44 But did not choose to take Nazareth in his road— for it was a maxim with him, That no public instructor meets with respect in his own country.

45 Upon his arrival in Galilee, the men of that country cordially received him, and

* Which were then covered with *Samaritans*, flocking to see and converse with him.

^x John the Baptist, and himself.

were convinced of his prophetic character — having lately been spectators of the miracles he had performed in Jerusalem at the paschal solemnity.

46 Jesus meeting with this kind and candid reception, went again to Cana, where he had converted the water into wine — While he was in this town a nobleman, whose son was dangerously sick at Capernaum,

47 being informed that Jesus had removed from Judæa into Galilee, travelled to Cana — and waiting upon him requested him to go down with him, and miraculously heal his son, of whose recovery there were now no hopes.

48 Jesus said to him — if I do not exhibit before you amazing miracles and prodigies, you will not credit my pretensions.

49 The nobleman anxiously repeated his request, begging he would hasten, before his dear child departed.

50 Jesus said to him — Return home — Your child is in perfect health — The gen-

tleman believed the words of Jesus, and left him chearful and satisfied.

51 On his return he was met by his servants — who assured him that his son was perfectly recovered.

52 The nobleman asked them, at what hour they had observed him to grow better? — Yesterday, they replied, about seven o'clock every feverish symptom instantly vanished, and he was reinstated in perfect health in a moment.

53 The nobleman then knew, that it was that very hour that Jesus had pronounced the words, and assured him of his recovery — By this signal miracle he and his whole family were convinced that Jesus was the Messiah.

54 This was the *second* miracle that Jesus performed in Galilee after his removal out of Judæa.

CHAP. V.

1 **T**HE Passover of the Jews now approaching Jesus went up to Jerusalem.

2 There is in the city, at the Sheep-gate, a public

Υ Κολυμβηθρα signifies a bath. Κατακειτο παρα την μεγαλην κολυμβηθρα. *Phitarch. Alex.* p. 1295. Edit. Gr. H. Steph. Απε τις εις κολυμβηθραν μικραν ευτρον, απε τις εις το μερικον περιωστημερον. Should any one fall into a little bath, or into the midst of an immense ocean. *Plato Repub. Lib. v. 332. Vol. I. Edit. Massy.*

bath, called in Hebrew Bethesda, or the *house of mercy*, embellished with five Piazzas.

3 In these Piazzas lay a great number of unhappy objects, blind, lame, or those who had withered limbs — anxiously waiting the sensible and preternatural movement of the water :

4 For an Angel, at that particular solemnity, descended into the bath, and visibly put the water into a violent agitation—The very first that went into the bath, after this commotion of the water, was perfectly cured of any distemper he laboured under, how inveterate and obstinate soever.

5 There was now lying in the porticoes of this bath a miserable object, who had been in a wretched condition eight and thirty years.

6 Jesus fixing his eyes upon this wretched creature, and knowing that he had been a long time afflicted, asked him, If he was desirous to be cured of his distemper.

7 The unhappy wretch replied—I have no friendly hand, Sir! to help me into the bath, after its waters are put into motion—but all my endeavours to obtain relief from the salutary qualities then imparted to it are always sure to be rendered ineffectual

by some one or other getting in before me.

8 Jesus said to him—Rise—take up thy bed and walk home.

9 The words were no sooner pronounced, but the man was instantaneously restored to perfect health—He got up in perfect vigour—threw his bed on his shoulder, and walked out of the bath—This miraculous cure was performed on the sabbath.

10 The Jews, therefore, seeing the man walking along in this manner, in great indignation rebuked him, saying—Do not you know it is the sabbath day? How can you profane its sacred rest by carrying such a burden!

11 He answered—The person, who miraculously removed my disorder, bad me take up my bed, and walk home.

12 They asked him, Who it was that had presumed to make him violate the sabbath in this flagrant manner.

13 The man knew not, who it was, from whom he had received his cure — for there being a great crowd in the place at the time that Jesus had performed this miracle, he conveyed himself privately and imperceptibly away.

14 Some time after this Jesus happened to meet with
this

this man in the temple, and said to him—Thou art now reinstated in thy former health and ease—be cautious, for the future, of relapsing into any wilful sins, lest a more dreadful calamity be inflicted upon thee.

15 The man transported with gratitude for the blessing he had received, went to the Jews, and in a flood of joy told them—That the name of his benefactor, to whom he was indebted for his miraculous cure, was Jesus.

16 This information violently inflamed their resentments against Jesus—and they immediately formed a resolution to murder him, for his presuming to violate the duties of the sabbath in this egregious manner.

17 Jesus said to them—My father from the creation of the world hath incessantly worked *every day* in supporting the frame of nature by his providence—and it is in imitation of him that I work, and perform benevolent actions every day indiscriminately.

18 This greatly exasperated the Jews, and instigated them to concert measures how to shed his blood—because he not only infringed the sacred duties of the sabbath, but had the impious

arrogance to call the Supreme Being his father, and to place himself upon a level with the Deity.

19 Jesus said to them—I most solemnly assure you, That the son doth not act in this manner by his *own* proper authority and power—this authority he *solely* derives from the father—to whose original commission and appointment he conforms his actions and conduct.

20 For the father hath been pleased to make the son the object of his most affectionate regards, and hath endowed him with the miraculous power you have seen exerted—and he will enable him to perform operations far more stupendous than these, that will excite your highest astonishment.

21 For example—As the Deity, by the irresistible exertion of his omnipotent power can reanimate the ashes of the dead, and inspire them with new life and vigour—so is the son empowered to recall into existence the deceased objects of his affection.

22 Neither will the supreme Father, at the general resurrection, preside in judgment over the human race—This most illustrious dignity of judging the world he hath conferred upon his son.

23 And the Deity hath exalted his son to this distinguished eminence, in order that the dignity of his station and office might engage mankind to honour the son in like manner as they honour the supreme Father of all — he, who treats the son with disrespect and contempt, treats with disrespect and contempt the blessed God, who commissioned and sent him to instruct the world.

24 In the most solemn manner I publickly declare to you, That he, who cordially embraces my doctrines, and is persuaded that I act by a divine commission, is entitled to everlasting life — he shall not be involved in the final condemnation and destruction of the wicked.

25 Be assured of this solemn truth — The time is coming, and hath ² already commenced, when the dead shall hear the voice of the son of God, and be informed with new life.

26 For that power and principle of communicating life, which the Deity originally and essentially possesseth, he hath been pleased to confer upon the son.

27 And he hath moreover

appointed the Son to be the final Judge of mankind — ² because he assumed human nature.

28 Let not these assertions excite your wonder and astonishment — Be assured a solemn day is approaching, in which every individual of the human race shall, in their tombs, hear the voice of the son of God,

29 be all reanimated in a moment — come out of their graves — and compose one vast assembly — Those who have lived virtuous lives shall be pronounced into everlasting happiness — those who have lived wicked lives shall be doomed to everlasting destruction.

30 The miraculous operations I perform are not owing to any essential power I myself possess — I derive it solely from God — his dictates are the measure of my obedience — and my obedience is founded in immutable justice — I arrogate no honours to myself — I study only to promote the honour and fulfil the appointment of the Deity, who invested me with this commission.

31 If I should require you to credit my pretensions up-

² Because Jesus raised several from the dead in his *life-time*.

³ And consequently having once been clothed with the *flesh* nature with those he judges, he is thereby qualified to be an equal and candid Judge of its infirmities and frailties.

on the sole authority of *my own* testimony, I should act as an impostor, and render the truth of my mission justly suspected.

32 An illustrious person publicly attested my character, and bore a true and honourable testimony to it.

33 This person was John the Baptist, to whom you solemnly deputed special messengers—who heard and delivered the clear and explicit testimony he gave to the truth of my mission and character.

34 But I court not human testimony, or strive to secure it in my favour—I only mention this to excite you impartially to weigh the evidence of my religion, and to induce you to embrace it and be happy.

35 John the Baptist, who gave so full an attestation to my character, was a glorious lamp, that emitted the most pure and effulgent splendours around—but tho' these useful beams, at first, appeared grateful to you, after so long an extinction of the prophetic light, you very soon grew tired of them, and wilfully refused to enjoy their salutary influence.

36 But I can produce a testimony infinitely more strong and striking than this of John — The miraculous operations, which my father

hath enabled me to perform, carry the fullest conviction in them, and are an irrefragable appeal and testimony to the world, that the Deity hath sent me.

27 These are public proofs that the Deity, who sent me, hath invested me with a divine commission — But you are so incorrigibly depraved and prejudiced, that you neither listen to the voice of the Deity speaking by me, nor discern the plain and evident impressions of his supreme wisdom and power on my person and character.

38 And you have not that reason, which he originally gave you, in its genuine uncorrupted state—for you disbelieve and reject him whom the Deity hath sent among you with so many striking proofs of divine authority.

39 You diligently search and critically examine the scriptures, because you imagine the promise of eternal life is contained in them — These sacred books, which you so carefully and sedulously explore, give the most plain and explicit testimonies of my character.

40 And yet you obstinately refuse to be convinced of the truth of my mission, and will not embrace my doctrines, tho' eternal life is offered

ferred you, if you will admit and obey them.

41 I court not popular applause, nor strive to secure from any man glory and reputation to my character.

42 But I know your principles—I know you to be destitute of the love of God and religion,

43 for I am come among you vested with the full authority of my father—and yet you reject me—An impostor, who hath no miraculous powers to boast, and nothing but his arrogance to recommend him, finds no difficulty to ingratiate himself with you, and procure a favourable reception.

44 But how is it possible you should believe and embrace my religion, who are solely possessed with the love of popular glory, and inspired only with views of pride and ambition—treating with the lowest contempt the honour of God, and the dignity of religion.

45 Do not think that I shall be the only one who will accuse you to the father for your infidelity—Moses, your great lawgiver, whose character you esteem so sacred, will accuse and condemn your present conduct.

46 For did you pay any serious regard to Moses, you would have acknowledged my prophetic character—for this legislator hath characterized me in the most plain and express terms.

47 But if you treat his writings with contempt—what reason can I have to expect that you will treat the evidences of my mission with respect!

CHAP. VI.

1 **A**FTER this Jesus retired into Galilee—and crossing the lake, travelled into that part of the country that lay contiguous to the city Tiberias^b.

2 Hither he was accompanied by a prodigious crowd, whose curiosity was excited by the astonishing miraculous cures they had seen him perform.

3 From this multitude Jesus privately retired with his disciples to a neighbouring mountain—where they sat down to repose and refresh themselves.

4 It was now but a few days to the Jewish Passover—which is their grand religious festival.

5 Jesus, as he reclined on the mountain, keeping his

^b See the Cambridge MS.

eyes fixed on the vast crowds that were advancing to him, said to Philip — Where shall we buy provisions to refresh this immense multitude?

6 This he said merely to try what confidence Philip reposed in his miraculous power, for he had already determined what to do.

7 Philip replied — Were we to expend two hundred denarii in provisions, it would be far from furnishing a sufficient repast for such an infinite number of people.

8 Andrew, Simon Peter's brother, who was one of his disciples, then said to him,

9 There is a servant here, who has five barley loaves and two small fishes — but what is such a pittance as this among so many thousands!

10 Jesus then ordered his disciples to make the multitude sit down on the grass — which was very deep in the place in which this was transacted — The crowd accordingly sat down, being in number about five thousand.

11 Jesus then took the loaves, and after paying his fervent acknowledgements to God, distributed them to his disciples, and they to the multitude, who sat in uniform and regular companies

— they likewise dispensed as much of the fish as any person demanded.

12 After they had partook of a plentiful entertainment and were all satisfied, Jesus said to his disciples — See that you carefully collect the fragments, that nothing may be wasted.

13 They carefully collected the fragments of the loaves and fishes — which filled twelve baskets.

14 The multitudes, who were present on this occasion, and were spectators of this astonishing miracle, all unanimously declared, That Jesus was undoubtedly that great and illustrious prophet, whom their sacred books so expressly taught them to expect.

15 Wherefore Jesus, conscious of the dispositions, which now actuated them, and knowing the resolution they had formed to carry him away by violence and proclaim him the Sovereign of Judæa, took care to elude their sanguine designs by ^c privately withdrawing from them, alone, to a solitary mountain.

16 In the evening the disciples went down to the side of the lake,

17 and embarked on board

^c Undoubtedly by rendering himself invisible.

a vessel, intending to cross to Capernaum — Darkness had now enveloped the earth, and their master was not arrived.

18 It now blew a storm, and the lake was greatly agitated.

19 When they were about five and twenty or thirty stadia from shore, they descried Jesus walking over the surface of the deep, and advancing towards the vessel — The sight filled them with the last consternation.

20 But Jesus soon dissipated their terrors by discovering himself to them.

21 They then in a flood of transport took him into the vessel—and soon arrived at the place, which they first intended to make.

22 The next day the multitude, who were yet on the opposite shore, finding that there was no other vessel, but that on which the disciples had gone on board, and knowing that Jesus was not in their company—

23 — There were indeed lying, not far from the place where Jesus had furnished this miraculous entertainment, several vessels that belonged to Tiberias—

24 When the multitude, as I said before, found that

Jesus was absent as well as his disciples, they went aboard these vessels belonging to Tiberias, and crossed over the lake to Capernaum, in search of Jesus.

25 When they had found him, they, in amazement, said to him—Divine instructor! in what manner did you pass the lake!

26 Jesus said to them—Assure yourselves that I am conscious that you make these anxious enquiries after me not from any conviction which my miracles have produced in your minds, but from the hope I shall continue to supply you with food in the manner I have lately done.

27 Be not so solicitous in procuring that food that serves only to nourish a frail and perishing body— but let it be your principal concern to acquire that food, which will render the soul immortal through all the ages of eternity—This food the son of man is commissioned to dispense, and his commission hath the supreme Father been pleased to ratify and seal by the strongest evidences.

28 They said to him— What shall we do in order that we may comply with the purposes and designs of God!

29 It is the great design of God,

God, replied Jesus, that you should be convinced that I am a divine messenger.

30 What public demonstration, said they, will you give us that you are invested with a divine authority? What miraculous operation will you exhibit to convince us?

31 Our ancestors, continued they, were miraculously supplied with food from heaven, during their continuance in the wilderness, as our sacred books testify.

32 That food, answered Jesus, by which your progenitors were then miraculously supported, merits not to be compared with that true and vital food, which my heavenly father now dispenses to the world by me.

33 For that divine food, which is now descended from heaven, imparts immortal life to the world.

34 When he had said this, they cried out —^d Be pleased, Sir! ever to supply us with this celestial food!

35 Jesus said to them —^e I am that true vital food I mentioned — He that admits and digests it, shall be for ever free from the painful sensations both of hunger and of thirst.

36 But tho' you have seen me exert such miraculous powers, you are determined not to be convinced that I am a messenger from God.

37 But notwithstanding your incredulity, every one, whose mind hath been previously influenced with a sacred sense of religion and virtue, will cheerfully embrace my doctrines, and he who thus embraces them, shall for ever be the object of my most affectionate love.

38 For I descended from heaven not to execute a scheme of mine own contrivance, but to accomplish the designs of him who sent me :

39 And this is the design of him who sent me, That I should finally lose none of the pious and virtuous, whom the love of religion hath previously disposed to embrace my doctrines — and that I should raise them, at the last day, to the possession of eternal life.

40 It is the gracious design of him who delegated me to instruct mankind, That every one who is persuaded that I am a divine messenger, and who cordially embraces and obeys my religion, should be entitled

^d Ironically.

^e Meaning his doctrines.

to everlasting life — and that I should reward him, at the general resurrection, with a blessed immortality.

41 This discourse excited the disgust and indignation of the Jews, because he asserted that he descended from heaven ;

42 and they contemptuously said, one to another — Is not this person, who arrogates to himself so high an original, the son of Joseph the carpenter ? — Do not we know the meanness and obscurity of his family ? — How can he have the impious effrontery and confidence to tell us, that he descended from heaven !

43 Jesus said to them — Let not the meanness of mine appearance excite your aversion and contempt of me.

44 For notwithstanding the obscurity of my birth, every one, who hath been attracted by the love of God and goodness will come and embrace my religion — and such a sincere and virtuous believer I will raise, at the last day, to the inheritance of an happy immortality.

45 There is the following passage in the prophetic books, “ They shall all be taught of God ” — and he who

hath been *thus* instructed, and hath made conscience of performing the duties which the Deity requires, will cordially embrace my religion.

46 None of the preceding prophets was ever admitted to any personal communications with the Deity — the son of man is the only one, who ever enjoyed this most distinguished honour.

47 Be ye, therefore, solemnly assured, That every one who believes and obeys my religion, shall be entitled to eternal life.

48 I am the food that imparteth true vital nutriment to every one who receiveth and digesteth ^f me.

49 The manna, your ancestors eat in the wilderness, could not preserve them from death, or protract the period of their lives.

50 But the bread, that is *now* descended from heaven, informeth him who receiveth it with immortality.

51 I am this true vital bread, which is now descended from heaven to refresh mankind — he that eateth it shall live to all eternity — The food I administer is my flesh, which I freely dispense to furnish an immortal repast to the world.

^f His doctrines.

52 These last words occasioned a vehement clamour and uproar among the Jews—They said, one to another, How can this man's flesh serve for food!

53 Jesus said to them—I in the most solemn manner assure you, That unless you digest the flesh, and imbibe the blood of the son of man, you have no claim to a blessed immortality.

54 For he only that eateth my flesh and drinketh my blood hath a title to eternal life—to the possession of which I will raise him at the general resurrection.

55 For my ^e flesh and my blood supply the only true vital and salutary nutriment.

56 He, who is refreshed with these, is united to me by the strongest and most endearing bonds of affection and love.

57 As the great Source of life, by whom I was sent, hath communicated to me existence, so will I communicate an immortal existence to every one who receiveth and digesteth this food.

58 This is the only vital and substantial food, which is now descended from heaven—Not like the food your

ancestors eat, which could only allay the momentary pain of hunger, which would soon return, and of which all who participated, died—But the food I dispense, will nourish and for ever maintain the soul in immortal vigour.

59 This discourse was delivered in the place of religious worship in Capernaum, as he was there publicly instructing the people.

60 Great numbers of his followers, who were now his auditors, said—How absurd and impossible is this doctrine! Who is there, but must be disgusted with it!

61 Jesus, being conscious that this discourse had very highly offended them, said to them—Doth this declaration of mine high original shock you, and determine you to apostatize?

62 What if you should see me ascend to those celestial regions, in which I once resided!

63 The preceding discourse you have heard, is entirely *figurative*—for you to understand it *literally*, would be the highest absurdity ^h.

64 But there are some of you, who are determined not to be convinced—For Jesus,

^e His doctrines,

^h In this sense the Jews frequently used *Flesh* and *Spirit*. See the note on Chap. iii. 6.

from the very first beginning of his ministry, perfectly knew those, who were deliberately resolved not to be convinced by all the evidences he should exhibit — and he knew also the person, by whose treachery he was to be delivered into the hands of his enemies.

65 It is for this reason, he continued, that being infallibly acquainted with your dispositions, I told you above, That none would embrace my religion, but those, who were previously influenced and attracted by the love of God and virtue.

66 From this time many of his former followers deserted him, and never had the least society and connection with him afterwards.

67 Jesus said to his twelve disciples — Will you also abandon me?

68 Simon Peter replied — For whom should we abandon thee! — What other instructor is there who hath immortality to bestow, but thyself!

69 For we are persuaded that thou art the Messiah, the son of the ever blessed God!

70 Jesus said to them — I have selected you my twelve apostles from among my followers to be my constant

companions—and yet I know one of you is a false accuser.

71 He meant Judas Iscariot, the son of Simon, who afterwards, by an act of the basest perfidy, delivered him into the hands of his enemies.

CHAP. VII.

1 **A**FTER this, Jesus confined his ministry within the limits of Galilee—for he would not any longer travel in Judæa, being conscious that the Jews thirsted for his blood.

2 The feast of Tabernacles, a celebrated Jewish solemnity, was now very near.

3 Upon this, his relations said to him — Why do not you leave this country where you have resided so long, and remove into Judæa, that your former converts may have an opportunity of seeing the miraculous operations you perform, and be confirmed in their belief of your divine mission?

4 For no one who is desirous to have his fame celebrated and to gain followers, would bury himself in this obscurity—Since you exert such amazing powers, exhibit them upon the open theatre of the world.

5 For his relations did not believe

believe him to be a divine messenger.

6 Jesus said to them—The time of my going up to the approaching festival is not yet come — You, who have not incurred the resentment of the Jews, may take this journey to the Capital, whenever you judge it convenient for you.

7 You have not drawn upon you the implacable malice and hatred of the world — It is me the world pursues with relentless fury, merely because I freely and unreservedly satirize its vices and immoralities.

8 You may go up at the usual time—I will not as yet begin my journey to celebrate this solemnity—for the period of my ministry is not completed.

9 Jesus accordingly continued in Galilee,

10 'till his relations were set out—After they were departed, he went up to the city in a silent and secret manner, without any crowds attending him.

11 During the first days of the festival, the Jews, who expected him, made anxious enquiries after him.

12 These enquiries occasioned a great dispute concerning his character among the assembled multitudes — some asserting, that he was only an artful impostor, and deceived an ignorant mob — others contending, that he was a person of a good character.

13 For no one durst publicly declare that he was a prophet, and openly defend his conduct, for fear of exasperating the Jews.

14 At length, in the height of the solemnity, Jesus appeared—and going directly to the temple, instructed the people.

15 The doctrines he now delivered, and the manner in which he delivered them, struck the Jews with astonishment—and they said, one to another, How could this person acquire all this profound erudition and knowledge, having been destitute of a liberal education !

16 Jesus, conscious of their thoughts, turned to them and said—The instructions I communicate to men are not the result of *my own* wisdom, but the dictates of His infallible understanding, who sent me into the world.

¹ For if Jesus had gone up at the *usual* time, he would have gathered a concourse of people around him, and given umbrage to the Jews.

17 And every virtuous person, who is desirous to know and obey the will of God, will clearly discern whether the doctrines I deliver are of divine original, or merely the offspring of human contrivance.

18 The impostor strives only to acquire popular applause, and to secure to himself a great name among the deluded multitude — But he, who disclaims these vain honours, and labours solely to reform mankind and to advance the glory of that Being, by whom he was deputed, hath all the marks of a true prophet, being totally free from all fraud and insincerity.

19 Did not Moses give you the law to be the rule and measure of your moral conduct, and hath none of you any regard and reverence for its sacred injunctions? — Will not these deter you from the deliberate designs you have formed to murder me?

20 The people answered — Surely you are mad — Whom do you think hath formed any design to murder you!

21 Jesus said to them — Because I happened to work a miracle on the sabbath day, it produced an universal clamour and amazement at my impiety:

22 Whereas with regard to circumcision, which Moses appointed — tho' this rite was not *first* instituted by him, it had been long before practised by the patriarchs — you yourselves make not the least scruple of circumcising a male child on the sabbath.

23 Since, therefore, you hesitate not to circumcise on the sabbath day, and judge the law of Moses not to be violated by it — can you consistently be enraged at me for restoring to perfect health on the sabbath day the *whole* body of a miserable object?

24 Suffer not your judgments to be warped by your preconceived prejudices, but let them be impartially guided and directed by the truth and reason of things.

25 Here some of the inhabitants of Jerusalem, who were present, said — Is not this the person, whose blood they are so desirous to shed?

26 and yet with what open and undaunted freedom doth he deliver his discourses, without any one molesting him — One would really be induced to think, from the uncontroled liberty he enjoys, that our Sanhedrim verily believed he was the true Messiah.

27 And yet it is impossible he should — For we know

this person's parents and family—but when the Messiah makes his appearance amongst us, his parentage and extraction will be entirely unknown.

28 Jesus, conscious of what they were secretly discussing, raised his voice, as he was teaching the people in the temple, and said—^k Do you know me, and are you acquainted with my descent?—yet be assured that the authority I have assumed is not human, but derived from that Being, who hath verified his predictions—but with whose nature and perfections you are utterly unacquainted.

29 But of these I have the most perfect and intimate knowledge—for from him I descended on earth—by him I was deputed to mankind.

30 At this declaration they were so highly exasperated that they determined to apprehend him immediately—but they were providentially restrained from executing their designs, because the time of his sufferings and death was not yet come.

31 Great numbers however of the common people

were convinced that he was a true prophet and said—When the great Messiah himself appears, will he exert more amazing powers than this person hath exerted!

32 The Pharisees heard the assembled multitude freely and openly declaring, one to another, these their sentiments concerning his character—and they and the high priests dispatched officers immediately to apprehend him.

33 In the mean time Jesus said to the people—The time I have to stay among you is but short—I shall soon return to that Being, by whom I was originally sent.

34 ^lYou will make anxious enquiries for me, but your enquiries will be fruitless—It will be impossible for you to visit those regions, in which I shall soon reside.

35 Here the Jews said, one to another—To what unknown countries does he intend to travel, where we shall never find him?—Will he go to our brethren who are dispersed among the Heathens, and instruct them.

36 What can this mysterious language mean—You

^k This should be read *interrogatively*.

^l During the troubles of *Judea* the Jews expected the appearance of the *Messiah* with the most ardent and solicitous anxiety. See *Josephus p. 111*.

shall make anxious enquiries after me, but your enquiries shall be fruitless — It will be impossible for you to visit those regions, of which I shall soon be an inhabitant.

§ — 37 On the last day of the festival, which was always observed with the greatest solemnity, Jesus stood up, and raising his voice, thus spoke to the vast concourse of people now assembled — If any man thirst after truth and virtue, let him come to me and allay his thirst.

38 He that believeth on me, as the scripture hath solemnly commanded my contemporaries to do, shall be enabled, from the indefectible fountain of a good heart, to dispense the most grateful and salutary streams to refresh mankind.

39 Jesus in *these* words, alluded to those spiritual gifts, with which the believers of the gospel were afterwards endowed—for these spiritual gifts were not conferred before the glorious ascension of Jesus.

40 Great numbers of the people, who heard this discourse, said — Undoubtedly this is an illustrious prophet!

41 Others freely asserted, that he must be the Messiah — while a third party disdain-

fully asked, If the Messiah was to be a native of Galilee?

42 For do not, they continued, the scriptures expressly assert that the Messiah is to be a descendant from David, and to receive his birth in Bethlehem, where that illustrious monarch was born?

43 These different sentiments, which were warmly espoused, excited violent debates among the several contending parties.

44 During this sanguine dispute and confusion, some were very desirous to have apprehended him—but none had the power to effect his designs.

45 The officers therefore returned to the high priests and Pharisees without executing their commission — Soon as they appeared without him, they said to them — Why have you not obeyed our express orders, and brought him before us?

46 The officers replied — There never was any man, that discoursed with that authority and power as this person doth!

47 The Pharisees said to them — Are you too seduced into the common delusion?

48 Can you name one of the Sanhedrim, or one of the

Pharisees, who believes him invested with a divine commission?

49 But an unlettered execrable rabble are disposed to swallow any imposture.

50 Upon this, Nicodemus — the person who had a private interview with Jesus in the night, and who was a member of the council — stood up, and spoke thus,

51 Doth our law authorize us to condemn any person to capital punishment, before the judges have heard what he hath to alledge in defence of himself, and have strictly enquired into his principles and actions?

52 Greatly incensed at this speech they said — Art thou too a convert of this Galilæan prophet? — Search the annals of time, and see if this despicable country had ever the honour of giving birth to a prophetⁿ.

53 After this, the council broke up and the members separated to their respective homes,

CHAP. viii. 1 but Jesus privately retired to the mount of Olives.

§ — 2 THE next morning early he returned to the city — and going into the temple, a prodigious concourse of people flocked to him, to hear his instructions.

3 But while he was employed in teaching the people, the Scribes and Pharisees brought before him a woman convicted of adultery — and placing her in the midst of the circle,

4 thus addressed him — Illustrious teacher! this woman was caught in an adulterous commerce, and detected in the very fact^o.

5 Now Moses hath expressly enjoined that women guilty of this atrocious crime should be stoned to death — but what penalty do you think ought to be inflicted?

6 They applied to him for his decision in this case, merely with an insidious design, that

ⁿ The prophet *Jenah*, however, was born in Galilee. 2 Kings, xiv. 25. See also *Universal History*, Vol. x. p. 572, 8vo.

^o Εταυτωρω. This word tho' condemned in *St. John*, is used by very respectable writers. Επ' αυτορωρω παραδωτω εν μοιρω. *Heliodori Æthiop.* p. 21. Edit. Commelin. Εταυτωρωω Νικταν ειλημενον *Eupolis* apud *Plutarch.* *Nicias*, p. 960. Edit. 8vo. Steph. Λαβειν επ' αυτορωρω Λευθυμενον. id. *Eumenes*, p. 1065. Εταυτωρωω τον Θεον ειληρωτες, id. *Alex.* p. 1244. Steph. Edit. Gr. 8vo.

they might have something criminal to charge him with. — But Jesus, conscious of their intention, stooped down, and with an apparent disregard of the question they proposed, wrote with his finger on the floor.

7 But when they continued to urge him with repeated importunity, at last he raised himself up, and said to them—Let that person among you who is free from ^p *this* vice, throw the first stone at her.

8 Having said this he stooped down again, and, with the same inattention as before, traced letters with his finger on the floor.

9 He had no sooner pronounced these words, but the persons, who had conducted the woman before him, were stung with shame and with

the acutest compunctions of conscience, and began to steal away, one by one, the eldest withdrawing first—'till at last they had all quitted the woman and left her alone in the midst of the audience.

10 Jesus then raising himself up and perceiving they had all deserted the woman, said to her—Where are the persons who accused you?—Hath any one condemned you to suffer capital punishment?

11 She answered in the negative—Neither do I, replied Jesus, condemn you to die—Go, and I charge you for the future never to repeat this enormous crime.

§—12 AFTER this incident Jesus resumed his public discourses to the assembled multitude, and said—I am the ^q light, that dispels the

^p This passage holds up to us a faithful but most shocking picture of the horrid corruption and debauchery of the *Jews* at that time! Their *Rabbies* permitted them, says *Justin Martyr* even in his time to have four or five wives: ΟΙΤΙΝΕΣ ΚΑΙ ΜΕΧΡΙ ΤΩΝ ΚΑΙ ΤΕΣΣΑΡΑΣ ΚΑΙ ΤΕΥΤΕ ΕΧΕΙΝ ΟΥΡΑΣ ΓΥΝΑΙΚΑΣ ΕΝΑΣΟΝ ΣΥΓΓΑΜΟΝΑΙ. Dial. Par. 2. p. 363: but their abominable lust was boundless and insatiable. Well might *Josephus* say of *this very generation*, That there never was any age from the foundation of the world so profligate and abandoned. ΜΑΛΙΣ ΓΑΡ ΟΥΚ ΕΣΤΙΝ ΑΙΩΝΙΟΝ ΓΕΓΟΝΕΝΑΙ ΚΑΚΙΟΤΕΡΟΝ ΤΟΥΤΩΝ. *Joseph. B. J. Lib. v. c. x. § v.* Edit. *Hudson*: and again he says—The whole Jewish community, both in public and private, was universally corrupt, as if their contention had been, Who could commit the greatest impieties against God, Who could perpetrate the most atrocious crimes against one another. ΟΥΤΩ ΙΔΙΩΤΕΡΟΝ ΚΑΙ ΚΑΤΩ ΠΑΝΤΕΣ ΕΠΟΙΟΥΝ. B. J. Lib. vii. c. viii. § i.

^q Probably the sun was now rising, and diffusing its rays upon the temple and people; as he had come to the temple very early in the morning.

darkness of the world—He, whose steps are conducted by its beams, shall never be bewildered in the gloom of darkness—for his path shall ever be illuminated by the most permanent and salutary light.

13 Here some of the incredulous Pharisees interrupted him and said—You celebrate your own praises—such self-applause leads us justly to suspect him who so liberally bestows it upon himself.

14 Jesus said to them—‘Tho’ I freely publish mine exalted original and dignity, yet mine own testimony of it may be confided in—for I am conscious whence I came, and know whither I shall return——but you neither know my former original, nor my future dignity.

15 You condemn persons merely for the meanness of their appearance—I condemn no one.

16 Tho’ should I pass sentence on men, the sentence I should pronounce would be perfectly conformable to equity and truth—for I am not a sole unconnected individual, but I am supported and au-

thorized by that great Being, whose messenger I am.

17 It is decreed in your law, That the concurring testimony of *two* persons shall be esteemed valid.

18 Agreeable to this I attest mine original and my mission, and my *father* ratifies and stamps my testimony with his sanction^r.

19 They said to him—Who is your father?—Jesus replied——You are perfect strangers both to me and my father—Were you acquainted with my mission and character, you would know who is my father.

20 Jesus delivered the preceding discourse in the treasury—But no one attempted to apprehend him, for the time of his sufferings was not yet come.

21 Jesus resuming his discourse said to them—I shall soon leave you, and you will make many solicitous enquiries after me, but in vain—for you shall be devoted to^s destruction on account of your vices^t—Into the place whither I am going, you will never be admitted.

22 The

^r Miracles.

^s Referring to the destruction of Jerusalem by the Romans.

^t How universally depraved the Jewish people *were*, appears from the following celebrated passage in *Josephus*. Οὐκ ἂν ὑποσφραζομαι εἰπεῖν. κ. 7. λ. I cannot forbear declaring my sentiments, tho’ it fills me with great regret to declare them, That had the *Romans* delayed their

22 The Jews upon this said—Doth he mean that he intends to be guilty of suicide, in saying, That from the place where he is going, we shall be excluded?

23 Jesus replied—Your original is low and sordid, mine is illustrious and divine—You are of a terrestrial, I am of celestial, extraction.

24 I have plainly and faithfully told you that your vices will certainly doom you to destruction—and be assured, if you are determined to reject my pretensions, and are obstinately resolved not to receive me as a divine messenger, your atrocious impotence and guilt will devote you to the most dreadful ruin.

25 They said to him — Whom do you then assert yourself to be? — I have repeatedly told you, said Jesus, from the beginning of my public ministry who I am.

26 I have great cause to condemn you for your wilful and determined ignorance—Assure yourselves that he who sent me will not give his sanction to an impostor—I on-

ly communicate to the world the doctrines and instructions I originally received from him.

27 But such was their stupidity that they knew not that he was speaking of the Supreme Being.

28 Jesus farther added—After you have elevated the son of man, you will then have the most signal proofs of my mission, and character — It will then be demonstrated to you that I act not by mine own authority, but was commissioned and delegated by the Deity to publish the doctrines I now deliver.

29 For he, who deputed me on this important message, is continually aiding and supporting me — and the consciousness that I act agreeably to his will assures me that he will never desert me.

30 This discourse convinced great numbers that he was the Messiah.

31 To those Jews therefore who were convinced of his divine mission Jesus thus addressed himself—I will acknowledge you for my true and genuine disciples, if you

their hostilities against these abandoned wretches, the whole city would either have been engulfed by an earthquake, overwhelmed by a deluge, or have been consumed with a fiery storm from heaven, as *Sodom* was. For its inhabitants were more profligate and wicked than any who ever experienced such calamities. B. Jud. Lib. v. c. xiii. § vi. Edit. Hudson.

^u Meaning his crucifixion.

continue in the steady and uniform obedience of mine instructions.

32 If you thus faithfully adhere to my cause, you will be acquainted with the supreme excellency and worth of true Religion, and you will be vindicated into perfect freedom and liberty.

33 They said to him — We are the descendents of Abraham — we never were slaves and vassals to any one — What induces you then to say, That we shall be vindicated into freedom and liberty ?

34 Jesus replied — He, that is a slave to his vices, is the greatest and vilest of all slaves.

35 The slave holds his continuance in a family upon a very precarious and uncertain tenure ^w — but the continuance of the son is forever unchangeable and permanent.

36 If the son, therefore, vindicate you into liberty, you will possess the most excellent and perfect liberty.

37 I know you are Abraham's descendents — Yet, tho' you are the race of this pious and holy patriarch, you form designs to murder me — merely because mine instruc-

tions suit not your depraved and prejudiced minds !

38 I faithfully deliver what I received from my Father — you practise what you learned from yours.

39 They said — Abraham is our sole progenitor — Were you, replied Jesus, his true and genuine progeny, you would inherit his illustrious virtues.

40 But now you concert measures to shed my blood — to shed the blood of one who delivers to you that plain and undisguised truth, which God communicated to him — Did Abraham's bosom ever harbour such principles as these !

41 You indeed inherit *your* father's principles — They replied — Our birth is not dishonourable and base ^x — We only own one great original — and that original is God.

42 Jesus said to them — Were you the genuine children of God, I should be the object of your love — for from him I solely derive my authority, and it was in compliance with his will that I descended on earth.

43 What is the reason you do not understand the language I use ? — Is it because

^w His master's will.

^x This was a satirical sling at *his birth*.

you are averſe to the doctrines I inculcate?

44 Your ſanguinary purpoſes, your blood-thirſty, murderous intentions, rather prove you to be the children of the devil^y—he was ever a murderer, was ever infligated by the moſt wicked and deteſtable principles, and was ever the patron and author of falſehood and lies.

45 Deriving, therefore, ſuch principles from ſuch an impure fountain, no wonder you ſhould contract ſuch an averſion to me for propagating the cauſe of truth and virtue.

46 Can any of you convict me of any vice?—Since then my life is conformable to my doctrines, why do you reſuſe your aſſent to the truths I publiſh?

47 He that hath a conſcientious and ſincere regard for religion, chearfully obeys the will of God when made known to him—and your wilful rejection of me and my doctrines flows from your diſregard and total indifference for religion.

48 With this declaration they were greatly exaſperated, and ſaid to him—Have we not abundant reaſon to

ſay, That you are a Samaritan, and a mad enthuſiaſt!

49 Jeſus answered—I am not diſtracted with madneſs—I faithfully diſcharge the commiſſion of him who ſent me—but you treat his meſſenger with the laſt indignity and contempt.

50 It is not popular applauſe and honour I court—There is *one* who will vindicate his honour, and puniſh thoſe who violate it.

51 Suffer me in the moſt ſolemn manner to aſſure you, That he who ſteadily obeys my precepts ſhall never be ſubjected to death.

52 Upon hearing this aſſertion they cried out—We have now a ſufficient proof that your intellects are moſt certainly diſordered—Our great progenitor Abraham and all the holy prophets have long ſince paid the debt to nature—and you have the madneſs to aſſert, That he who obeys your doctrines ſhall live for ever!

53 Have you the arrogance to claim to yourſelf a dignity ſuperiour to Abraham, and to all the illuſtrious prophets, none of whom were ever privileged from death? What great and dignified

^y By Διαβολῶ the Jews meant *Moloch*, or *Saturn*, to whom their neighbouring nations ſacrificed *human* viſtims.

personage do you make yourself?

54 Jesus answered — It is of no avail for me to celebrate mine own dignity — it is abundantly attested and gloriously confirmed by my Father — that Being, whom you Jews profess to acknowledge and adore as your God.

55 To this Being, however, you are strangers—but I am perfectly acquainted with his perfections and counsels — should I declare my total ignorance of this Being, I should be like you — a notorious violator of the most sacred truth—But the Deity I know, and with his design I comply.

56 Abraham, your great ancestor, was transported with the most vehement and sacred passion to see my day—He was indulged with a sight of it — and the sight filled him with the most rapturous exultation.

57 The Jews said to him — You are not yet fifty, and have you seen Abraham?

58 Jesus replied—In the most solemn manner I assure you that I existed before Abraham drew the breath of life.

59 This declaration incensed the Jews beyond all bounds — they took up stones, design-

ing in their rage to rush upon him, and murder him instantly — but he rendered himself invisible, and passing through the crowd eluded their fury.

CHAP. IX.

1 **A**FTER this, as Jesus was passing along the road, there happened to be a man begging who was born blind.

2 The disciples, seeing this unhappy object, said to Jesus — Divine instructor! please to inform us, Whether it was the sins of this man in his præexistent-state, or the sins of his parents, that caused God to inflict upon him this punishment?

3 To this enquiry Jesus replied—neither his vices in a præexistent-state, nor the vices of his parents, were the causes of this calamity—but the wisdom of God hath thought fit he should suffer a temporary deprivation of sight, in order that his power in miraculously restoring it might be publicly displayed.

4 It is incumbent upon me to employ every hour of the fugitive day in diligently discharging my duty to him who sent me into the world — for the night is approaching,

ing, that will put a final period to my labours and public usefulness.

5 During, therefore, my continuance in the world, I will dispense light and joy around me.

6 Having said this, he spit on the ground, and having made clay with the spittle, he anointed the eyes of the blind man with it.

7 He then said to him — Go immediately and wash in the pool of *Siloam*, which translated signifies *Sent* — He went, washed, and returned, perfectly restored to the use of his eyes.

8 The neighbours, and those who had seen him before, when he was dark, were astonished, and said one to another — Is not this the man that used to sit on the side of the road, and beg?

9 Others said — it cannot be him — a third declared, That he was extremely like him — The blind man affirmed that he was the person.

10 They asked him, by what means he was restored to the use of his sight!

11 He answered — A person, whose name is Jesus, made clay, and besmeared mine eyes with it, then bad me go to the pool of *Siloam* and wash myself — Accord-

ingly I went, washed, and saw.

12 They asked him, If he knew where the person was, who had performed this cure? — He said, he did not.

13 They brought the man before the Pharisees.

14 It happened to be the sabbath day, when Jesus made the clay, and miraculously restored this person to his sight.

15 The Pharisees examined him, and interrogated him concerning his cure — He told them, how Jesus had put clay upon his eyes, had sent him to wash them, and that he instantly received his sight.

16 Upon this, some of the Pharisees said — This person must undoubtedly be an impostor, or he would not violate the sacred duties of the sabbath in the profane manner he does — Others replied — But it is impossible a deceiver should be able to perform such amazing operations as these are — This variety of sentiments produced a great altercation and violent debates amongst them.

17 At last they asked the blind man, What *his* opinion was of the author of his cure? — Undoubtedly he must be a prophet, he said.

18 The

18 The Jews would not believe that he ever had been blind, and received the use of his sight by a miracle—'till they sent for the man's parents.

19 His parents being brought before the council, they asked them, If that person was their son — if he was born blind — and in what manner he had received his sight.

20 To these enquiries his parents replied—that he was undoubtedly their son, and declared that he was born stone blind :

21 But, added they, we can give you no information, in what manner he hath obtained the use of his eyes, or what person it was that effected this cure — Propose what questions you please to him—he is of age to answer you, and to give a satisfactory account of himself.

22 This cautious prudence in the man's parents proceeded from their fear of exciting the Jews resentment—For by an act of the court it was resolved, That every person, who should declare that Jesus was the Messiah, should be excommunicated.

23 His parents' knowledge of this public resolution dictated this conduct, and prompted them to tell the court, That their son was of

age, and was able to make satisfactory answers to their enquiries.

24 After this, they called up the man a second time and said to him—Pay thy fervent gratitude to God for the great blessing he hath bestowed upon thee—for as to the person to whom thou ascribest it, we know him to be an impostor.

25 The man replied, Whether he is an impostor or no, it is not for me to decide — one thing I am not deceived in, That I who was blind all my life-time now see every thing perfectly.

26 They said to him again — What did he do to thee? What means did he use to open thine eyes?

27 He replied — I have given a distinct and true account of every circumstance, and you seem not disposed to admit it — What induces you to repeat your question? — Is it that you are desirous to become his converts and followers?

28 This greatly exasperated them, and they said — He hath indeed made a convert of thee—but we acknowledge no divine instructor but Moses.

29 We are persuaded upon the best evidence that our illustrious lawgiver was vested with a divine commission —

but

but we know not what authority this obscure person hath.

30 The man answered — It is astonishing to me that you should not acknowledge the divine mission of a person, who hath wrought so amazing a miracle upon me!

31 It is certain that God will not give his assistance and sanction to an impostor — The pious and devout worshipper only enjoys his distinguished favours².

32 There cannot be a single instance produced, from the foundation of the world, of a bad man being able to restore one who was born blind to the use of his eyes.

33 If this person was not a divine messenger, he could never work a miracle.

34 This highly incensed them, and they said — Thou art a vile abandoned sinner, and dost thou presume to instruct us? — They then ordered him to be excommunicated.

35 Jesus heard of the sentence they had passed upon him, and finding him some time afterwards in the temple, said to him — Dost thou believe on the Messiah, the son of God?

36 He answered — Inform

me, Sir! who is the Messiah, that I may acknowledge and embrace him?

37 Jesus said to him — He, whom you have formerly seen, and with whom you are now conversing, is the person.

38 Upon hearing this, the man cried out — I acknowledge your divine authority — and he prostrated himself at his feet.

39 Jesus then said — My coming into the world is the great test to try and discriminate mankind — My doctrines will infuse the purest and divinest light into the minds of the unenlightened — but envelop the minds of those who value themselves upon their superior light, in gloom and darkness.

40 The Pharisees, who stood by and heard these words, said — Do you judge our minds to be covered with this thick and impenetrable darkness?

41 Jesus said — Were you deprived of light and all opportunities of knowing your duty, you would be innocent — but boasting your superior light, and yet not discerning the proofs of my mission, renders your guilt to the last degree aggravated and inexcusable.

² Οσπε Θεοῦ ἐπιπέμπεται μάλ᾽ ἢ ἐκλυόν αὐτ. . II. A. 218.

C H A P. X.

1 **A**FTER this Jesus addressed to them the following discourse — I assure you in the most solemn manner, That he who doth not regularly enter through the door into the sheep-fold, but climbs over the fence in an indirect and clandestine manner, shews that he hath an evil and wicked design against the flock.

2 For the true shepherd, in the face of day, directly enters through the door into the inclosure.

3 For him the door-keeper unlocks the gate — and the sheep, pleased with his well known voice, flock around him—These he caresses with affectionate tenderness, fondly calls them by their respective ^a names, and leads them to verdant pastures.

4 And while he is conducting them to rich and fertile fields, they cheerfully follow him, obedient to his call, and delighted with his accustomed voice.

5 But the guidance of a stranger they refuse, and abandon him by the most precipitate flight—for they are

frighted and alarmed at his unknown voice.

6 The above figurative discourse Jesus delivered to them, but they did not comprehend its moral and design.

7 Jesus then resumed the subject and said— Be assured that I am the door of God's sheepfold.

8 All my immediate predecessors, who superintended the flock, were persons of the most immoral characters, and the sheep refused their direction.

9 I am the door of God's sheepfold—He, who through me gains admission into the inclosure shall for ever enjoy undisturbed tranquillity and safety, and range at pleasure over the most extensive and delectable pastures.

10 The thief skulks about the fold solely with a design to pillage, butcher, and destroy the flock — I came to consult their safety and welfare, and for ever to save them from perdition.

11 I am the good shepherd—A good shepherd hesitates not to expose his life to the most imminent dangers to rescue and save his flocks.

12 But a mercenary, one

^a In allusion to the custom of the Jewish shepherds who had names for their sheep.

who is not the proprietor of the flock, and who interests not himself in its preservation, as soon as he sees the wolf rush upon the sheep and spread destruction around him, flies with the most precipitate haste from them, and leaves them scattered and defenceless, to his insatiable fury.

13 In this dreadful situation the mercenary deserts the sheep — because he hath no concern for the safety of the flock — his only concern is for the wages he receiveth.

14 I am the good shepherd — I know every individual of my flock, and my flock knows me,

15 just as the Father intimately knows me, and as I know the Father — And such is the ardent affection I bear my sheep, that I cheerfully shed my blood to save them from destruction.

16 And think not this fold contains all my sheep — I have *other* flocks, which will obey my call, and which I will collect, and incorporate with this — So that there shall be one common fold, and one common shepherd.

17 It is for this that the Deity condescends to make me the object of his distinguished affection and love —

because I voluntarily surrender up my life for mankind, which I know I shall resume with infinite advantage.

18 It is not superior force that wrests it from me by compulsion — the sacrifice is free and voluntary — I have power to devote myself to death — I have power to recover myself to life — This power hath been freely given me by the Deity.

19 This discourse produced great and violent debates among the Jews.

20 For some said — Certainly the man is distracted! How can you attend to the wild extravagancies of a madman!

21 Others said — such doctrines and discourses as these are not the effusions of disordered intellects — Can disordered intellects enable a man to restore sight to the blind!

§—22 THE JEWS now celebrated the Dedication of the temple — This grand anniversary happened in the depth of winter.

23 At this festival, as Jesus was walking in Solomon's portico,

24 the Jews came about him, and said — How long will you keep us in this cruel suspense? — If you really are

the Messiah, assert it in plain and explicit terms^b.

25 Jesus said to them—I have told you again and again who I am, and you will not credit me—I appeal to my miracles—The operations I am empowered by my father to perform, give the most solemn sanction and attestation to my character.

26 But this strong and repeated evidence you reject—because, as I have often assured you, you are not possessed of that ingenuous, candid, and sincerely virtuous disposition, with which my flock is endowed.

27 For my sheep are obedient to my call—I regard them with tenderness as my beloved property—They cheerfully follow me wherever I conduct them.

28 I will rescue them from eternal destruction, and bestow upon them eternal life—nor shall any force and violence ever wrest them from my protection.

29 The Deity, who originally engaged them to collect and compose my flock, is possessed of infinite and uncontrollable power—None can oppose his will, and tear them out of his hands.

30 To effect this great design I and the Deity are united together by the firmest mutual ties.

31 At this the rage of the Jews knew no bounds—they took up stones, being determined to rush upon him and murder him.

32 Jesus said to them—To confirm to you my mission from the supreme Father of all I worked many beneficent miracles among you—for which of these is it that you are determined to shed my blood?

33 The Jews replied—It is not for any beneficent miracle that you have performed, that we intend to punish you with death—It is for the horrid blasphemy you have uttered, and for your impious arrogance, that you a vain mortal should assert yourself to be a God.

34 Jesus said to them—Are not magistrates in your sacred books called Gods?

35 Now^c since eminent persons highly favoured of the Almighty are expressly called Gods in the scriptures, which are deemed the oracles and sole standard of truth,

36 can you consistently be exasperated at me, whom the

^b Their real design was to accuse him to the *Romans*, if he asserted it.

^c So *ei* frequently signifies with an Indicative.

Deity hath honoured with such an exalted and distinguished dignity, and delegated to be the messenger of his will to mankind, for assuming the title of the *Son of God*?

37 If I do not the miracles which a divine messenger might be justly expected to perform, do not credit me.

38 But if I do—tho' you are not disposed to credit me on my own authority, yet let the operations themselves convince you, what a close and intimate union subsists between the Deity and me.

39 At this their rage kindled afresh, and they attempted to apprehend him by force—but Jesus eluded their rage, and made his escape from them,

40 and passing over the river Jordan he went to the place where John formerly baptized, and there resided some time.

41 Hither great numbers resorted to hear his instructions, and said—John indeed worked no miracles, but every circumstance, which John related concerning this person, hath proved true.

42 Here great numbers were convinced that he was the Messiah.

CHAP. XI.

1 **W**HILE Jesus continued in this country, a certain friend of his called Lazarus, an inhabitant of Bethany, the brother of Martha and Mary, fell sick.

2—This Mary was the person, who anointed our Lord with that costly perfume, and who wiped away the tears, with which she bedewed his feet, with her hair—

3 The two sisters, therefore, dispatched a messenger to Jesus, to inform him, That the person, for whom he had so tender a regard, was very dangerously indisposed.

4 When Jesus received the message he said—This sickness, under which he labours, will not terminate in death—It is permitted in order that the omnipotence of God may be gloriously displayed, and that it may afford the son of man a public opportunity of exerting his miraculous power, and confirming his divine mission.

5 Jesus regarded all this family with distinguished affection.

6 But notwithstanding his affectionate esteem and love for them, he stayed ^d two days

^d In order that there might be no suspicion of a collusion with the family.

longer in the place where the messenger found him.

7 After this time was expired he said to his disciples—Let us return into Judæa.

8 The disciples alarmed at so unexpected a proposal, said—Can you think, Sir! of returning into this country, after the Jews have made so many attempts to murder you?

9 Jesus replied—Are there not twelve hours in the day, and doth not the sun illuminate the path of him, who sedulously husbands and improves them?

10 But he who defers his labours to the unseasonable hours of night, finds himself deprived of the useful beams of night, and surrounded with uncomfortable darkness, which will impede and entirely frustrate the intended discharge of his duty.

11 After he had spoken these words, he said to them—Lazarus, our common friend, is now sunk into repose, but I am going to awake him.

12 The disciples said—Sir! the circumstance you mention of his being thrown into a soft and profound repose is an happy indication of his speedy recovery.

13 Jesus by *repose* meant

the repose of death—but they did not interpret his words in this sense.

14 When Jesus found they misunderstood him, he told them plainly that Lazarus had breathed his last.

15 And I am very glad upon your account, he added, that I was not at Bethany at the time of his illness—for his death will redound to the confirmation of your faith in me—Let us, however, go to him.

16 Thomas called Didymus then turned to his fellow disciples and said—Let us accompany our master into Judæa—As he rushes into certain death let us voluntarily share it with him.

17 Upon his arrival in the neighbourhood of Bethany, he was informed that Lazarus had been interred four days.

§—18 Now as Bethany was but about two miles from Jerusalem,

19 a great number of the citizens were come to pay a mournful visit to the two disconsolate sisters; and to console with them the loss of their brother.

20 Soon as Martha heard that Jesus was on the road, she hastened to meet him—but her sister stayed in the house with the company.

21 When

21 When Martha saw Jesus she said to him— Had you, Sir! come sooner I should not have lost my dear brother!

22 But even yet, tho' you have delayed so long, whatever favour you implore the Almighty to bestow, I am persuaded he will not deny you.

23 Jesus said to her—Your brother shall be restored to life.

24 I believe, replied Martha, he will be restored to life at the general resurrection.

25 Jesus said to her—I am the author of the resurrection, and the donor of immortality—He who is convinced that I am a divine messenger, and obeys my doctrines, tho' he die, he shall one day be raised to the possession of eternal life;

26 and every sincere professor of my religion, who is living at my second coming, shall never feel the stroke of death to all eternity^e—Believest thou these truths?

27 I believe, Sir! she replied, that you are the great Messiah, the illustrious son of God, whose coming the antient prophets predicted.

28 After she had said this, she went, as Jesus had desired her, to her sister, and in a low voice, informed her, that the great prophet was come, and wanted to see her.

29 When she heard this, she rose up that moment, and hastened to meet him.

30 Jesus had not proceeded further towards the village, but stopped in the place where Martha at first met him.

31 When the company, who were with her and had come to console her grief, perceived with what haste she got up and left the room—they all concluded that she was gone to the grave to pour a flood of tears over her deceased brother—and accordingly they followed her.

32 When Mary was come up to Jesus, she prostrated herself at his feet and said— Had you been pleased, Sir! to have come sooner I should not have lost my dear brother!

33 When Jesus saw her bathed in tears, and the Jews, who were with her dissolved in a flood of grief, the mournful scene affected him with the strongest sympathy and sorrow.

34 He asked where they

^e But should, by a soft transition, be made immortal without dying. St. Paul asserts the *same* doctrine, 1 Thes. iv. 17.

had laid his remains — They said, Please, Sir! to attend us to the place.

35 Jesus burst into a flood of tears.

36 The Jews, seeing the tears stream from his eyes, said to one another — How tenderly did he love the deceased!

37 But others among them said, with a sarcastical sneer — Could not this person, who lately performed such a miracle upon the blind man, have prevented his beloved friend from dying!

38 This their incredulity affected Jesus and filled him with great emotion — Arriving at the monument, which was dug in the rock, and had its entrance blocked up with a large stone,

39 Jesus said — Remove the stone — Martha the sister of the deceased said — By this time, Sir! his corpse must be very offensive, for it is four days since his interment^f.

40 Jesus said to her — Did not I assure you that if you were convinced that I was a

divine messenger, you would see the power of God gloriously exerted?

41 They then removed the stone from the mouth of the tomb — After which Jesus solemnly lifted up his eyes to heaven and said — Almighty Father, I thank thee that thou hast heard my prayer, and granted my request.

42 I am conscious that thou art ever ready to bestow the favours I implore — But I have preferred this public and solemn address to thee, in order that the surrounding multitude may be convinced that this miracle is worked by a divine power, and that I am thy messenger.

43 Having offered this prayer, he cried out with a loud and strong voice — Lazarus! come forth!

44 That moment the corpse came forth, swathed as it was with linen rollers, and the face muffled up in a napkin, according to the Jewish rites of sepulchre — Jesus said to the spectators — Disengage him, and give him free liberty to walk^g.

^f Τεταρταῖος signifies one, who has continued in any state or place four days, and must here refer not to his death, but to his interment. Τεταρταῖοι ἐπὶ ταῖς ὁδοῖς ἐγένοντο. On the fourth day they arrived at the confines. Xen. Cyrop. p. 266. Hutchinson, 8vo. Ἐκ Ἀλεξάνδρειας τεταρταῖα ἢ κτανταῖα. Diad. Siculus, p. 167. Edit. Rhedem.

^g For he could not walk for the rollers. Being instantaneously restored to his former health and strength, he made a shift to throw himself out of the tomb. Dr. Benson's Sermons. Sermon i. p. 15.

45 By this miracle, many of the Jews, who were come to console the mourning sisters, being spectators of the divine power that Jesus now exerted, were convinced that he was the Messiah.

46 Some, however, who were present on this occasion, went directly to the Pharisees, and gave them a minute detail of the whole transaction.

47 The high priests and Pharisees, receiving this account, convened a general council — in which they deliberated how they should act in the present conjuncture, and what measures they should observe towards a man who performed so many astonishing operations.

48 If we, said they, tamely suffer him to go on in this manner, unmolested, the whole nation will become his converts, and constitute him their leader and sovereign—which will draw upon us the resentment of the Romans, and provoke them to deprive us for ever of all our privileges civil and sacred.

49 Then Caiaphas, who was that year high priest, stood up and spoke — You all appear to be perfect strangers to the true interests of your country.

50 I am astonished you

should not reflect that it is highly expedient that the life of one individual should be sacrificed for the public utility, rather than that the whole community should be fatally endangered.

51 These words, which the high priest now pronounced, may be interpreted in a prophetic sense — a sense indeed which he himself never intended — and may be understood as a declaration from the mouth of the high priest himself, That Jesus was to fall a sacrifice for the good of the Jewish community.

52 ^b But it was not *merely* for the benefit of the Jewish community that Jesus submitted to death, but in order that the pious and virtuous dispersed in *every* nation might be collected together, and formed into one common society.

53 From that day they entered into a resolution to put him to death.

54 Jesus, therefore, conscious of their sanguinary designs did not any longer publicly travel about the city, but removed to the borders of the wilderness, and resided, along with his disciples, in a town called Ephraim.

§—55 THE Jewish passio-

^b These are the words of the Evangelist.

ver now approached—before the actual commencement of which solemnity great numbers, as was customary, repaired, from all parts of Judæa, to the capital, to purify themselves.

56 This great concourse of people, meeting together in the temple, made anxious enquiries after Jesus, and asked one another, If they knew he intended to absent himself from the approaching festival.

57 For the high priests and Pharisees assembled in council had issued out a public proclamation—That if any person knew where he was, he should immediately discover him, that he might be apprehended.

CHAP. XII.

1 **S**IX days before the paschal solemnity Jesus came to Bethany, where Lazarus, whom he had lately raised to life, resided.

2 The family, therefore, made a great entertainment for him—at which Martha waited, but Lazarus sat down with the rest of the company.

3 But while they were at table, Mary took a pound of extremely rich and costly perfume, which she diffused over the feet of Jesus, as he

was reclining on the couch, and then she wiped them with her hair—With the odour of this valuable and fragrant perfume the whole house was filled.

4 Judas Iscariot, the son of Simon, who afterwards betrayed him, seeing this action, said—

5—Ought this rich perfume to have been lavished in this manner?—Ought it not rather to have been sold for three hundred denarii, and the money distributed among the poor!

6 He said this, not that he had any concern for the poor—but this language was the dictate of an avaricious heart—for being appointed purse-bearer to Jesus and his disciples, he used to convert some of the money unjustly to his own private use.

7 Jesus said—Let not her conduct fill you with indignation—I consider this perfume she hath now bestowed on my person in the light of funeral honours paid to me.

8 For poor objects you will always have around you—but I shall continue with you but a very short time.

§—9 **W**HEN the common people received information that Jesus was at Bethany they flocked thither in prodigious crowds—not attracted only

only by a curiosity to see Jesus, but to see Lazarus, whom he had raised to life.

10 The high priests, therefore, formed a resolution to murder Lazarus too,

11 because such numbers were convinced that Jesus was a divine messenger by the miracle he had performed in reanimating his dead body.

§—12 THE day after this, a prodigious multitude, who had come from all parts to celebrate the festival, being informed that Jesus was on the road to Jerusalem,

13 took branches ofⁱ palm trees, and went in solemn procession to meet him—piercing the air with joyful acclamations, and shouting—Hosannah, Blessed is the great sovereign of Israel, who now comes invested with the full power and authority of Jehovah!

14 Jesus advanced towards the city, riding upon a young ass—by which circumstance the following antient prediction was verified:

15 “Indulge, O daughter of Sion, the highest transports of joy—for thy king is approaching thy gates, sitting on the foal of an ass.”

16 The disciples did not then comprehend the reason

of this pomp and magnificence with which Jesus was ushered into the city—but after his ascension they understood that these circumstances had been expressly foretold by the prophets.

17 The people, who were along with him, when he called Lazarus from the tomb, and instantaneously restored him to life, in the most public manner attested this miracle:

18 And the accounts, which were universally propagated of this stupendous transaction were the principal reason that induced the multitude to flock in such numbers out of the city to meet him, and to escort him thither with such magnificent pomp and loud acclamations.

19 But the Pharisees, enraged beyond measure at the honours that were paid him on this occasion, said one to another—Do not you see that all our measures to crush this impostor are of no avail?—Behold! the whole world is collected about him!

§—20 THERE were then in the city some devout Greeks, who had travelled up to solemnize the festival, and to pay their religious adoration.

ⁱ Emblems and *insignia* of victory and triumph.

21 These strangers waited upon Philip, who came from Bethsaida a town in Galilee, and earnestly begged they might, by his means, have an interview with Jesus.

22 Philip acquainted Andrew with this request—they both waited upon Jesus, and told him what favour they were desired to solicit of him.

23 When Jesus heard this petition of the Greeks, he said—Now is the time arrived, when the son of man shall be distinguished with the most illustrious honours^k.

24 Be assured, That if a grain of wheat, that is buried in the cultivated soil, do not die, it is impossible the principles of vegetation should take place—but if, when it is admitted into the ground, it is corrupted and dissolved, it will yield an ample and copious produce^l.

25 He, who is desirous by mean and wicked compliances to save his life, shall lose it to all eternity—but he, who will cheerfully lose life rather than violate his conscience and duty to me, shall in a future

state recover it with infinite advantage.

26 He that is powerfully disposed to serve me, let him follow me with a steady and unshaken resolution — for to the same blessed seats, to which I ascend, shall he be admitted — All my faithful and virtuous servants will my Father also reward with distinguished honours.

27 My mind is greatly alarmed and shocked at the view of my impending sufferings—I am involved in the most cruel and perplexing difficulties — Merciful God! avert from me the approaching horrors of death—but I check myself—for to^m sustain this I came into the world.

28 Almighty Father! I resign myself to thy will! Do thou consult the glorious ends of thy moral government!—Soon as he had said this, a voice from the sky articulated these words — I have, by thee, gloriously consulted, and willⁿ continue to consult, the great ends of my government.

29 The crowds who surrounded him, hearing this

^k By the conversion of the *Heathens*.

^l Alluding to his *death* and *resurrection*, and the *subsequent* conversion of the *Gentiles*.

^m For had not Christ died, Christianity would have been crushed in its infancy.

ⁿ By his resurrection, ascension, effusion of the spirit.

voice indistinctly, some said — It was thunder — others, who heard the words more plainly, declared — It was an Angel that spoke to him.

30 Jesus said to them — This heavenly voice was not uttered so much on my account as upon yours — that you might be convinced that I am a divine messenger.

31 Now is the immorality of the world going to be condemned and destroyed — Now is its great ° Sovereign going to be dethroned!

32 When I am elevated above the earth, I will attract all nations to me by my powerful influence.

33 By his *elevation* above the earth he alluded to the *particular* circumstances of his death.

34 The multitude replied — Our sacred books inform us that the Messiah is never to die, but to continue with us for ever — What induces you, therefore, to say that the son of man must be elevated from the earth? — Who is this son of man?

35 Jesus said to them — The light you now enjoy will continue with you but a very short time — Be diligent in making the best use of its

beams, while they are indulged to you, before the gloom of darkness seize and envelop you — For he who hath suffered the horrors of darkness to overtake him, knoweth not the path he treads, or whither his uncertain steps will conduct him.

36 While, therefore, this light is diffused around you, be persuaded that it is derived from a divine and heavenly source, and it will illuminate and guide you to happiness — When he had finished this discourse he privately retired from them.

37 But notwithstanding all the demonstrations of divine power which he exhibited before them in the most public manner, they obstinately persisted in their infidelity.

38 So that the following prediction of Isaias was accomplished — “O Lord! how few have been convinced by all the proofs that have been publicly displayed! How few have acknowledged the divine hand in the miraculous power that hath been exerted!”

39 Their abandoned vices and depraved minds rendered it morally impossible they should receive him as a divine

° *Jupiter*, he means the *Pagan* mythology.

teacher — for their profligate dispositions are again justly described by *Isaias*.

40 “The eyes of this people are totally obscured by prejudice——their reasoning powers are entirely blunted by prepossession——so that they have neither the faculties of seeing, hearing, or understanding, to bestow on any scheme that hath a tendency to produce a general reformation and amendment of life among them.”

41 These clear express predictions *Isaias* uttered, when he had the future scenes of the *Messiah's* glory strongly displayed before his mind.

42 But however^p, even of the most eminent personages, notwithstanding their general rejection of him, there were many who were convinced that he had a divine commission—but for fear of the implacable resentment of the *Pharisees*, they durst not openly acknowledge their persuasions, lest they should be excommunicated.

43 For they chose rather to continue in the reputation and esteem of men, than from a principle of truth and conscience to promote the honour of God and the cause of true religion.

§—44 AFTER this *Jesus* raised his voice and said—He, who believes me to have a divine commission, may more properly be said to believe in that Being, from whom I received it.

45 He who seeth the divine power I exert, seeth the operations of Him who sent me.

46 I descended from heaven to illuminate the world——that every one, who believes me to be delegated from God, might not remain forever in gloomy and impenetrable darkness.

47 But if any one disbelieve my doctrines, and be determined not to be convinced—I will not at present condemn and punish him—for I descended on earth not to condemn, but save, mankind.

48 He, who wilfully rejects me and mine instructions, shall not however pass uncondemned——The doctrines, which I have delivered, shall at the general resurrection condemn him, and greatly aggravate his guilt and his punishment,

49 because the instructions, I have delivered, were not the dictates of mine own wisdom or inculcated by mine

own authority — but the supreme Father, who originally commissioned me to teach mankind, gave me the most explicit and particular injunctions, what I should deliver, and what truths I should reveal:

50 And as I am conscious that the doctrines he hath commissioned me to teach are the conditions of eternal life, so do I propose to mankind, with the greatest fidelity, these divine precepts, which my Father hath appointed me to publish.

CHAP. XIII.

I BEFORE they celebrated the paschal solemnity, Jesus, who knew that the time was now arrived, when he should quit this world and return to the Father, thought proper to express to his disciples that ardent and affectionate love, which he had ever maintained for them from the time he elected them to the final period of his life.

2 For Judas Iscariot, the son of Simon, had already been instigated by the diabolical wickedness of his heart to form a design of delivering him into the hands of his enemies.

3 Jesus being conscious that the Father had entrusted him with the most extensive power and authority, that he originally descended from him, and was now very shortly to return to him—

4 rose abruptly from table, when the paschal supper was now ready, stripped off his upper garment, and girded himself with a towel, like a servant.

5 He then poured water into a basin, and began to wash his disciples' feet, and to wipe them with the towel, which he had tied about him.

6 But when, proceeding in a regular order, he came to Simon Peter, he said to him—Sir! do you debate yourself to wash my feet!

7 Jesus said to him—You do not as yet understand the intention of this action—after

9 An office, which was performed by the meanest slaves. *Ἐπει δὲ καιρὸς ἦν δεῖν. κ. τ. λ.* "When it was now time to sup, and the master of the vessel had got ready what accommodations he could provide; Phœnius, seeing Pompey, for want of attendants, begin to wash himself, hastily ran to him, and performed for him all those menial offices which slaves perform to their masters, even to the washing of his feet." *ὅσα δέσποτας δελοῖ, μέχρι νιψίτας ποδῶν.* *Plutarch Pompey.* Edit. Gr. Steph. 8vo. p. 1203.

I have performed it upon all I will acquaint you with its design.

8 Peter replied—You shall never perform this humble servile office to me — Jesus said—If you refuse to submit to it, you will have no claim to the character of my disciple.

9 Simon answered — Do not then, Sir ! merely wash my feet, but my hands, and my head.

10 Jesus replied — As he, who comes out of a bath, hath his whole person clean, except only his feet, which contracts filth by treading on the ground — so are you my disciples clean, but not *all* of you.

11 For he knew the person, who intended to betray him — It was from his perfect knowledge of his wickedness that he now said—you are not *all* clean.

12 After he had washed all his disciples feet, he put on his cloaths, and resumed his former seat at table — then addressing himself to them, thus spoke — Do you know the instruction I intended to convey to you by this action ?

13 You honour me with the titles of your instructor and master—and the appellation is just and due to my character.

14 If I then your exalted instructor have demeaned myself to wash your feet ^r, you ought in like manner to condescend to perform the humblest offices, one to another.

15 For I have exhibited this before you as a pattern, what dispositions and conduct you ought to observe, one towards another.

16 Suffer me to assure you that a servant ought to practise that condescension which his lord deigned to practise — a minister, that humility, which he who gave him his commission himself displayed.

17 Since you know your duty in this instance, happy are ye if you practise it.

18 Not that I address these instructions to all — for I know the dispositions of every one of you whom I have chosen to be my companions — I know that to one of you may be justly applied that passage of scripture — “ He that eats with me at one com-

^r “ Alexander sent 100 talents to Phocion. On the arrival of the messengers Phocion fetched water from a well, and washed their feet. ΑΥΞΙΝΑΤΕΣΤΟ ΤΗΣ ΠΟΛΕΩΣ. His performance of so servile an office gave them great pain.” Plutarch Phocion, p. 1376.

mon table hath lift up his heel against me.”

19 I thought proper to give you previous information of this treachery, that when it is executed, it may serve to corroborate your belief, That I am the Messiah.

20 In the most solemn manner I assure you, that every one, who receiveth you, in effect receiveth me—and he who obeys my instructions, obeys the will of God who authorized me to reveal it to mankind.

21 When Jesus had said this, he sunk into great perturbation and distress of mind—and after some time said—Most certainly I know that one of you will treacherously deliver me into the hands of my enemies.

22 At this declaration they were confounded and looked with astonishment, one at another, not knowing whom it was he intended.

23 One of the disciples, whom Jesus distinguished with his love, happened then to be reclining on his bosom^s.

24 To this person Simon

Peter made a sign, that he would ask Jesus who the person was he fixed upon.

25 This disciple then whispered Jesus in the ear, and asked him whom he meant.

26 Jesus said in a low voice—He, to whom I shall give a morsel of the meat, after I have dipped it in the sauce, is the man—He then dipped a morsel in the sauce, and gave it to Judas Iscariot.

27 After he had received this he was fired with resentment^t, and instigated to the perpetration of his diabolical designs—Jesus said to him—What you intend to do, do it immediately.

28 But none of the rest of the company knew what it was he ordered Judas to do.

29 For some thought, because Judas was the purse-bearer, that Jesus had ordered him to purchase what was necessary for the “ensuing days of the festival—or, that he had ordered him to give something to the poor.

30 The moment, therefore, after he had received the morsel of meat that Jesus

^s He lay at supper on the same couch, and next to Jesus.

^t Because he was conscious that he was the person, and that *Jesus* knew it. This transported him with rage, and hurried him into the *immediate* execution of his peridy.

^u The Passover was celebrated *seven* days. Exod. xii. 19.

gave him, he got up abruptly, and left the room — The night was now advancing.

31 After he had quitted the company, Jesus said with great emotion — Now is the son of man going to be dignified with the most illustrious honours — and God hath been eminently honoured by him.

32 And ^w since God hath been conspicuously honoured by his life and actions, God will, in return, crown him with the most distinguished honours — and these he will very ^x speedily confer.

33 For, my dear companions, my stay with you will be but of a very short continuance — You will anxiously seek me, and wish for my presence among you — but as I formerly said to the Jews, so I now say to you — ^y “ Into the regions which I visit, you shall not at this time be admitted.

34 A new precept I strictly enjoin upon you — Love one another — Those kind affections, which I have ever expressed towards you, do you mutually express to each other.

35 If you cultivate and

cherish that mutual love which I recommend to you, you will be universally distinguished and known for my disciples.

36 Simon Peter said to him — To what place, Sir! do you intend to remove? — To the place where I am going, said Jesus, you cannot follow me at this time — but in subsequent life you shall be enabled to follow me.

37 But why, resumed Peter, am not I permitted *now* to accompany you — I will most cheerfully lay down my life for you.

38 Will you, replied Jesus cheerfully lay down your life for me? — I assuredly declare to you, that before the cock crows, you will three times, in the most solemn manner assert that you never was my disciple.

CHAP. XIV.

1 **B**UT be not alarmed and dejected at these approaching scenes — Ye believe in the Being and providence of God, and ye believe in my divine mission and character.

2 In my Father's house

^w Ft with an *indicative*.

^y He meant the *grave*.

^x Alluding to his resurrection.

are many ^z apartments, fitted for the reception of holiness and virtue — If immortality was a fiction, I would honestly assure you it was—but I am going to prepare a place for you in those happy regions.

3 And ^a when I am gone and have prepared a place, I will return and receive you to be my inseparable companions in future blessedness—and in those happy seats, where I reside, you shall for ever dwell.

4 The place whither I am going you know, and the way that conducts to it you know.

5 Thomas saith to him—We know not, Sir! the place to which you are removing, and consequently how can we know the way that leads to it?

6 Jesus replied—I am the true way that leads to eternal life—none can gain access to the Father, but by me.

7 Did you know my original, you would have known my Father, from whom I derived it — but now you both know and see him.

8 Philip said to him — Favour us with a sight of the ineffable glory of the Father,

and we shall deem this conviction enough.

9 Jesus said to him—Have I been so long conversant among you without your knowing my original and descent? — Philip, be assured, that he, who hath seen me, hath in effect seen the Father—and how can you solicit me to show you the ineffable glory of the Father?

10 Are you not convinced from the whole of my life, that I and my Father are intimately united in the most endearing and indissoluble bonds of affection and concord? — For the doctrines I have delivered to you are not derived from mine own personal authority and wisdom — All my precepts and all my miracles have God for their author, and solely flow from the efficacious and permanent influence, imparted to me by the Deity.

11 If you refuse to credit me upon *my own* assertion that the Deity and myself are mutually connected by the most intimate ties of consent and love — yet suffer the operations I have performed to work this conviction in you.

12 Let me solemnly de-

^z Alluding to the many apartments of the *temple*.

^a The verb is in the first *Aorist*. See Chap. xvi. 7.

clare to you, That every disciple, who hath an undoubted persuasion of the truth of my religion, shall not only be empowered to perform the same miracles I have performed, but be enabled, after my departure, to exert ^b greater powers than any I have ever exhibited.

13 And whatever miracle you implore the supreme Being to effect by an authority derived from him; if it tend to the glory of God and the confirmation of the gospel, it shall be effected.

14 Whenever you solicit, that any operation may be performed by my authority, I will empower you to perform it.

15 If you love me, show the genuineness of your love by a conscientious regard to the precepts of my religion.

16 If you maintain this virtuous fidelity to me, I will implore the Deity to befriend you—who will from his infinite goodness send you another comforter, to continue with you ^c as long as you live.

17 The heavenly messen-

ger I refer to, is the Holy Spirit, the teacher of truth — whose evidences a depraved world will not admit, having no virtuous dispositions to discern, and to be convinced by, his operations — But you will have a grateful and conscious persuasion of his powerful influence, for he will continue with you, and shed his energy upon your minds.

18 I will not leave you in a destitute and forlorn condition—I will soon return to console and assist you.

19 For tho' in a very short time I shall remove from this world, yet I will not remove from you—for as I rise to immortality, you shall also be raised to the same glorious inheritance.

20 After my resurrection, you will be fully convinced that I have been invested with the authority of God, that you are endowed with a power derived from me, and that I am the author of those operations which you will be enabled to display.

21 But remember that the sole test and proof of the genuineness of any person's love

^b For a proof of this prediction, see Acts v. 17. Chap. xix. 12. The Apostles converted more people in *one* day than *all* the miracles of Jesus had done.

^c This was addressed to the disciples only. *Εἰς τὴν αἰῶνα* therefore must necessarily have this sense.

to me, is a constant obedience to my instructions—He who thus expresses his love to me, will secure the favour and complacency of God — and such a virtuous disciple shall be the object also of my love, and I will recompense the sincerity of his affection to me by making the clearest discovery of myself to him.

22 Here the apostle Jude — a different person from Judas Iscariot — said to him — What induces you, Sir! to discover yourself to us, but not openly to the public?

23 Jesus said to him — If a person love me, he will express the sincerity of his love by an observance of my precepts — and such a virtuous person will my Father love, and we will both constantly aid and befriend him — and with such a mind we will ever maintain a pleasing intercourse.

24 He who hateth me, disregards and contemns my doctrines—tho' the doctrines you have heard me deliver are not mine, but God's who sent me.

25 These instructions have I freely delivered to you, during the short time that is allotted me to be personally present with you.

26 But the Comforter, the Holy Spirit, whom my Father will send to you, and invest with my authority, will communicate to you the most sublime and important truths, and enable you distinctly and clearly to understand all the instructions, which I personally taught you.

27 I bid you adieu, wishing you all divine and human happiness, not in the^d unmeaning, ceremonial manner the world repeats this salutation—Be not dejected, dispel your sorrows, let not the sad prospect overwhelm you in despair.

28 For I have faithfully told you, that tho' I leave you, I will soon return to you — Did you love me, you would be transported with joy, to think that I am going to the ever-blessed God, a Being so transcendently superior to me in dignity and greatness.

29 I have, at this time, made these express declarations of my speedy removal from you, in order that, when I am removed, they may serve as an additional confirmation that I am the Messiah.

30 I shall not have an opportunity of a long conversa-

^d Because his blessing would derive upon them every substantial felicity.

tion with you——for I shall soon be in the hands of my wicked persecutors, who yet will not be able to find any thing criminal in my life and conduct.

31 But by means of my apprehension, my innocence will be publicly attested, and my strict conformity throughout the whole of life, to the will of my father, will be openly known and acknowledged—Come, let us immediately remove from this place.

CHAP. XV.

1 **M**Y religion represents a vine, of which my Father is the proprietor.

2 Every branch of this vine, that is unfruitful, he lops off, and every branch that bears grapes he carefully prunes and dresses, that it may produce fruit in more copious abundance.

3 And you have already received this culture by means of the doctrines in which I have instructed you.

4 Let nothing, therefore, separate that union, by which you and I are connected together——for as the branch cannot bear, but must necessarily wither and die, when severed from the original stock—in like manner will you be

deprived of all vital influences unless you continue indissolubly united to me.

5 For I am the vine, you are the branches——That branch that is firmly connected to me, and imbibes that genial nourishment which I supply, will produce fruit in the richest abundance—for if all communication be cut off betwixt us, you must languish and die.

6 If any branch doth not continue united to me, it withers, is cut down, and thrown out of the vineyard, where it is picked up, cast into the fire, and burnt.

7 But if you inseparably adhere to me, and imbibe the instructions I have communicated to you, you shall not meet with a repulse, whatever miraculous operation you implore me to effect in confirmation of your authority.

8 You will both honour God, and approve yourselves my genuine disciples, if, being thus cultivated, you produce fruit in rich and ample abundance.

9 Since God hath deigned to make you the objects of his love, and I have ever entertained the tenderest affection for you, do you in return maintain the same inviolate fidelity and love to me.

10 The only way to secure the continuance of my love to you is the constant practice of my commandments—as it is solely by an uniform obedience to the Divine commands that I have been distinguished by the complacency and love of my Father.

11 I have given you these instructions, with the pleasing hope, that I shall reap the most consummate joy in your obedience, and that your joy might also be complete, and perfect.

12 All my advice to you is virtually comprised in this one capital precept — Love one another with the sincerity, with which I have loved you.

13 It is impossible there can be an higher demonstration of love, than for a person cheerfully to submit to death for the sake of his friends :

14 yet *suck* is the ardent and exalted friendship I have for you—provided you faithfully discharge the duties I have enjoined upon you.

15 I call you not *servants*—the servant is a stranger to the will of his master—but I esteem and honour you as my *friends*, since to you I have faithfully imparted all the important discoveries

which my Father communicated to me.

16 It was not you who chose me your associate, but I selected you to be my companions, and have commissioned you to publish my religion in the world, and collect a great and glorious harvest of converts to it — in confirmation of which, whatever miraculous power you earnestly beg the Almighty may be exerted by my authority, you shall be enabled to exert it.

17 Let me repeat it—All the rules of my religion are summarily contained in this one precept — Love one another.

18 If the world pursue you with implacable hatred, you know that I your master, before you, was persecuted with the same unrelenting rage.

19 Were your affections and desires solely affixed to this world, the world would carefs you as its genuine children — but since your principles and views are elevated above this vain and perishing life, and I have separated you from secular affairs to be my companions, knowing the virtuous dispositions by which you were actuated ; no wonder that you are held in detestation

by that depraved world, whose pursuits you condemn and abhor.

20 Remember the observation I have so often repeated—That the servant must expect no better treatment than his master hath experienced—For if they have persecuted me, they will persecute you: if they have^e watched my words with an insidious design to pick out something obnoxious, they will also watch your words with the same captious views.

21 All these injuries and sufferings they will inflict upon you for your attachment to my cause—for these persecutions will be excited against you by those who are entire strangers and enemies to religion^f.

22 Had I never made my appearance among them, and never published the great truths I was commissioned to reveal to them, they might have pleaded something in extenuation of their guilt; but now their vices are to the last degree aggravated and unjustifiable.

23 Every one, who hateth me, hath previously conceiv-

ed an aversion against my Father.

24 Had not I openly exhibited before them such miraculous operations as no other person ever performed, their vices, comparatively, would have admitted of some apology—but now tho' they have been witnesses of all those astonishing powers which I have exerted, yet they have conceived the most bitter and violent resentments against me, and have offered the most impious affront to that Being who enabled me to perform them.

25 But I may apply to their inveterate prejudices and rage against me the following expression in their sacred books—“Their hatred of me is entirely without foundation.”

26 But when the Comforter comes, the Holy Spirit, the teacher of truth, whose powerful effusion the Father will grant you at my solicitation—he will stamp my doctrines with the most sacred and incontestable sanction.

27 And you also, who have been my constant companions

^e These frequently hath this sense. See *Kuatchbul* in loc.

^f They know not him who sent me, i. e. they have no regard for natural Religion.

from the commencement of my public ministry, are witnesses, what I have taught, and how I have lived.

CHAP. XVI.

I Have faithfully told you in what troubles you will be involved, that you may not be discouraged by them, and be induced to apostatize from my religion.

2 You will be excommunicated and excluded from an attendance on religious worship—The time is approaching, when you will be held in such universal abhorrence and detestation, that he, who imbrues his hands in your blood, will really believe that he immolates a most acceptable victim to God.

3 They will pursue you with this implacable rage and fury, because they hold in equal contempt the truths of natural religion with those which I have revealed.

4 I have without reserve freely delivered to you this prediction — that when you are involved in these evils, you may remember my words, and be confirmed in the truth of my religion — I judged it not proper at the first beginning of my ministry to

direct your view to these forbidding prospects.

5 But now I faithfully exhibit them before your eyes, since I am now arrived at the close of life, and am so shortly to return to my Father — Yet none of you asks me, To what mansions I am returning?

6 Instead of making this important enquiry, you suffer your hearts to be overwhelmed in sorrow and dejection at the gloomy prospects I have opened unto you.

7 But let me declare with the greatest sincerity and faithfulness—That my removal from you is greatly for your advantage—for unless I leave you, the Comforter will not come to you—but ^s when I am gone, I will assuredly send him to supply my absence.

8 When he comes, he will show to the world, in the strongest light, the aggravation of their guilt—the necessity of holiness—and the sentence that God hath passed upon them:

9 He will show the world the aggravation of their guilt — for rejecting, and disbelieving me to be a divine messenger.

^s Not, *if* I go, implying a doubt whether he would go at all. The verb is in the first *aorist*. See Chap. xiv. 3.

10 He will show the world the necessity of holiness—because I go to the Father, and shall be appointed by him the governour and judge of all mankind.

11 He will show men the sentence that God hath passed upon the world—because that idolatry, which hath so long reigned triumphant, shall be dethroned.

12 I could acquaint you with many particulars relating to the publication of my religion, but I am sensible you *now* could not bear the mention of them.

13 But when the spirit of truth comes, he will initiate you into a perfect knowledge of the whole scheme and design of the gospel—for the discoveries he shall reveal to you, will not rest upon his own authority, but they will be communicated to him by the Supreme Father of all—The important truths, and predictions of future events, which have been imparted to him, he will impart to you.

14 This divine person will give a glorious attestation to the truth and excellency of my religion—for all the dictates and counsels which I

suggest to him, he will freely reveal to you.

15 The reason of my saying, That I shall suggest to him what discoveries he shall impart to you is, because the Father hath vested me with universal dominion, and hath constituted me the governour of all things.

16 In a very little time you will ^h not see me—in a very little time you will see me again ⁱ—for I am going to the Father, shortly to return.

17 Here the disciples said one to another—What can he mean by saying, In a little time he will relinquish us, and then in a little time he will revisit us?—and what doth he also intend by saying, That he is going to the Father?

18 We cannot, they said, comprehend the meaning of this very obscure language, or affix any clear ideas to his words.

19 Jesus being conscious that they were very desirous he should give them an explication of the terms he made use of, said to them—My expressions, it seems, have excited an anxious en-

^h Namely, he would be torn from them by death.

ⁱ After his resurrection.

quiry among you, what I meant by saying, That in a very short time you would lose me, but in a very short time I should reappear among you.

20 Let me solemnly assure you, That tho' at the time when I am violently torn from you, you will be overwhelmed in extreme sorrow and dejection, while the world is elated with the highest transport and exultation—yet your grief and despair shall soon be converted into ecstasies of joy.

21 As a woman, the time of whose pregnancy is completed, is in her difficult hour afflicted with the most excruciating pain—yet immediately after her delivery, being congratulated on the birth of a son, her heart bounds with transport, and all remembrance of her late anguish is totally swallowed up and lost in a flood of joy :

22 just so will you, who are now sunk in sorrow and despondency, when I^k revisit you, indulge the warmest emotions of the sublimest joy — and the pure transports, with which your hearts will then be dilated, all the power and rage of the world shall never be able to violate and diminish.

23 You will at that time have no occasion to require from me the solution of dubious and difficult questions — For be assured, that whatever assistance you implore the Supreme Father to bestow for the confirmation and promotion of my gospel, he will freely impart it to you.

24 Hitherto you have requested nothing of the Deity, as being my disciples — But *now* prefer your petitions to God in my name, and you shall not be repulsed, but be filled with compleat joy and felicity of mind.

25 Many of the discourses, which I have delivered to you, have been figurative and obscure—but the time is approaching, when I shall no longer involve my instructions in fiction and fable, but in the most plain and undisguised manner reveal to you all the truths of that scheme of religion, which infinite wisdom hath planned.

26 In that day you shall offer up your supplications to the Deity in my name—And be assured, that it is not needful for me to supplicate the Father to bestow upon you any blessing,

27 for you have rendered yourselves the objects of my

^k After my resurrection.

Father's love, because you have ever expressed such a warm and sincere affection for me, and are convinced that I was commissioned by him to instruct the world.

28 By him was I originally delegated—In compliance with his will I descended into the world—and now again am I leaving the world and returning to my Father.

29 His disciples said to him—You now deliver your sentiments plainly and undisguisedly, and the language, in which you convey them, is perfectly intelligible.

30 We are now convinced that you are perfectly acquainted with every thing that passeth in the human heart—and that your all-comprehensive knowledge anticipates any ¹ questions that might be proposed to you—This knowledge is a demonstration to us, that you are honoured with a divine authority and commission.

31 Jesus said to them—Are you, at length, convinced that I am a divine messenger?

32 Be assured, however, that the hour will very speedily arrive, when every one of you will desert me with the

greatest precipitation, and abandon me to my fate—Yet I shall not be abandoned and left alone, for my Father will be present with me to support and aid me.

33 I have faithfully told you these things, that you might be perfectly satisfied, and have no doubts at all remaining concerning my mission and character—In the world you will conflict with many sorrows and distresses: but let not the prospect deject you—Remember that I have vanquished all the difficulties the world opposed to me.

C H A P. XVII.

1 **A**FTER Jesus had uttered these words, he devoutly raised his eyes to heaven, and said—Merciful Father! The hour is now arrived!—Be graciously pleased to honour thy son, that thy son may honour thee!

2 I thank thee that thou hast vouchsafed to put into his hands the reins of universal government, and hast empowered him to bestow a blessed and happy immortality upon all whom the love of virtue hath engaged to embrace his religion.

3 The sole condition which

¹ He had anticipated and answered several questions they intended to have proposed to him. See Verse 19.

entitles the virtuous to the possession of eternal life is to acknowledge and obey thee, the one supreme God, and Jesus the Messiah, whom thou hast sent.

4 I have answered the great and glorious ends of thy moral government on earth—I have faithfully discharged the arduous province which thy wisdom assigned me!

5 Be pleased, therefore, O God! to reinstate me in that dignity and glory which I enjoyed^m near thy person before this world was called into existence.

6 I have discovered thy perfections and will to those, whom a sincere regard to thee and to virtue powerfully engaged to forsake the example of a depraved world and adhere to me—Previous to their embracing my doctrines they were thy votaries—Thou didst, therefore, give them to me, and they have faithfully obeyed my instructions.

7 And they are now convinced, upon the strongest evidence, that all the powers and authority, which thou hast enabled me to exert and display, are originally derived from thee!

8 For the doctrines thou commandedst me to teach, I

have communicated to them — These have they freely embraced and obeyed, and are in the most indubitable manner persuaded that I came from thee, and was commissioned by thee to instruct mankind.

9 These my select and faithful associates I devoutly recommend to thy favour and blessing! — The world is not so much the immediate object of this my fervent address to thee — but I prefer this prayer to thee, O Father! humbly imploring thee to protect and befriend those whom a sincere love to thee and to virtue excited to embrace my religion.

10 For all my followers are thy votaries — and thy votaries are my converts — and their conspicuous virtue hath greatly redounded to my honour.

11 And now I am going to quit the world and return to thee—but these my beloved followers I leave in the world, exposed to all its sorrows and vicissitudes?—Merciful Father! preserve by thine almighty power and infinite goodness those, whom a sacred regard to thee powerfully induced to adhere to me—Grant that the same

union, which subsists between us, may be cemented among them!

12 When I was personally present with them I kept them inviolably attached to thy cause—Of that society, which was collected to me by thine appointment, I have lost only one member—a depraved and incorrigible creature—by means of whose perfidy the scripture, which predicted my sufferings and death, will be accomplished.

13 I am now, O God! shortly to return to thee—and I say this in their presence, in order that their dejected spirits may be reinvigorated, and their breasts be filled with consolation.

14 I have instructed them in the truths thou didst commission me to reveal—but for embracing these truths and associating with me they have drawn upon them the irreconcilable hatred of the world—merely because their views and principles are not secular, but infinitely elevated above this vain and transitory life.

15 I do not beg that thou wouldest remove them out of the world—I only implore thee, that thou wouldest, of thine infinite mercy, preserve them from apostasy and vice.

16 Their governing prin-

ciples bespeak them not of this world, since they regard its prevailing interests, as I have done, with contempt.

17 Possess their minds with the sacred influence of true religion—the doctrines, which thou appointedst me to deliver to the world, are the only system of true religion.

18 As thou didst originally delegate me to be thy messenger to mankind; so have I deputed them to be my messengers to mankind.

19 And upon their account have I devoted myself fully to execute thy will, that they may be consecrated to the service and promotion of true religion.

20 But it is not for them only that I intercede with thee at this time—I implore thee graciously to succour and bless those, who shall, in future time by their testimony, be convinced of the truth of my religion.

21 I entreat thee, that all my followers may be formed into one harmonious society by the same endearing and intimate union that subsists betwixt us!—that from their social uninterrupted concord and love the world may be convinced that thou hast sent me.

22 The same glorious design which thou ordainedst me

me to promote have I appointed them to execute—— in order that by the greatness of this arduous province, in which they are all engaged, they might be as inseparably united to each other as we are.

23 Let the same union, that subsisteth betwixt us, cement them to me and to each other — that they may all be conjoined in one perfect and unanimous society —— in order that the world may be convinced that thou hast invested me with a divine authority, and that thou indulgest for them the same affection and love with which thou wast pleased to distinguish me!

24 O merciful Father! I desire and implore thee that all those, whose virtuous dispositions shall lead them to embrace my gospel may be introduced into those happy seats where I reside, to share my felicity, and to see that illustrious dignity and honour to which thou hast exalted me — for before this world was called into existence, I was an object of thy love.

25 O God, most holy! the world is unacquainted with thy perfections and counsels —— but thou hast favoured me with the clearest knowledge and perception of them —— and these my beloved companions

are convinced that I am a messenger from thee.

26 To them have I revealed thy great and glorious designs —— and will continue to make to them farther discoveries of thy will; in order that the love, with which thou hast distinguished me, may reign amongst them, and that they may be indissolubly united to me!

C H A P. XVIII.

1 **W**HEN Jesus had finished the foregoing address to God, he crossed the brook Cedron —— and entered into a garden accompanied with his disciples.

2 The traitor Judas was well acquainted with this place, as Jesus and his companions had very often resorted hither.

3 Judas, therefore, taking with him an armed body of Roman soldiers, and some officers that belonged to the guards of the high priests and Pharisees, came directly to this place, with a great number of lamps and flambeaus.

4 Jesus, who had a perfect knowledge of all the sufferings in which he was going to be involved, went out of the garden, and said to them —— Who is it you are in search of?

5 Jesus of Nazareth, they replied—Jesus then said to them—I am the person—The traitor Judas was at the head of them.

6 No sooner had he told them that he was the person, but that moment they were all violently struck back, and fell prostrate on the ground.

7 Jesus again asked them—Who is it you are in search of?—They said—Jesus of Nazareth.

8 I am then, said he, the object of your enquiries—But since your design is to seize me, suffer these my companions to depart unmolested.

9 So that his words, which we have recited above, were accomplished—“Of that select society, which was collected to me by thine appointment, I have not lost one member.”

10 But when Simon Peter now saw the violence they intended against his master, he instantly drew his sword, and aimed a blow at one of the high priest's servants, and cut off his right ear—The servant's name was Malchus.

11 Jesus seeing this action of Peter, said to him—Sheath thy sword—Ought not I with cheerfulness and composure to submit to that destiny,

which my heavenly Father hath assigned me!

12 Immediately then the Roman officer and his cohort, attended by the officers of the Jews, rushed upon Jesus, seized and bound him.

13 And they carried him before Annas—but he sent him to Caiaphas his son-in-law, who was, at that time, high priest.

14 It was this Caiaphas who told the Sanhedrim—“That it was highly expedient that the life of one individual should be sacrificed to preserve the public welfare, rather than that the whole community should be fatally endangered.”

15 Simon Peter and ⁿ another disciple followed at some distance this body of men that had apprehended Jesus—and that disciple, being not unknown to the high priest, went in with Jesus into the high priest's palace.

16 But Peter, not daring to enter in, stopped at the gate—this disciple, therefore, with whom the high priest was not unacquainted, spoke to the maid servant, who kept the door; and got Peter admitted.

17 This servant said to Peter, after his admission—

ⁿ St. John, the Writer of this history.

Are not you one of this man's disciples?—He answered that he never was.

18 The guards and domestics of the high priest had made a fire, as the weather was now very cold, and formed a circle round it—In this company Peter mixed, and stood along with them at the fire.

§—19 WHEN Jesus was brought before the high priest he interrogated him about his disciples, and what doctrines he had delivered.

20 Jesus said to him—My doctrines I have published openly to the world—I have always delivered my instructions in the synagogue or in the temple, in places of the greatest concourse—I never courted obscurity and solitude, in which to spread and propagate my doctrines.

21 Why do you interrogate me concerning the nature of my instructions?—Examine those who were my auditors what doctrines I publicly taught—they can give you a true and faithful account of what I delivered.

22 When Jesus had said this, one of the officers who stood by struck him, and said—Is this the manner in which you answer the high priest?

23 Jesus turned and said to him—If I have violated

truth, make it publicly appear that I have so—but if I have said nothing but what is strictly true, how unjust is it in you to strike me!

§—24 ANNAS, as I have mentioned above, had sent Jesus bound to Caiphas the high priest.

25 In whose palace, as Peter was at the fire warming himself; the company about him said to him—Are not you one of his followers?—He declared he never was.

26 After this, one of the high priest's servants, who was a near relation to him, whose ear Peter had struck off, said to him—Did not I see you with him in the garden?

27 Peter asserted in the most solemn terms, that he was not along with him there—no sooner had he pronounced the words, but the cock crowed.

§—28 FROM the palace of Caiphas they conducted Jesus, very early the next morning, to the Roman prætorium—but they themselves entered not within the prætorium, for fear of contracting pollution, as they were now celebrating the great paschal solemnity.

29 Pilate being informed that the Jews were waiting in a body, went out to them,

and said — What are the crimes you alledge against this prisoner?

30 They said to him — Had he not been a most notorious malefactor, we never would have brought him before your tribunal.

31 Pilate said to them — Do you judge him yourselves, and inflict what penalty your law prescribes — The Jews replied — We are not permitted to inflict capital punishment upon any one.

32 Herein was the prediction of Jesus exactly fulfilled, who expressly told his disciples, To what kind of death he would be condemned by the *Heathens*.

33 Pilate then went into the prætorium, and ordered Jesus to attend him — When alone, the procurator said to him — Do you assume the title of King of Judæa?

34 Jesus said to him — Do you ask me this from *your own* judgment — or have you received information from *others*, that I affected regal honours?

35 Pilate said to him — I am a stranger to the religious customs and opinions of the Jews — your own countrymen and the high priests have publicly brought you before my tribunal — What hast thou

done to merit this public impeachment?

36 Jesus said to him — My kingdom is not of this world — if my kingdom were of the same nature with other earthly kingdoms; my servants would have taken up arms and fought to rescue me from the hands of my enemies — But mine is not a secular kingdom.

37 Pilate said to him — Are you then no king? — Yes, replied Jesus, I am a king — for to erect a kingdom I was called into existence — to erect a kingdom I descended into this world — For I was sent to publish truth among mankind — Every friend to truth is my willing and obedient subject.

38 Pilate said to him — What do you mean by truth? — Having said this, not staying for an answer, he went out to the Jews who stood waiting, and said to them — I do not find any thing criminal in this person's conduct:

39 As it hath therefore been customary for me at the passover to release any one prisoner whose pardon you solicit — are you willing I should now acquit this person whom you call the king of the Jews?

40 At this they all raised one

one general confused clamour, repeating—Do not release him—Release Barabbas— This Barabbas was a notorious robber.

CHAP. XIX.

1 **P**ILATE then ordered Jesus to be scourged.

2 After this was inflicted, the Roman soldiers composing a wreath of thorns fixed it on his head for a crown, and invested him with a purple robe.

3 They then approached him with mock homage, crying—Hail, O thou illustrious sovereign of the Jews!—at the same time striking him with their hands.

4 After the soldiers had offered him these wanton insults, Pilate went out a second time to the Jews, and said to them— I bring this person before you, and publicly declare, that I am persuaded of his innocence.

5 Jesus then came forward upon the pavement, wearing the thorny crown, and arrayed in the mock purple vest—Pilate, turning to the assembly, said— Behold the man!

6 But when the high priests and their creatures saw him, they pierced the air with their cries, repeating with the most vehement vo-

ciferation— Crucify him! Crucify him!—Pilate said to them—If you are determined he shall suffer capital punishment, take him and crucify him yourselves—But I publicly protest, That I am persuaded he is innocent.

7 The Jews then said to him—Our law adjudges him to death for the impious blasphemy he hath been guilty of, in assuming the title of the son of God.

8 When Pilate heard this, he was more embarrassed than ever, how to act.

9 He therefore ordered Jesus to follow him into the prætorium, and asked him the place of his nativity—But Jesus made no reply.

10 The procurator then said to him— Do you refuse to answer my enquiries?— Do not you know that the sole power either of condemning or acquitting you is lodged in me?

11 The power and authority, answered Jesus, which you now exercise is, I am sensible, wholly derived from the Emperour— for which reason the high priest who delivered me into your hands, and exerts every effort to instigate you to pass the sentence of death upon me, is more to be blamed than you are.

12 ° This answer made such an impression upon Pilate, that it determined him to endeavour to procure his release—But the Jews on the first mention of his intentions, raised the most violent and outrageous clamours, crying out—If you acquit this man, you for ever forfeit all regards and obedience to the Emperour—He, who assumes the title of sovereign, is a rebel to the Emperour.

13 When the procurator heard these assertions, he brought Jesus out of the prætorium, and sat on the tribunal, which was erected on a raised stage, paved with marble—Such a structure is in Hebrew called *Gabbatha*, in Greek *Lithostroton*.

14 The day, in which this transaction happened, was the *Preparation*, and it was about nine o'clock in the morning—Pilate, being seated, said to

the Jews—Behold your sovereign!

15 But at this they all raised a loud and vehement clamour, shouting—Drag him to the cross! Drag him to the cross! We acknowledge no sovereign but Cæsar!

16 To their urgent importunity the procurator at last yielded, and passed upon him the sentence of crucifixion—The Roman soldiers then took him away.

17 Jesus bore the cross to the place of public execution, called in Hebrew *Golgotha*, which translated signifies, *The place of skulls*.

18 Here they crucified him ^p between two condemned malefactors.

19 Over his head Pilate wrote and fixed up this inscription—JESUS OF NAZARETH, THE KING OF THE JEWS.

20 As the place of execu-

° ΕΚ ΤΑΥΤΗΣ doth not signify *from this time*, as if Pilate had made no efforts before *this*, to save Jesus. But it signifies, *On this account, for this reason*. ΕΚ ΤΑΥΤΗΣ ΔΗ ΤΟΥ ΑΡΜΗΝΙΟΥ ΕΡΩΤΑ: Upon *this* he asks the Armenian. Xenoph. Cyrop. p. 142. ΕΚ ΤΑΥΤΗΣ ΕΙΠΟΝΤΟ ΤΕ ΠΑΝΤΕΣ: Upon *this* they all followed, p. 188. ΕΚ ΤΑΥΤΗΣ ΤΑ ΠΙΣΤΑ ΔΙΔΩΣΗ. Upon *this* he gives them pledges, p. 195. ΕΚ ΤΑΥΤΗΣ ΠΕΜΠΕΙ ΤΟΝ ΑΛΤΕΡΟΝ. Upon *this* he sends another, p. 198. Hutch.

ρ ΕΥΤΕΘΕΝ ΚΑΙ ΕΥΤΕΘΕΝ. St. John hath been blamed for this phrase as being not pure Greek. Dr. Bentley in his proposals for publishing a Greek Testament hath changed it into *εὐθεὺν καὶ ἐκείθεν*, for which liberty he is justly censured by Dr. Middleton. *εὐθεὺν καὶ ἐκείθεν* is often used by the politest writers. See Xenophon. Cyrop. p. 324. 347. 373. 375. 403. 406. 420. 459. Edit. Hutch. 8vo.

tion was very near the city, great numbers of the Jews read this intscription — It was written in Hebrew, Greek, and Roman characters.

21 With this intscription the high priests were disgusted—and waiting upon Pilate, they begged he would alter it; and not write in direct terms that he was the king of the Jews, but only that he himself *assumed* this title.

22 But Pilate peremptorily refused — telling them he would not alter a single letter of the intscription.

23 The four soldiers, who nailed him to the cross, after it was erected, divided his cloaths into four parts, and took each a part — but upon examining his tunic, it was excepted out of this division — for it was found to be knit from top to bottom without a seam.

24 Upon their perceiving this, they said one to another — Let us by no means tear this, but let us cast lots for it — A circumstance similar to one which the Psalmist mentions in the following passage — “ They made a division of my apparel, and cast lots for it.”

25 There stood by the cross of Jesus his mother, his mother’s sister Mary the wife of Cleophas and Mary Magdalene.

26 When Jesus saw his mother, and ⁹ that disciple, whom he had ever distinguished with his love, standing by him, he said to his mother — Regard that person as your son!

27 He then said to that disciple — And do you regard her as your mother! — This disciple accordingly from that day took her to his own ^r house, and treated her as a parent.

28 After this Jesus knowing that all the circumstances that attended his sufferings, had exactly corresponded to the scripture predictions, said, That he was thirsty.

29 Immediately upon this the soldiers on duty took a sponge, filled it with vinegar from a vessel they had there with them, and fixing it to a stalk of hyssop, put it to his mouth.

30 When Jesus had tasted the vinegar, he said — The prophecies are all accomplished — His head then sunk upon his bosom, and he breathed his last.

⁹ St. John the writer of this history.

^r Her husband Joseph was now dead.

31 The day, on which Jesus was crucified, was, as hath been remarked above, the *Preparation* — and the next day ensuing being the grand paschal sabbath, that this sacred solemnity might not be violated by the bodies of the criminals hanging on their crosses, the Jews went in a body to the procurator, and solicited it as a favour, that he would give orders, that their legs might be broken, and their bodies taken down.

32 Pilate therefore dispatched his orders to the soldiers on duty, who broke the legs of those two malefactors, who were crucified along with Jesus.

33 But when they came to Jesus, finding him already dead, they thought it unnecessary to break his legs.

34 But one of the soldiers pierced his side with a spear, and instantly there issued from the wound a mixture of blood and water.

35 Of this fact the writer of this history was an eye-witness, and publickly attests its truth — And being convinced himself of the veracity of what he asserts, records it with no other view but to convince others.

36 These two circumstances, the piercing his side, but not breaking his legs,

were similar to two others, recorded in the following passages of scripture — “A bone of it shall not be broken.”

37 “They shall look on him whom they have pierced with a lance.”

§—38 AFTER this Joseph of Arimathæa, a person, who was convinced that Jesus was the Messiah, but dared not publickly avow his sentiments for fear of the resentment of the Jews, waited upon Pilate, and begged he would give him the body of Jesus — The procurator granting his request, he went and took it down from the cross.

39 Nicodemus also, the same person, who formerly had a private interview with Jesus in the night, came to pay his pious respect to the deceased, and brought with him a large quantity of myrrh and aloes mixed, of immense value, to embalm his body.

40 These two took down the body of Jesus, and after they had wrapped it in the aromatic spices, they swathed it in linen rollers, according to the Jewish rite of sepulture.

41 Near to the place, where he was crucified, there was a garden, and in this garden a new monument, in which no corpse had yet been deposited.

42 In this tomb, as it lay convenient, and as it was the preparation,

preparation, they interred his remains.

CHAP. XX.

1 **T**HE first day of the week, very early in the morning, before the darkness of the night was dispelled, Mary Magdalene went to visit the tomb—but upon her approaching it, she found the stone, that covered its entrance, removed.

2 Struck with astonishment at this unexpected circumstance, she returned in the utmost precipitation to inform Simon Peter and another disciple whom Jesus distinguished with his love—and in a great fright told them that the body of their master was most certainly stolen out of the tomb, and deposited we know not where.

3 Alarmed at this account Peter and the other disciples immediately hastened to the monument.

4 They both ran with all the speed they could exert—but the other disciple outstripped Peter, and arriving first at the sepulchre,

5 did not enter into it, but stooping down saw the linen rollers lying along.

6 After some time Peter

came up, and going within the tomb saw also the rollers lying along,

7 and the napkin, which was wrapped round his head, did not lye adjoining to the rollers, but lay at some distance from them, folded as it was at first.

8 After Peter had visited the inside of the tomb, the other disciple went down—and upon viewing every thing, really believed that the corpse was stolen away.

9 For they did not as yet understand those prophecies of scripture, which expressly predict his resurrection from the dead.

10 The two disciples being convinced that the body was gone, returned to their own homes.

§—11 **B**UT Mary still continued at the tomb, standing on the outside bathed in tears—But in this excess of grief, stooping down to view the inside of the monument,

12 she saw two angels in white robes, sitting one at the head, the other at the feet, where the body of Jesus had lately been deposited.

13 These heavenly messengers then said to her—Woman! why do you weep?—She said to them—because

* St. John.

some persons have stolen the body of my deceased lord, and I know not whither they have conveyed it.

14 When she had made this reply she turned back and saw Jesus standing by her—she did not however know that it was him.

15 Jesus said to her—Woman! what is the cause of your tears?—Who is it you are in search of?—She imagining him to be the gardener, said—Do, Sir! if it was you who conveyed the corpse away, tell me whither you have removed it, that I may pay it its due honours.

16 Jesus then called her by her name—she turned, looked at him, knew him—and in a transport said *Rabboni!*—which translated signifies, *My master!*

17 Jesus said to her—You need not embrace me with that excess of tenderness, as if I should immediately quit you—My continuance with you, before I ascend to my Father, will be for some time—But do you instantly go to my brethren, and tell them that I shall ascend to my Father and their Father, to my God and their God.

18 Transported with joy Mary Magdalenè hastened to the disciples, and in an ecstasy of rapture told them that she had seen Jesus—and that he had sent her to deliver the above message.

§—19 IN the evening of the same day, which was the first day of the week, the disciples were met together in a private apartment, and had strongly secured the doors for fear of the Jews—Here while they were engaged in anxious deliberation Jesus † entered the room, and standing in the midst of the company saluted them in his usual friendly and familiar manner.

20 He then showed them his hands, that had been pierced by the nails, and his side that had been wounded by the spear—The disciples, convinced it was their lord, were filled with unutterable joy.

21 Jesus saluted them again, wishing them all divine and human happiness, and telling them, that as his Father had sent him to instruct the world, so he in like manner now commissioned and appointed them to reform and teach mankind.

22 After he had said this,

† By removing the bolts by his miraculous power.

he breathed upon them, and said—Receive the effusion of the holy spirit.

23 You shall be endowed with full power to publish the gospel, and be qualified to declare to men infallibly on what terms their vices will be pardoned or punished.

§—24 BUT Thomas called Didymus, one of the twelve disciples, happened not to be one of the company, when Jesus now exhibited himself to them.

25 When the other disciples, therefore, saw Thomas afterwards, they told him that they had seen their lord—but he said to them—I will never believe it, unless I see and feel in his hands the mark of the nails; and unless I am convinced by feeling his side that was pierced by the spear.

26 Eight days after this, the disciples being again all assembled together, and Thomas now one of the company, Jesus by his miraculous power^u removing the bolts by which they had fastened the doors, came into the midst

of the room among them, and wished them all felicity.

27 He then turned and said to Thomas—View my hands—feel with thy finger the scar of the wounds—handle and explore my side—Be not incredulous, be disposed to receive conviction.

28 Thomas then cried out in amazement—my lord! my God!

29 Jesus said to him— You are convinced, Thomas, of the identity of my person, *merely* because you have had the testimony of your senses— be assured that those discover a better disposition, who tho' they have not ocular demonstration, yet are persuaded of my being a divine messenger from the evidences I have produced.

§—30 AND many other proofs, beside these I have recited, did Jesus after his resurrection exhibit before all his disciples, to convince them of the reality of his person.

31 But these I have recorded are abundantly sufficient to convince men that Jesus is the great Messiah,

^u Thus *Homer* describes *Mercury* shooting the bolts and opening the gates by an exertion of his divine power.

Τοισι δ' ἐφ' ὑπνον ἔχευε διακτορῶ Ἀργεῖφροντις,
Πασιν' ἀφαρ δ' ὠΐξε πύλας καὶ ἀπῶσεν οὐχίνας,
Ἐς δ' ἀγάγε Πριάμον. *Iliad.* Ω 445, 446.

and, in a most distinguished manner, the son of God—and are written with no other view but to convince men of the truth of his religion, and that being convinced, they may obtain that blessed immortality, which he is authorized to bestow.

CHAP. XXI.

1 **J**ESUS afterwards discovered himself at the sea of Tiberias to his disciples in the following manner.

2 Simon Peter, Thomas called Didymus, Nathanael of Cana in Galilee, the two sons of Zebedee, and two more of his disciples, happening to be all together,

3 Peter said to them— I intend to follow my former occupation, and shall now directly go a fishing— The rest of the company said to him—We will then go along with you—Accordingly they all immediately went on board a fishing vessel— but that night had no success.

4 The next morning Jesus stood on the shore—the disciples, however, did not know it was him.

5 Jesus called to them and asked them, if they had caught

any thing— Nothing at all, they replied.

6 He then said to them— Throw in the net to the right of your boat, and you will meet with success—They cast the net where he had directed, but were not able to draw it to land by reason of the prodigious number of fishes it inclosed.

7 The disciple, whom Jesus distinguished with his love, said to Peter— It must be our master!—Peter hearing this immediately girded his fisher's coat about him, and with eager impatience to see him flung himself into the water to ^x walk to shore.

8 But the rest of the disciples, who were but about sixty paces from shore, advanced forward, tho' but slowly, as the boat heavily dragged after it such a prodigious quantity of fish.

9 Upon their landing, they saw a fire burning, a fish broiling upon it, and some bread laid.

10 Jesus said to them— Bring some of the fishes you have now caught.

11 Peter went and dragged the net to shore, replete with one hundred fifty and three large fishes—Yet tho' there

^x He knew it was shallow, and would not wait the slow motion of the boat, heavily dragging after it such a quantity of fish.

was such a prodigious number, the net was not broken.

12 Jesus said to them—Come and take some refreshment—By this time they were all so fully convinced that it was Jesus, that no one *now* asked him who he was.

13 Jesus then took bread and fish, and distributed among his disciples.

14 This was the third time that Jesus discovered himself, after his resurrection, to his disciples in a body.

15 After they had finished their repast, Jesus turned to Peter and said to him—Simon! do you love me with a more strong and intense affection than any of this company?—Peter replied—You are conscious, Sir! of the sincerity of my love to you—Jesus said to him, Feed my lambs.

16 Jesus said to him a second time—Simon! do you love me with an affection superiour to any of these?—You know, Sir! he answered, the fervency of my love for you—Jesus said to him, Feed my sheep.

17 Jesus said to him a third time—Simon! is your love for me more fervent than theirs?—Peter by his repeating the same question three times, thinking he question-

ed the sincerity of his regards for him, was greatly affected and said—I can appeal, Sir! to your conscioufness of the human heart for the ardour of my love—Jesus said to him, Feed my sheep.

18 Be assured, added he, of the truth of what I am going to declare to you—When you was young, you exulted in your activity and liberty, and went unmolested wherever your inclination led you—But when you are old, this your liberty will be abridged, your hands be confined, and you be conducted at the pleasure of another.

19 In these words Jesus expressly predicted and described the particular circumstances of that death, which Peter was afterwards to suffer for the gospel—When Jesus had spoken this he ordered Peter to follow him.

20 Peter turning and seeing that disciple following him, whom Jesus loved with a distinguished affection, and who, at the paschal supper, reclined on his bosom, asked him to discover to him the person who was to betray him:

21 Peter seeing him, said to Jesus—Please, Sir! to inform me what future fortune awaits this person?

22 Jesus said to him—Suppose

pose it is my desire he should continue in life 'till the time of my ^z coming, how doth it concern you?—Do you follow me.

23 The words which Jesus now spoke relative to this disciple, gave rise to an opinion, which the other apostles maintained — That this disciple would never die—Tho' Jesus never asserted any such thing—He only said, “ If it was his desire that this apostle should continue in being 'till the time of his coming, what concern was it to Peter.”

24 The disciple who attests these facts is the writer

of this history — who is himself convinced of the truth and veracity of what he hath recorded.

25 But were all the particular miracles, actions, and discourses of Jesus to be minutely and circumstantially recorded, for there were a great many more than those that have been published, the consequence would be, I am persuaded, that the world would never^a receive and embrace a religion, whose history was contained in such a vast number of large volumes as the life of Christ would then necessarily compose.

* The destruction of Jerusalem.

^a χωρεω frequently signifies to receive, admit. “ All cannot receive this saying χωρεσι. Matth. xix. 11. He that can receive it, let him receive it. Ο δυναμεν χωρειν, χωρειτω. Matth. xix. 12. Receive us, χωρησατε αμας. 2 Cor. vii. 2. Το ποιστον ειπον κ χωρει προδοσιαν. Such a dinner doth not admit treachery. Plutarch Lycurg. p. 86. Edit. Steph. 8vo. Christians alone have received the truth. Μονους δε χριστιανους των αληθειαν κεχωρηκενσι. Theophilus ad Autolyicum, p. 110. Paris 1636. As man could receive him. Ως ανθρωπος αυτον χωρειν η δυνατο. Irenæus Græc. 379. Able to receive the revelation of the word. χωρησαι. Cl. Alex. p. 79. Paris 1629.

T H E

ACTS OF THE APOSTLES.

CHAP. I.

1 **I**N the first Volume I gave you, O Theophilus, a minute detail of the miracles which Jesus performed, and of the doctrines which he taught.

2 The history of these transactions was brought down to the day of his assumption into heaven, after he had just delivered his last instructions to those apostles whom he had chosen by the direction of the holy spirit.

3 To these his select companions he frequently, after his *crucifixion*, exhibited himself *alive* — giving them, for the space of forty days, the amplest conviction of the identity of his person — repeatedly conversing with them in an open and undisguised manner — and discoursing to them of the nature of the Messiah's kingdom.

4 Being all collected to-

gether he charged them not to separate from Jerusalem, but to continue there in a body, and wait the accomplishment of that divine promise, of which he had given them the strongest assurances.

5 Telling them, that John baptized only with water, but that they would, in a few days, be baptized with the holy spirit.

6 The disciples, who were now all present, then asked him—Sir! do you intend at this time to break off the *Roman* yoke, and to invest *Israel* with universal dominion?

7 He answered— It is no part of your duty solicitously to pry into these periods and dispensations, the knowledge of which the most High hath solely reserved to himself as his great prerogative.

8 Let it suffice you to be assured, That you shall receive the powerful effusion of the holy spirit, and that you shall be enabled to propagate the

the transactions of which you have been witnesses, not only in Jerusalem, and in all Judæa and Samaria, but to the remotest limits of the world.

9 When he had said this, they saw him elevated from the earth—and a cloud interposing conveyed him from their sight.

10 Their eyes being intensely fixed on the sky after his removal from their view, behold! two heavenly messengers in an human form, and arrayed in dazzling whiteness, suddenly presented themselves,

11 and thus accosted them—O ye Galilæans! why do you stand gazing on heaven with such ardent and eager looks?—This Jesus, whom you have seen conveyed from you into the mansions of the blessed, shall one day descend in a manner similar to this, of which you have just been spectators.

12 When they heard this, they quitted the mount of Olives, which is very near the city, distant only a sabbath day's journey, and returned to Jerusalem.

13 The names of the apostles, who had now been witnesses of the ascension of Jesus, are these: Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Mat-

thew, James the son of Alphæus, Simon the Zealot, and Judas the brother of James—These, upon their entrance into the city, immediately repaired to that apartment, in which they had before used to assemble.

14 Here this society continued in fervent prayer, and in the devout exercises of religion—being also accompanied by several pious women, and by the mother and relations of Jesus.

15 The number of persons here convened might amount to about one hundred and twenty—In the midst of these Peter stood up, and thus addressed himself to the assembly;

16 “Brethren! Such dreadful judgments, as David prophetically denounced against his enemies, must needs at last overtake such a wretch as Judas—who by an act of the blackest perfidy betrayed our divine master, and put himself at the head of those who apprehended him.

17 This abandoned creature, you know, was once a member of our society, and formerly obtained a share in the sacred office of the apostolate.

18 A field indeed was purchased with the hire of his iniquity—but this field was stained

stained with the traitor's blood—for in this field he hanged himself, but falling headlong from the tree, he burst aunder, and all his bowels instantly gushed out.

19^b (This dreadful fate of Judas was universally known in the city—so universally known, that from this circumstance, the field, in which this dire event happened, was afterwards called in the language of the country, *Akeldama*—which translated signifies the *bloody field*.)

20 To such enormous wickedness I may justly apply the following passages in the book of Psalms—“Let his habitation be desolate, and let no one, for ever, fix his residence in it”—“Let that office, with which he was invested, devolve upon another.”

21 It is highly necessary, therefore, that we elect into his place some one member of this society, who hath been an early and constant companion of our Lord Jesus

22 from the time that his public ministry commenced, which was when John bap-

tized him, to the day of his assumption from us into heaven—one who is able to join his testimony, to ours, of the truth of Christ's resurrection.”

23 Upon this proposal two persons were nominated, Joseph called Barsabas, surnamed Justus—and Matthias.

24 Upon these two being presented to the apostles, they devoutly preferred the following petition to God—“O thou, who hast the most perfect knowledge of the human heart, be pleased to indicate which of these two persons thine infinite wisdom judgeth to be most fit

25 to discharge this most arduous office, and to supply that sacred place of the apostolate, which by the wickedness of Judas is now become vacant!

26 When they had addressed to heaven this prayer, they put the names of these two disciples to a ballot—which being drawn out the lot fell upon Matthias—who was accordingly, by the unanimous consent of all, invested with the rank and dignity of an apostle.

^b These are the words, not of *Peter*, but of the *Historian*.

^c *Δικαιον* the reading, which the *Alexandrian MS.* exhibits, is undoubtedly genuine. *Και* is the copulative between *λαβειν* and *πορευθηναι*—and *αποστολης* is put in construction with *τοπος*.

CHAP. II.

1 THIS company, according to mutual appointment, were all assembled together on the day of Pentecost, which was now arrived :

2 When suddenly there issued from the sky a vehement sound like the loud blast of a violent rushing wind, which broke over, and occupied, the whole house, in which they were convened.

3 They then saw a flame burst into the room, whose broken and divided particles flashed over the heads of the apostles in the form, as it were, of fiery tongues ^d.

4 They were all instantaneously filled with the holy spirit, and endowed with the faculty of conversing in different languages according as the spirit directed them to use this supernatural gift.

§—5 AT this time Jerusalem was crowded with great numbers of devout Jews from every nation in the known world.

6 When the report, therefore, of this astonishing event was diffused in the city, vast crowds immediately flocked

to the place—But when different persons heard them fluently speak the languages of the respective countries in which they resided,

7 they were filled with the last astonishment and surprize, and said in amazement, one to another—Are not all these persons, who converse in such a vast variety of languages, illiterate Galilæans ^e !

8 How is it therefore that they have acquired such a perfect skill in the peculiar languages of the several countries, in which we were born !

9 Those of us who are Parthians, Medes, and Persians ; who reside in Mesopotamia, in Judæa, in Capadocia, and in Pontus, or in the proconsular Asia :

10 Who live in Phrygia or Pamphylia, in Egypt, or in the country of Libya about Cyrenè, Romans, Jews by birth, or proselytes :

11 Inhabitants of Crete and Arabia—All of us hear them converse in the different languages of these our respective countries, and celebrate the wonderful works of God.

¶ 12 At an event so signal and astonishing they were in-

^d This is Dr. Middleton's translation.

^e This gift of tongues was ordained by divine providence to be bestowed at this time, to convince these people, who came from various countries, that they were endowed by a *divine* commission.

expressibly amazed and confounded saying, one to another—How is this to be accounted for! What doth it portend!

13 But others made the present scene the object of their banter and ridicule, and said—This is nothing at all but the fumes of ° sweet wine!

14 Peter then with the eleven apostles stood up, and raising his voice, thus addressed the collected multitude—
“ O ye inhabitants of Judæa! and ye strangers, who have been induced by principles of religion to reside in this metropolis! Let me solicit your serious attention to the solemn and momentous truths I shall now deliver.

15 This scene, of which you have been witnesses, ariseth not, as some of you have insinuated, from intoxication—for consider, it is yet but ° nine o'clock in the morning.)

16 But this great event, which you now see, hath been expressly predicted by the prophet Joel in the following passage:)

17 “ In the last period of the Jewish dispensation, saith God, I will pour the gifts of my divine spirit, in the most copious abundance, upon persons of all nations indiscriminately —
“ To your sons and to your daughters I will freely communicate supernatural powers—your young men shall be favoured with prophetic visions, the aged with propetic dreams.

18 “ In those times I will impartially shed the selectest influences of my spirit upon persons of both sexes, in the lowest stations and conditions of life, without distinction, who shall be enabled to exert the most amazing powers.

19 “ In these times I will exhibit prodigious omens in the sky, and inauspicious prodigies on the earth, blood, and fire, and dusky vapours.

20 “ Pillars of smোক from burning cities shall shroud the sun in darkness and make the moon appear like blood—and then shall that

° γλευκος. Mustum. Γλευκῶ, αν υτο ψυχης περιεχεται π αγγειον, γλυκυ διαμενει πολυν χρονον: *Plutarch Nat. Quest.* p. 1694 Edit. Steph. Γλευκος εξ οινου πεντε μαριες. *Polyani Stratagem.* p. 272. Edit. *Casuboni Lug.* 1589.

† The Jews neither eat or drink 'till after 9 o'clock in the morning, when the first public prayers were over. See *Universal History* Vol. x. p. 618. 8vo.

“ great and memorable ^s de-
 “ struction ensue.

21 “ But from these dire
 “ calamities the pious and
 “ virtuous shall providential-
 “ ly escape.”

22 I entreat you, O Israel-
 ites, to give a candid atten-
 tion to what I am going to
 declare — The late Jesus of
 Nazareth, to whose name you
 are no strangers, was a per-
 son, whom the most High en-
 dowed with the most distin-
 guished powers—and he abund-
 antly evinced his divine com-
 mission among you by per-
 forming those amazing ope-
 rations, of which you were
 spectators.

23 This illustrious pro-
 phet, whom the Deity in the
 counsels of his infinite wisdom
 gave you from heaven to be
 your instructor, you perfec-
 uted, you apprehended as
 a malefactor, and, by an act
 of the most atrocious and
 complicated guilt, you cru-
 cified and murdered:

24 This most eminent per-
 sonage God restored to life—
 bursting by his irresistible om-
 nipotence the strong bonds
 of death—for it was impossi-
 ble that death could have any
 power to detain him as its
 captive.

25 This grand event hath
 David prophetically describ-
 ed in the following passage—
 “ I am persuaded that the
 “ Supreme is my constant
 “ guardian and protector—I
 “ am at all times surrounded
 “ by his presence—No human
 “ evil therefore, shall ever
 “ shake the solid foundation
 “ of my happiness.

26 “ The pleasing consci-
 “ ousness of this fills my heart
 “ with grateful transports
 “ and my mouth with strains
 “ of pious exultations—even
 “ my body I commit to the
 “ grave with the pleasing
 “ hope of immortality,

27 “ persuaded that thou
 “ wilt not for a long time
 “ consign me to the mansions
 “ of the grave, or suffer the
 “ distinguished object of thy
 “ affections to suffer the hor-
 “ rors of putrefaction.

28 “ Thou hast given me
 “ the transporting assurance
 “ that thou wilt raise me to
 “ the possession of a blessed im-
 “ mortality, and wilt advance
 “ me to the most consummate
 “ and exalted felicity.”

29 Brethren! permit me
 freely to declare to you, that
 these words, which I have re-
 cited, are by no means appli-
 cable to our great Patriarch,

^a Of Jerusalem by the Romans.

^b The *christians*, mindful of our Lord's words, abandoned the city, be-
 fore it was invested.

David—for he paid the common debt to nature—his body was interred, and hath long been reduced to corruption and dust, and his monument remains to this day.

30 But this illustrious monarch and prophet being conscious of the important promise, which God was pleased to confirm to him by the most solemn sanction, That the Messiah should descend from him,

31 and being favoured with a clear view of this grand future event, he prophetically spoke of the resurrection of the Messiah—expressly declaring in the words I have cited, That God would not for a long time consign the Messiah to the mansions of the grave, or permit his body to suffer corruption.

32 This Jesus, whom you have murdered, God raised from the grave—Of the truth of this fact we are all witnesses.

33 This Jesus being exalted to the most distinguished dignity, and having received from the Deity the gifts of the holy spirit, which he assured us he would communicate after his ascension, hath now shed them upon us in that copious effusion of which you are witnesses.

34 David after his decease

did not ascend into the celestial regions—he, therefore, in the following passage undoubtedly refers to the *ascension* of the Messiah—“The supreme Jehovah said to my Lord, Sit thou at my right hand,
35 “till I have totally sub-
“jected all thy foes to thy
“dominion.”

36 Let therefore the whole race of Israel be confidently assured of this, That that Jesus, whom you lately crucified, was the Messiah, and that God hath now constituted him universal governour.

37 Upon hearing this they were pierced with the most cutting anguish and remorse of conscience—and in great distress of mind coming about Peter, and about the other apostles, they cried out—Brethren! what shall we do!

38 Repent, Peter said to them, repent with unfeigned contrition, and let every one of you be baptized into the profession that Jesus is the true Messiah—If you do this, your former sins will be expunged, and you also will be favoured with the gifts of the holy spirit.

39 For this supernatural donation, which you now see conferred upon *us*, is also to extend to *you* and to *yours*, and to all persons in the re-

most parts of the world, who shall comply with this divine invitation.

40 Many other arguments besides these he strenuously urged, in order to prevail with them to embrace the gospel—beseeching them, in the most importunate terms, to save themselves from the vices and infidelity of a depraved and profligate age.

41 The assembled multitude, with great willingness complied with his admonitions, and were baptized—That day there were made about three thousand converts to the gospel.

42 These all firmly adhered to the doctrine of the Apostles, maintained a mutual friendly intercourse with each other, and unanimously joined in the social exercises of prayer and devotion.

43 This signal transaction struck every person with solemn religious awe — The apostles also performed many

astonishing miracles as proofs of their divine commission.

§—44 ALL, who were now convinced of the truth of the gospel, formed themselves into a society, and agreed to have a community of goods.

45 So that those who had any estates, or possessions, sold them, and put the money in one common fund, for the assistance of such as were in indigent circumstances.

46 Every day they constantly attended the public worship of God in the temple—andⁱ to their apartment they again retired to partake of one common meal, where the greatest mutual harmony, transport, and sincerity reigned:

47 with pious fervour celebrating the praises of God, and hitherto happy in the favour and esteem of the multitude—Not a day now passed, but the gospel gained some new converts.

¹ Κατ' οικον never signifies *from house to house*, but universally, *in the house*. See the following instances — “ Η σοι αριστα πεποιμαι κατα οικον. *Iliad*, Z. 56.” Πληται τε γαρ κατ' οικον, ε βουλες, μεγα. *Sophocles*, *Antigone*, ver. 1182. Πρὸς τ', ε τι σοι κατ' οικον εσι προσφιλεις. *Philostetes*, p. 483. Διαι δε δεδωκεν αροτρα, ποιησαμει κατ' οικον. *Hesiod*, Lib. ii. Ver. 50. Εν σολη κατ' οικον περιπατην. *Anthonius*, Lib. i. §. 7. Κατ' οικον υπηρεταις χρηται πρὸς το δασιον. *Plutarchi Lycurgus* p. 92. Ετυγγανον τοις βαρβαροις και τοις εταιροις κατ' οικον. *Id. Alexander*, p. 1266. Edit. Gr. *Stephani*. Μαινομεν κατ' οικoi—*Mojibus*. *Iayll*. iv. 16. Γεννε και κατ' οικον πατηρ. *Hedodori Ethiopic*. p. 484. Edit. *Commelin*.

C H A P. III.

1 ONE day after this, Peter and John went together to the temple at ^k three o'clock in the afternoon—the hour appointed for public prayer.

2 Here a miserable helpless cripple, lame from his birth, was every day carried, and laid down at one of the gates, which for its magnificence was called *the Beautiful*, to beg an alms of those who attended divine worship.

3 This unhappy object, seeing Peter and John going to enter the temple, supplicated their charity.

4 Peter upon this turned, and fixing his eyes intensely upon this unfortunate creature, said to him—Do you observe and attend to us.

5 This greatly engaged the man's attention, and filled him with pleasing hopes of their generosity.

6 Peter then said to him—I have neither silver nor gold to bestow—but the blessing I have to contribute, that I freely dispense—By a power communicated to me by Jesus of Nazareth the Mes-

siah, I command you to rise and walk!

7 He then took hold of his right hand, and raised him up—that instant his legs and feet were nerved with strength.

8 He sprung up with activity and vigour—he stood and walked with firmness—and went along with them into the temple, in a flood of tumultuous joy, bounding, leaping, and celebrating the goodness of God in strains of the most ardent gratitude.

9 His rapturous gestures and loud accents of praise to God turned upon him the attention of all the people, who were come to worship.

10 These were all perfectly convinced that it was him, who used every day to sit and beg at the *Beautiful* gate of the temple—but how this astonishing alteration was effected, was what filled them with the last amazement.

11 The cripple, who was now restored to the perfect use of his limbs, in an ecstacy of joy embracing and folding his benefactors in his arms, all the people collected about the apostles in Solomon's portico—struck with inexpressible

^k ΔΙΣ ΤΗΣ ΗΜΕΡΑΣ ΠΡΩΙ ΤΕ ΚΑΙ ΠΕΡΙ ΟΥΝ ΤΗΣ ΟΡΑΣ, κ. τ. λ. “Twice every day, in the morning, and about three in the afternoon, the priests officiate at the altar, and abandon not the sacrifices, whatever distresses and calamities assail them.” *Josephi Ant.* 14. C. 4. §. 3. *Hudson.*

astonishment at so wonderful a cure.

12 Peter seeing this vast concourse of people, that were now gathered about him, thus addressed them—
“O ye Israelites! Why should this miracle attract so much of your admiration! Why do you fix your eyes so intensely upon us, as if we had restored this cripple to the use of his limbs by any personal power that we could exert, or by any superior holiness that we have attained!

13 The God of your illustrious progenitors Abraham, Isaac and Jacob, hath now dignified and gloriously exalted his son Jesus, that divine prophet whom you persecuted with implacable rage, whom you publicly disavowed and abjured before Pilate’s tribunal, tho’ he was convinced of his innocence and laboured to acquit him.

14 This eminent prophet, whose life was irreproachable, and distinguished by the most exalted virtues, you publick-

ly renounced, and importuned the governour to gratify you with releasing even a murderer, rather than he should escape with life.

15 In the blood of the first author and original donor of immortality, you have imbrued your hands—But be assured that God raised this glorious personage from the grave—Of the truth of this fact we are all witnesses.

16 It is *solely* owing to a power derived from him that this helpless cripple, whom you see before you, and whom you have long known, is now restored to perfect vigour—It is *solely*, I repeat it, a firm persuasion that he is the great Messiah that hath invigorated his limbs with strength, as you are all witnesses.

17 And now, Brethren, I flatter myself that you and your governours would never have wilfully incurred such guilt, had you *really* known the dignity of this person’s character and mission.

18 The great God, how-

— αρχηγος signifies the first and primary author of any thing. “The family of Alcibiades appears to be derived from Erichonius the son of Ajax, who was its original author, αρχηγον. Plutarch Alcibiad. p. 349. Ed. Gr. 5235. Inactivity and idleness are the primary origin and sole cause of sedition. αρχηγον και μονον αιτιον. Polybius, p. 67. Ταυτην αρχηγον και αιτιον. κ. τ. λ. This is to be regarded as the first origin and cause. p. 126. Aratus is to be looked upon as the first author and conductor of the whole scheme. αρχηγον και καθηγεμενω της ολης επιβολης, p. 127: Ed. Hanov. 1619. χειρα και η αρχηγε, βιωσθουσι, ταυτα χαλεπται. Pappus, Ver. 40.

ever, in *this manner* hath been pleased to accomplish those predictions which he announced to the world by all the antient prophets, That the Messiah was to suffer.

19 Let me, therefore, beg you to repent with unfeigned contrition, and to acknowledge Jesus to be the Messiah; that the heinous crimes you have perpetrated may for ever be blotted out, and that you may attain that eternal felicity, which God will bestow.

20 For this illustrious person hath the Deity appointed to be the judge of the world: and he will one day descend from heaven to execute this great commission.

21 But 'till this grand event, 'till the final renovation of all things, he will continue in the mansions of immortal glory—The interesting transactions of the period, in which you now live, hath God clearly indicated and pre-signified by all the prophets that ever flourished from the first commencement of the Jewish dispensation.

22 For example, our great Law-giver gave our forefathers this prophetic admonition—“A prophet similar
“ to me shall the Lord your
“ God, in future time, raise

“ up among you — Do you
“ diligently hear and obey
“ all the instructions he shall
“ deliver unto you.

23 “ For be assured that
“ every person who wilfully
“ disobeys the injunctions of
“ that illustrious prophet shall
“ be involved in the most fatal
“ destruction.”

24 And not only Moses, but every prophet from Samuel, in every succeeding age, hath expressly declared, and minutely described, the events of the present age.

25 You, Sirs! are that highly distinguished nation, to which God sent his prophets — You are principally interested in that covenant which God solemnly ratified with our pious ancestors; in which he assured Abraham in particular, That by *one* of his descendents the whole human race should be blessed with the most signal privileges.

26 And, finally, it is to You, that the great God, who hath raised his son from the dead, now vouchsafes to make the *first* offers of the gospel—most mercifully designing to reclaim you all from your wickedness, and to confer upon you the most ample and distinguished blessings.

CHAP. IV.

1 **W**HILE they were haranguing the collected multitude, the priests, the Sadducees and the ^m officer of the temple guards suddenly appeared, and advanced up to them :

2 being fired with extreme rage and indignation at the apostles for the liberty they assumed of publicly instructing the people, and for pleading the authority of Jesus in propagating the doctrine of a future state,

3 they immediately seized them — dragged them away — and confined them in the public prison 'till the next day, it being now evening.

4 Many however of the audience were convinced that they acted by a divine commission, and embraced the Christian religion — The number of these converts amounted to above five thousand.

§ — 5 **T**HE next day an assembly was convoked—and the members of the Sanhe-

drim, the principal magistrates, the scribes,

6 The high priests Annas and Caiaphas, and also John and Alexander, and all the illustrious personages, who were relations of the pontifical family, met in public council.

7 When the supreme court was convened and ⁿ seated, they ordered the two prisoners before them, and thus interrogated them — Tell us whence you derived the miraculous power you have lately exerted—and what authority you have for acting in the manner you have done?

8 To these questions Peter, being instantly filled with the divine afflatus, thus replied — “ Ye illustrious Senators and magistrates of Israel !

9 Since we are now thus publicly called upon to inform you, from what source that beneficial power was derived, which was yesterday exerted on the helpless cripple ;

10 be it known to this august assembly and to the

^m From this and several other passages of scripture, *John* xviii. 12. *Act.* v. 24. 26. it appears that the Jews had a body of soldiers that guarded the temple to prevent any disturbance during the ministrations of such an immense number of priests and levites. Over these guards one person had the supreme command. *Josephus* mentions such an officer. *Του στρατηγον Ανατον.* *Ant.* Lib. 20. §. 2. *Ασφαρτες εις του Ιερουζαρον στρατηγοντα.* *E. J.* 2. C. 17. §. 2. *Hallion.*

ⁿ They sat in a semicircle.

whole community of Israel, That *this* person, who now stands before you all, was miraculously restored to perfect vigour by a power derived from that Jesus of Nazareth, whom you lately crucified, but whom God raised from the dead.

11 *This* Jesus is the stone which you the pretended builders of the church of God rejected — but who is now become the grand corner stone to unite and consolidate the divine edifice.

12 He is the *sole* author of that amazing operation that hath been now displayed — To him alone it is to be ascribed — By no other being in the whole universe of nature can such miraculous effects be produced.”

13 The whole Sanhedrim were astonished at the undaunted fortitude of these two apostles—knowing them to be persons, who had been destitute of a liberal education, and in a private and obscure station of life—They knew, however, that they had been the disciples and companions of Jesus.

14 The sight of the man ° too, who was now before them in perfect health and vi-

gour, precluded all objections, and effectually silenced them.

15 The two prisoners, after this, being ordered out of court, the members of the council mutually conferred together.

16 What conduct, they said, shall we observe towards these men? — It is absolutely impossible for us either to stifle, or to deny, the signal miracle they have performed upon this man — The whole city is full of it, and every one is convinced of its truth.

17 Let us, in order to crush this cause in its infancy, now denounce the severest menaces against these persons, and strictly prohibit them from ever publicly propagating these doctrines for the future.

18 Accordingly they commanded them to be called in — and laid upon them the most solemn and rigid injunctions not to promulgate, any more, the doctrines of Jesus; or ever again attempt to make converts to them.

19 To this threatening, Peter and John thus replied — We leave it to the decision of your consciences, Whether it is fit we should obey *you* or *God*.

* See the *Alexand.* MS.

20 For it is impossible for us to stifle those truths, of which we are persuaded upon the strongest evidence.

21 The court, after adding farther menaces and interdictions, dismissed them—finding it a thing both unjustifiable and unpopular to inflict any punishment upon them—for all the people acknowledged the hand of God in this miracle, and were struck with pious gratitude and admiration:

22 for the person on whom it was performed was above forty years old, and universally known.

§—23 THE two apostles, being thus dismissed, went immediately to their fellow Christians, and gave them a minute detail of the whole transaction.

24 When the company had heard their account, they unanimously offered the following fervent prayer to God—“O Lord! Thou art the one supreme God, the creator and governour of universal nature!

25 We have seen these words accomplished, which thy spirit directed David, thine anointed son, to deliver—“What is it hath excited
“ the rage of the *Heathen!*

“ What is it hath induced
“ the *Jewish* nation to pursue such iniquitous measures!

26 “ The governours of the earth, and the most illustrious personages, are all convened and confederated together against God and against the Messiah!”

27 This prediction we have seen fulfilled—for *Herod* with the *Jews*—and *Pilate* with the *Heathens*, conspired, ^p in this city, against thine holy messenger Jesus—whom thou didst invest with a divine commission,

28 in order to execute the designs and counsels of thine infinite wisdom:

29 be pleased, O God, to avert the threatenings that have been denounced against thy servants, and suffer them not to be intimidated by them, from publishing the truths of thy gospel with intrepid fortitude:

30 grant, that the doctrines they teach may be farther sealed and confirmed by thy divine sanction—and that by the authority of thy holy messenger Jesus, miraculous operations may still continue to be effected!

31 After they had concluded these devout requests,

^p See the MSS.

the place in which they were assembled was violently shaken—upon which there ensued a *second* effusion of the holy spirit upon all the company — and they were enabled to preach the Christian religion with undaunted freedom.

§—32 THE body of these Christian professors was actuated by one mind, was informed by one soul — none of them had any private property distinct from the rest—there was an equal partition and community of interests among them.

33 The apostles also, with firm and invincible resolution, publicly declared their testimony to the truth of Christ's resurrection — and were all endowed with ample and distinguished gifts.

34 In this society there was no indigent and necessitous person—for those, who had estates, or houses, sold them, and brought the mo-

ney accruing from the sale, to the apostles,

35 that being deposited in a common fund, distribution might be made to individuals according to their respective exigencies.

36 Among others, Joses, a levite, a native of Cyprus, whom the apostles surnamed *Barnabas* — which translated signifies the *son of exhortation*,

37 having an estate, sold it, and gave the apostles the money to augment the common fund.

CHAP. V.

1 TWO persons also of this society, Ananias and his wife Sapphira sold an estate they had :

2 but they mutually agreed to ⁹secrete some part of the money—and accordingly delivered in the *rest* of it to the Apostles as the *whole* original sum.

3 Upon this, Peter said to

⁹ *νεροορισατο*. This word signifies to *secrete*, *intercept*, *deduct* part of a thing in a clandestine manner. “ *Aristides* being chosen superintendent of the public revenues, shewed that those who had been lately in the same office had *privately intercepted* a great deal of the money: *πολλα νεροορισμενε*. *Plutarch*. *Aristides*, p. 587. He persuaded the populace not to grant him a triumph, as having *privately intercepted* much of the public money: *πολλα νεροορισμενω*. *Lucul*. 949. *Pompey* showed the magistrates that *Alexander* one of his freedmen had *secreted* the money. *Pompeii Vita*, p. 1134. For he being desirous to *secrete to himself* the greatest part of the money: *πλεισα των χρηματων νεροορισας*. *Ibid*. p. 1213. *Edit. Gr. Stephani*.

him—Ananias! How couldest thou ever harbour such diabolical wickedness in thine heart as to imagine thou wert able to cheat and deceive the holy spirit by acting in this fraudulent manner!

4 When the estate was unfolded, was not the disposal of it in your own power?—and after you had sold it, was you not still at your liberty?—What could induce you to act so wicked a part! You have dared to impose, not upon men, but upon the great God himself.

5 When Ananias heard these words; he was instantly struck down upon the ground by a divine power, and expired—This shocking circumstance filled all who heard of it with solemn and religious awe.

6 Some young persons, then, who were present, swathed the corpse in linen rollers, according to the Jewish custom, and carrying it out of the city interred it.

7 About three hours after, his wife, ignorant of her husband's fate, entered the room.

8. Peter directly turned to her and said—Tell me the truth—Did you really sell your estate for just the money you delivered in to us?—She answered in the affirmative.

9 What could lead you to confederate together in contriving such a fraud against the spirit of God, and to hope to escape undetected?—I hear the sound of their feet at the door who have carried your husband to his grave, and the same office they will perform for you:

10 the words were no sooner pronounced, but she instantly fell dead at his feet—The young persons came in, found her eyes closed in death, carried the dead body out of the city, and deposited it in the same grave with her husband.

11 This awful event struck the whole assembly with solemn dread, and every one,

¹ Ψευδαῖσε σε το πνευμα το αγιον. This verb with an accusative signifies to believe, impose upon: “O Dercyllidas! this person imposes upon you: Ψευδαῖτε δὲ οὐκ εἶπεν. Xenophon Hellen. p. 86. Edit. Svo. Gr. Basil. It witnesseth for Greece, that she doth not believe that power and opulence she is once said to possess: μη ψευδαῖσε την λεγομενην δυναμιν. Plutarch Pericles, p. 288. Aristides did not believe his former reputation: εκ εψευσατο την δοξαν. Aristides, p. 588. He deceived Tiribazus: Τριβαζον εψευσατο. Plutarch Artaxerx. p. 1874. Edit. Gr. Steph. Svo. —Ψευδομαι with a dative is to tell a falsehood to a person: as in Ver. 4. Ουκ εψευσω αιθρωταις αλλα τω θεω: viz. not the holy spirit, but the supreme God.

who heard of their tragic end.

§—12 THE Christian converts, at this time, used, by mutual appointment, to meet in Solomon's portico.

13 But to their society none of the insincere dared to join themselves — The Christian professors were, at present, happy in the esteem and regards of the common people,

14 a great many persons, of both sexes, being convinced of the truth of the gospel, and the number of the Christians every day augmenting :

15 for by the apostles, many signal and astonishing miracles were publicly performed before all the people — for instance, persons brought out their sick and diseased on beds and couches into the open streets, and if even the shadow of Peter, as he walked along, did but only pass over them, they were instantly restored to perfect health.

16 Great numbers also from the adjacent towns flocked to Jerusalem, bringing with them their friends, who were either disordered in their intellects, or laboured under other diseases — who were all miraculously cured.

17 These actions filled the high priest and his friends, who were Sadducees, with

extreme rage and indignation.

18 Accordingly they seized the apostles, dragged them away, and confined them in the public prison.

19 But an angel of the Lord, in the night, opened the prison doors—and bringing them out, thus accosted them :

20 Go you instantly into the temple, and preach to the people the doctrine of immortality.

21 Accordingly, soon as the morning dawned, they repaired to the temple and taught the people — In the morning the high priest and his friends convoked the general assembly and Senate of Israel—and dispatched an order to the keepers of the jail to bring the prisoners before the court.

22 But when the officers entered the prison, they found no person within — Accordingly they went into court, and reported this astonishing circumstance :

23 The doors of the prison, they said, we found fast locked and secured, and the keepers on duty — but when we entered the jail we found it empty.

24 This account alarmed the high priest, the clergy, and the officer of the temple guards

guards—and greatly perplexed and embarrassed them how to account for it.

25 In the mean time, there came a person into the court, and informed them, That the men, whom they had the day before put under confinement, were in the temple, publickly instructing the people.

26 Upon hearing this the officer went with his company to the temple, and brought them away—but durst not use violence, for fear the people should overwhelm them with stones.

27 The soldiers immediately conducted the apostles into the court, and placed them before the Sanhedrim—Whom the high priest thus addressed :

28 Did not we strictly charge you on your peril not to propagate your doctrines—and yet, in contempt of our authority you have filled the whole city with your principles—and have the effrontery to charge us with the murder of your leader.

29 Peter, and the other apostles replied — “ It is our duty to obey God rather than man.

30 The great God, whom

our ancestors worshipped, hath raised that Jesus from the dead, whom you crucified and murdered.

31 This illustrious personage hath God now exalted to the most distinguished dignity, and hath constituted him the saviour and governour of mankind — hereby most mercifully consulting the reformation, the forgiveness, and the eternal salvation of Israel.

32 Of the truth of these important doctrines we here are witnesses—and their truth the holy spirit also of God, which is shed upon the obedient and well-disposed, hath stamped with his sanction.”

33 These assertions inflamed their rage and indignation to such a degree, that they immediately consulted together to put them to death.

34 In the midst of these deliberations rose up an illustrious senator, Gamaliel, a Pharisee, an eminent doctor of the law, and a person held in universal veneration—He desired that the apostles might, for a few minutes, be ordered out of court :

35 This done, he thus addressed himself to the council

* O Athenians! says the excellent *Socrates*, I love you with the warmest affection; but I will obey God rather than you: *πειτουμι δε τω θεω μαλλον η υμιν.* *Plato's Apolog.* p. 90. Edit. 2d. Forster. Oxon.

— “ I beg, my fellow-citizens, you would be cautious in entering into any violent measures with regard to these persons.

36 Suffer me to remind you of ^s Theudas—You know some time ago this impostor by his arrogant pretensions to be some extraordinary person, collected and attached to him a number of men, amounting to about four hundred—You are acquainted with his tragic fate, how he was slain, how his men were dispersed, and his whole system dissolved and brought to nothing.

37 After him rose ^s Judas the Galilæan at the time of the assessment, and alienated a very considerable number of persons from their allegiance to the Romans—I need not tell

you of his miserable end also, and of the total dispersion of all his associates.

38 When I reflect on the fate of these two persons, it prompts me to advise you by all means not to molest these people, but to let them enjoy their principles undisturbed — For be assured, If this scheme be a mere human contrivance, it will dwindle and come to nothing ;

39 but if it is supported on a divine authority, all the power you can exert, will never be able to subvert it— Be cautious, therefore, lest you be found at last to have opposed the sacred will of heaven.”

40 He ended, and his advice was received with universal approbation—Accord-

What St. *Luke* here mentions concerning *Theudas*, is confirmed by *Josephus*. “ *Φάσα δὲ τῆς Ἰουδαίας ἐπιτροπεύοντι, γόνος τις ἄνθρωπος Θεούδας, &c.* While *Phadus* was procurator of *Judea*, one *Theudas*, an impostor, persuaded a great number of people to take their effects and attend him to the river *Jordan*: for he publicly declared himself a prophet, said he could divide the waters of the river by his authoritative mandate, and give them all an easy passage over. By these assertions he led many into a deception. *Fadus* however did not permit them to proceed in their madness. He dispatched a troop of horse after them, who falling unexpectedly upon them, killed and took great numbers. *Theudas* fell into their hands, they cut off his head, and brought it to *Jerusalem*. This event happened at the time when *Cuspius Fadus* was procurator of *Judea*.” *Josephus* *Antiq.* L. 20. C. 4. § 1. *Hudson*.

Josephus often mentions this person's calling him, as St. *Luke* here doth, *Judas the Galilæan*, p. 974. 3. p. 1060. 8. and in one place *Judas Gaulanites*. *Antiq. Lib.* 13. C. 1. p. 792. He also confirms our historian's account by expressly declaring that he raised an insurrection in the time of the assessment of *Judea*. “ *Ἰουδα τὸ πείσαντι Ἰουδαίων οὐκ ἐπίστευον μὴ ποιήσειν τὰς ἀπογραφὰς, ὅτι κερνήτην τιμῆτος εἰς τὴν Ἰουδαίαν ἐτίμησαν.* B. J. *Lib.* 7. p. 1313. *Hudson*.

ingly, after they had again ordered them into court, had scourged them, and repeatedly charged them for the future not to disseminate the doctrines of Jesus, they dismissed them.

41 The apostles went away from the Sanhedrim in great transport, That they were deemed worthy to suffer these indignities for their profession of the Christian religion.

42 And every day, both in the temple, and in their own apartment, they instructed the people, and proclaimed the joyful news that Jesus was the Messiah.

CHAP. VI.

IN the mean time, while the number of converts to Christianity was greatly augmenting, the *Hellenistic* Jews complained of the *Hebrews* for neglecting their necessitous widows in the daily distributions of the charitable fund.

2 The twelve apostles upon this convening the whole society of the Christians, thus addressed them—“Brethren! It is highly improper that the important office, in which we apostles are engaged of promulgating the gospel, should be interrupted by an attention

to the management of this fund.

3 We therefore advise you to the election of seven persons of unexceptionable characters, of known abilities, and who have been favoured with the divine afflatus, to superintend this trust.

4 We apostles would wholly devote ourselves to the exercises of devotion, and to the publication of the Christian doctrines.”

5 This proposal was received by the assembly with universal approbation—and they immediately elected the following persons—Stephen, a man of distinguished fidelity, and eminently endowed with the gifts of the holy spirit, Philip, Prochorus, Nichanor, Timon, Parmenas, and Nicholas a native of Antioch, who had been a proselyte to the Jewish religion.

6 The assembly, after having made choice of these persons, presented them to the apostles—who after recommending them to the blessing of God by their prayers, laid their hands upon them.

7 Christianity now made a very great progress, and its converts in Jerusalem were now augmented to a very considerable body—A great number also of the Jewish clergy

clergy were convinced of its truth and embraced it.

§—8 IN the mean time, Stephen being endowed with distinguished powers, publicly performed, in the presence of vast multitudes, many great and astonishing miracles.

9 Upon this, several foreign Jews from ^u Libertum, Cyrenè, Alexandria, Cilicia, and Asia minor, entered into a public dispute with him.

10 But these adversaries were baffled and confounded by that superior wisdom and those distinguished spiritual gifts, which he possessed.

11 Exasperated at his victory, they went and suborned persons to swear that they had heard him speak blasphemy against Moses and against God.

12 They also inflamed the populace, the magistrates, and the scribes against him—They then seized him, drag-

ged him away, and brought him before the Sanhedrim.

13 Here the false witnesses, whom they had procured, stood up, and said—This person is continually uttering the most reproachful and invidious expressions both against this ^w sacred place, and against the law of Moses.

14 We have heard him assert, That this Jesus of Nazareth would reduce this grand and sacred structure to a heap of ruins, and abrogate all those religious institutions, which our illustrious lawgiver hath transmitted to us.

15 An extraordinary radiance, which was now observed to dart from Stephen's countenance, attracted the eyes of the whole Sanhedrim upon him, as if he had been an angel deputed from God.

CHAP. vii. 1 The high priest then turned to him and said—What have you to offer in vindication of yourself

^t Χριστός, and not πικρός, is the true reading. See Dr. Mill.

^u Libertum was a city and district in Cyrenè. See Dr. LARDNER'S Appendix to his account of *demoniacs*.

^w Both *Philo* and *Jos. phus* are replete with instances of the prodigious veneration the *Jews* had for their temple. The following passage in *Philo* is remarkable. “Εν αυτι ταυτων αιτεμεθς, &c. One thing instead of all others we desire, that no innovations be introduced into the temple, but that it may be preserved such as we received it from our progenitors. If all our entreaties cannot obtain this, we freely deliver up ourselves to destruction, that we may not live to see a calamity more dreadful than death.” *Philo de leg.* p. 1025. E.

against the crimes, that are now alledged against you.

2 Stephen then thus addressed himself to the assembly—“ Brethren and fathers! I beg you would hear me with attention and candour—While our great progenitor Abraham lived in Mesopotamia, before his residence in Charran, the Supreme and ever-blessed Jehovah appeared,

3 and thus spoke to him—Quit thy native country, and all thy relatives, and remove to a region that I will point out to thee.

4 Immediately, in compliance with the divine command, he relinquished the country of the Chaldæans and resided in Charran—From this place too, after his father’s decease, he removed, in obedience to the divine direction, into this country, which you now inhabit.

5 God, however, did not give him any present possession in it, not even so much as a foot of land—he only promised that he would give it to his descendents, and this at a time when Abraham had no prospect of ever being blessed with children.

6 To him God presignified the future fate of his descendents—Thy posterity shall sojourn in a foreign coun-

try, where they shall endure all the evils of servitude, and a series of the most cruel sufferings for the space of four hundred years.

7 But upon that nation, which shall oppress them with this insolence and inhumanity, I will inflict many dire calamities—after this they shall be removed and serve me in the country, in which thou now residest.

8 In solemn ratification of the truth of this prediction God enjoined upon him the rite of circumcision—Accordingly Isaac was circumcised the eighth day after his birth—and from Isaac it was transmitted to Jacob—from Jacob to the twelve patriarchs.

9 But the patriarchs, instigated by envy, sold Joseph into Egypt—but there he was eminently distinguished by the care and guardianship of heaven :

10 For he was providentially extricated from all his difficulties and sorrows—that wisdom, with which he was endowed, conciliated to him the favour and confidence of Pharaoh the sovereign of Egypt, by whom he was constituted not only the governor of his domestic affairs, but of all his dominions.

11 In process of time that dire famine he predicted invaded

vaded Egypt, and involved Canaan too in the last distress—for our ancestors now found their stores totally exhausted.

12 In these melancholy circumstances Jacob receiving information what an immense stock of corn had been accumulated in Egypt, immediately dispatched our ancestors thither.

13 Upon their second coming to buy provisions Joseph discovered himself to his brothers—and made Pharaoh acquainted with his family.

14 Joseph then sent for his father Jacob and all his near relations—amounting to seventy five persons.

15 Jacob accordingly removed into Egypt—where he, and our ancestors, paid the debt to nature.

16 But their remains were removed to Sychem, and deposited in that monument which Jacob purchased of the sons of Emmor the father of Sychem.

17 When the time, which God had fixed for the accomplishment of his prediction was now drawing near, and the race of Israel had now increased into an immense body:

18 after a series of years a monarch of another family ascended the throne of Egypt, who knew nothing of Joseph's services.

19 This sovereign put in practice the most insidious arts against our race, inflicting every species of cruelty and oppression upon our forefathers, and obliging them even to expose their male children—designing to destroy their very existence as a people.

20 In this unhappy period Moses was born—an infant * divinely beautiful—whose uncommonly fair and engaging form determined his parents to educate him privately at home—where they concealed him three months.

21 Being however at last obliged to expose him, the daughter of Pharaoh saw him—was moved with tenderness—took up the helpless infant—brought him home, educated—and adopted him for her son.

22 By this means Moses obtained a liberal education, and was carefully instructed in all the erudition of the

* *Αρεῖον τοῦ Θεοῦ.* Of God is the Jewish Superlative. The trump of God, 1 Thess. iv. 16. *Ὁπλὰ δυνάτω τοῦ Θεοῦ* divinely potent, 2 Cor. x. 4. See note on Luke ii. 40. The superior beauty of Moses is attested by *Jusin*, L. 36. C. 2. and *Josiphus* Antiq. L. 2. C. 5.

Ægyptians — in which he made great improvement, and soon became eminently distinguished for his genius and his achievements.

23 When he was forty years of age, he formed a resolution to inspect the state of his suffering brethren the Israelites.

24 Passing therefore among them, he happened to see one of them most injuriously and cruelly abused — Instantly he rushed to assist and protect him — but, in vindicating the cause of the distressed, killed the Ægyptian.

25 He by *this* action flattered himself that his brethren would be conscious that by *his* hand God would re-establish them in liberty and happiness — But they were not excited by it to consider him as their future deliverer.

26 Upon his visiting them the next day, he found two Israelites fighting with each other — These he tried to reconcile, and thus expostulated with them — Sirs! consider you are brothers! — How can you abuse one another in this cruel shameful manner!

27 He, who was the aggressor, hearing this language, pushed him away, saying at the same time to him — How came you to be

constituted a governor and judge over us?

28 Do you intend to murder me, in the manner you murdered the Egyptian yesterday?

29 Alarmed at this unexpected reply, Moses instantly quitted Egypt, and fled with the utmost precipitation into Midian — where he resided, married, and had two sons.

30 Forty years after his departure hither, as he was one day in the desert of mount Sinai, all on a sudden he saw flames of fire dart from a bush — which signified the presence of an angel of God.

31 Moses seeing this wonderful phenomenon approached to explore it — when he heard the following words solemnly articulated:

32 I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob — Moses now shook with horror, and durst not lift up his eyes towards the place.

33 The heavenly voice then added — Loose thy sandals — the place which thou treadest is sacred ground.

34 I have seen with infinite concern the cruel sufferings of my people in Egypt

Egypt — their groans have pierced my ears — I am now descended to vindicate them into liberty—and I have appointed thee their deliverer.

35 So that this very person, whom they rejected, contemptuously telling him, Who made you our governor and judge! — even this very person the supreme God by his angel, who now appeared, invested with a divine authority and constituted their leader and deliverer.

36 Accordingly he was their conductor, and exhibited before them the most astonishing miracles in Egypt, in the Red Sea, and in the deserts of Arabia, during a period of forty years.

37 This illustrious personage gave this admonition to the Israelites—A prophet, similar to me, shall the Lord your God raise up among you—Hear and obey his instructions.

38 This excellent prophet was the most distinguished person in the vast assembly of Israel — with him on mount Sinai, in the presence of the whole collected body of our ancestors, an angel deigned *solely* to converse — with him were the oracles of truth *solely*

ly entrusted to interpret and publish them to us.

39 Yet this illustrious person, with all the illustrious evidences he exhibited, our progenitors contemptuously repulsed and obstinately disobeyed, and preferred the slavery and idolatry of Egypt to his guidance :

40 collecting in a tumultuous manner about Aaron and clamouring — make us Gods, under whose auspices we may return to the country we have relinquished — As for this Moses, at whose persuasion we all marched out of Egypt, we know not what is now become of him.

41 They then made an idol in the figure of a ^y calf, offered sacrifice to it, and the statue they had formed universally transported them with the most extravagant joy.

42 This their propensity to idolatry alienated from them the divine regards, and he left them to the lead of their depraved imagination — to pay their religious worship to the heavenly luminaries, as one of the prophets testifies in the following passage — “ O ye Israelites! when you were in the wilderness did you ever, with ge-

^y The Egyptian God *Apis*.

nuine inviolable sincerity, offer me religious sacrifices and oblations for the space of forty years?

43 So far from this, that you even *then* carried about with you the flurine of Moloch, and your deity Rephan in the form of a ² star — You carried with you carved images of these fictitious Gods, to which you paid your adoration — But for this flagrant idolatry and wickedness you shall be dragged captives into a remote country, situated beyond Babylon.

44 In the wilderness too the symbol of the divine presence resided with our forefathers in that tabernacle, which the Being, who deigned to converse with Moses, commanded him to rear, and to form after the ³ model that was shown to him.

45 This tabernacle the subsequent generation brought with them into Palestine, when under the auspices of Joshua they entered it and extirpated the natives — It continued to the time of king David.

46 This illustrious mo-

narch, having been eminently distinguished by divine providence, intended to have built a magnificent temple for the service and worship of God.

47 But the execution of this grand design was reserved to Solomon.

48 Not that the infinitely supreme and ever blessed God resideth in structures reared by mortal hands, as the prophet hath very justly observed —

49 “Heaven is my throne, earth is my footstool — can any earthly building confine my presence! can any edifice circumscribe my immensity!

50 Was not universal nature called into existence by my omnipotence!”

51 O ye obstinate and incorrigible nation! your hearts are totally callous and insensible — for you reject all the striking and repeated evidences which the spirit of God exhibits before you — You act over the vices which your ancestors perpetrated before you.

52 For which of the ancient prophets did they not

² The Egyptians and Phœnicians used to assign to their Deities particular stars. See *Universal History*, Vol. xvii. p. 254. 8vo.

³ Τύπον. “He offered great rewards to those artificers who were employed in fabricating arms, and he gave them a model of each kind of armour.” Δεδοται δὲ καὶ τὸν ἄρμα τοῦ ἡνὸς ἐκαστοῦ τύπον. *Died. Sicily Hist.* Vol. i. p. 675. *W. H. G.*

persecute, did they not assassinate, who predicted the future coming of that most excellent and righteous person, whom you lately betrayed and murdered!

53 The law was solemnly promulgated amidst a numerous^b retinue of attending angels — yet you have paid no regard to its sacred injunctions.”

§—54 THESE words stung the audience with fury and revenge, and transported them with rage to that degree, that they gnashed their teeth upon him.

55 In the midst of this tumult Stephen, by an impulse of the holy spirit, raised his eyes to heaven, and defied the glorious symbol of the divine presence, and Jesus standing at the right hand of God.

56 On the sight of this glorious spectacle he cried out in transport — I now see heaven opened, and the son of man sitting at God's right hand!

57 Upon hearing this they all raised a confused clamour — stopped their ears, and rushed furiously upon him.

58 They then dragged him out of the city to stone him, and the witnesses stripped off their upper garments, and committed them to the custody of a young person, whose name was Saul.

59 While they were overwhelming him with stones, Stephen devoutly uttered this ejaculation—Lord Jesus! receive my spirit!

60 He then kneeled down and fervently uttered this prayer—O Lord! impute not to them the guilt of this murder! — After he had spoken these words, he breathed his last.

CHAP. VIII.

1 **T**O this murder Saul had given a cheerful suffrage — Immediately upon this there was raised a violent persecution against the Christians who were in Jerusalem — who all, except the apostles, abandoned it, and dispersed into different parts of Judæa and Samaria.

2 The body of Stephen was taken up and interred by several devout persons, who deplored his death with

^b *Ἔτε δὲ διαταγὰς among ranks.* This is a military term. See Grotius in loc. *Ἔτε* with an accusative frequently signifies among. But first this gospel must be preached among all nations. *Ἔτε παντα τα εθνη.* Mark xiii. 10. They scattered all wickedness among men: *ὡς ἀβελήδες.* Justin. Martyr. Apolog. 2. p. 12. Edit. Oxon.

great and unfeigned lamentation.

3 In the mean time Saul pursued the christians with implacable fury——forcibly entering private houses, and dragging persons of both sexes, without distinction, to prison.

§—4 THE christians, who were thus dispersed in various parts, disseminated their principles, where ever they came.

5 Philip, particularly, came to a town belonging to the Samaritans, and preached to its inhabitants, That the late Jesus was the great Messiah.

6 His doctrine met with universal reception from the people—hearing and seeing them confirmed by many astonishing operations, which he publicly performed :

7 for many persons, who were greatly disordered in their intellects, were instantly restored by him to the use of reason—and great numbers of those, who were paralytic

and lame were perfectly cured.

8 His doctrines and his beneficent miracles caused universal joy in that town.

9 There had been in the same town, for some time, a man whose name was Simon, who publicly pretended to be a very extraordinary person, and who had amazed the whole nation of the Samaritans by his magic arts.

10 The juggle and artifice of this impostor had secured him universal veneration from high and low indiscriminately—who believed him invested with extraordinary divine powers.

11 He was therefore held in prodigious reverence——for he had for a considerable time astonished them by the delusive tricks he had exhibited among them.

12 But when the people were now convinced of the truth of the christian religion, and cheerfully embracing the doctrines that Philip taught

^c *Φλυμμεντες*. This word is expressive of the greatest *violence* and *ferocity*. “Such was their insatiable desire of plunder, that they rushed forward, committing the most dreadful ravages and devastations in their country: *κακοποιουσι αυτους και λυμμενουσιν*. *Polybius*, p. 276. To take and destroy our enemies castles, harbours, towns, men, ships, crops, in order to weaken our adversaries, and strengthen ourselves, is justifiable, and agreeable to the laws of war: but wantonly to destroy things that neither *diminish* the power of our enemy nor *augment* our own, and to *expend our rage* (*λυμμενθησι*) on temples, and statues—ought it not to be pronounced the most absurd and brutal madness? *Polybius*, Lib. v. p. 360. Edit. *Han* v. 1619.

concerning the gospel dispensation and the Messiah, were all, both men and women, baptized by him,

13 This Simon too avowed his belief of christianity and was baptized — From which time he was continually along with Philip, testifying the utmost astonishment at the miraculous powers he saw him exert.

14 When the apostles at Jerusalem were informed of the reception that Samaria had given to the christian revelation, they sent Peter and John to them.

15 The two apostles, on their arrival, fervently begged of God that the Samaritan converts might receive the effusion of the holy spirit.

16 For none of them had yet been endowed with spiritual gifts—they had only been baptized upon their professing their sincere belief in the truth of the gospel.

17 After they had preferred this address to heaven, they laid their hands upon them — after which the miraculous influences of the holy spirit were imparted to them.

18 When Simon saw that by the imposition of the hands of the apostles the gifts of the holy spirit were conferred, he

took them aside, and offered them a sum of money,

19 Saying at the same time — Communicate, I beseech you, the power you possess, to me too, and enable me to confer the holy spirit upon whomsoever I shall lay my hands.

20 Peter said to him—May thy money perish with thee! for being capable of forming so base and groveling a thought, as to hope to be able to purchase these divine gifts with money!

21 By such a proposal thou discoverest that thou hast no real cordial interest in this important concern — The omniscient God knoweth that thy heart is not sincere.

22 Repent, therefore, of thy wickedness with unfeigned contrition and remorse, and earnestly implore God to pardon thy conscious insincerity and dissimulation.

23 For I am convinced you are an abandoned creature, and are now in a most dreadful and deplorable condition.

24 Simon replied — I beg you would intercede for me in your prayers to God, that the dreadful judgments, you have mentioned, may be averted from me.

25 After this the apostles returned

returned to Jerusalem, after having preached, and by their testimony confirmed the christian doctrine not only in that town, but in several other villages of the Samaritans.

§—26 AFTER the two apostles had left Samaria, an angel of God appeared and thus spoke to Philip — Go immediately southward to the road that leads from Jerusalem to Gaza, which is now uninhabited.

27 Instantly he obeyed the heavenly admonition — and upon his arrival behold an Æthiopian eunuch, one of the most eminent personages at the court of Candacè queen of the Æthiopians, and by her constituted the supreme governor of the treasury, had been at the capital to pay his religious adorations,

28 and was now returning in his chariot, and reading aloud as he travelled the prophecy of Isaiah.

29 Philip was then prompted by a divine impulse to advance up to the chariot.

30 Running to the side of it, therefore, he heard dis-

tinctly the words of the prophet Isaiah — Upon which he said — Do you understand the meaning of the passage you are reading?

31 The eunuch replied — How is it possible for me to understand such obscure prophecies, unless I had some intelligent person to explain them to me? — He then invited Philip into the chariot to interpret the words.

32 The portion of scripture which he had been reading was this — “He was led as a sheep to the slaughter, and as a lamb before its shear-er is dumb, so he uttered not one repining, one murmuring word.

33 In the state of his humiliation he met with the most unjust treatment, with the most injurious indignities—No words can fully represent the abandoned profligacy of the age in which he lived—for in the blood of this divine person they embriued their hands.”

34 The eunuch then said to Philip—I shall be greatly obliged to you if you can elucidate this passage — Doth

^d Strabo mentions Candacè, who, in his time, he says, was queen of the Æthiopians, and a lady of great spirit: Καδακῆς, ἡ καὶ ἡμῶν νεῦρε των Αἰθιοπων, ἀνδρίζου τις γυνὴ. Strabo, Lib. xvii. p. 820. Edit. Paris, 1620. Ἡγεμενὸς αἰτίου Καδακῆς: Dion. p. 526. Edit. Hanov. 1606. Regnare feminam Candacem: quod nomen multis jam annis ad reginas transit. Plinius, Lib. vi. c. 29.

the prophet here speak of himself, or of some other person?

35 Philip then, beginning with the explication of this passage, proceeded to exhibit before him all the evidences of the christian religion.

36 The eunuch being convinced of its truth and divinity, it happened as they were travelling on, engaged in mutual conference, that they came to some water—upon which the eunuch said to Philip—See! here is water—have you any objection to baptizing me?

37 If you are a sincere believer in the truth of christianity, replied Philip, you may—He answered—I am upon the best evidence convinced that Jesus is the Messiah and the son of God.

38 He then ordered the chariot to stop—upon which they both went down into the water, and Philip baptized him.

39 But no sooner were they come up out of the water, but the holy spirit^e was shed upon the eunuch—and an angel of God suddenly conveyed Philip away out of the eunuch's sight—This dignified personage afterwards pursued his journey with an heart

expanded with the highest transports.

40 But the first place in which Philip was seen was Azotus—through which he passed, and promulgated the christian doctrines in all the towns he travelled through, 'till he arrived at Cæsarea.

CHAP. IX.

1 **I**N the mean time Saul, who had for some time been uttering the most furious menaces against the christians, and still vowed destruction to the whole name, waited upon the high priest,

2 and begged he would grant him letters of licence to the synagogues in Damascus, to impower him to seize, fetter, and conduct to Jerusalem, any persons, of either sex, whom he found infected with those principles.

3 With this commission he left the city—But when he was now advanced within a little distance from Damascus, all on a sudden a flood of light from the sky poured its effulgent splendors around him.

4 By its immense and irresistible effusion he was instantly struck to the ground—where as he lay prostrate he heard the following words

^e See Dr. Mill.

solemnly uttered — Saul !
Saul ! why dost thou persecute me !

5 Lord ! who art thou, he replied — I am, answered the heavenly vision, that Jesus, whom thou art persecuting — but it is madness for thee to contend with a superior power !

6 Saul now in an ecstasy of terrour and stupefaction said — Lord ! What wouldest thou have me to do ? — The celestial form then said — Rise and go into the city — thou shalt there be acquainted with the province I have assigned thee.

7 During this amazing scene the other persons, who were in his company, stood fixed and speechless with horror and consternation — they distinctly heard the voice, but saw not the person by whom it was uttered.

8 Saul then rose from the earth — opened his eyes, but found the dazzling splendor had totally deprived him of sight — His fellow travellers led him by the hand, and conducted him into Damascus.

9 Here he continued dark for three days, and in that time neither eat or drank any thing.

10 There was then in Damascus a christian whose name

was Ananias. This person was favoured with a divine vision, in which our Lord called him by name — to whom he answered — Lord ! I am ready to perform whatever you are pleased to enjoin me.

11 Jesus then said to him — Go immediately into the street called Eutheia, and enquire at the house of Jude for a person called Saul, a native of Tarsus — for behold he is now praying !

12 He too hath had a vision, in which there was represented a man called Ananias, approaching him, and by the imposition of his hands instantly restoring him to the use of his sight.

13 Ananias replied — Lord ! I have been informed by many persons of the various and dreadful miseries that this very person hath inflicted upon the professors of thy gospel in Jerusalem.

14 And in this city he hath now received an unlimited authority from the high priests to apprehend and confine all who adhere to thy cause.

15 The Lord then said to him — Hesitate not to go to him, for he is my select and distinguished instrument, by means of whom the truth of my gospel shall be diffused among the *Heathens* and among
the

the *Jews*, and published before the most dignified and august personages.

16 For I will explicitly reveal and exhibit before him that series of labours and sufferings which I have appointed him to support for the christian cause.

17 Immediately Ananias complied with the heavenly admonition, and went into the house where he lodged—he then laid his hands upon him and said—Brother Saul! that Jesus, who appeared to you on your road hither hath deputed me to you, miraculously to restore you to your fight—after which you shall be favoured with the divine afflatus.

18 That moment there fell from his eyes something like the scales of fish; and he instantaneously recovered his fight—he then rose and was baptized.

19 After this he took refreshment, and being soon reinstated in his former health and vigour, spent some days with the christians in Damascus.

20 Immediately after he recovered, he went into the synagogues, and publicly declared his conviction, That Jesus was the Messiah and a most illustrious messenger from God.

21 A conduct and declaration so unexpected filled all the audience with the last astonishment—one said to another, Is not this the very person who so strenuously attempted to exterminate the christian cause from Jerusalem?—Did he not come hither vested with full powers from the high priests to apprehend those who had embraced this religion and carry them in chains to Jerusalem?

22 But Saul exerted all his powers in proving the truth of the principles he had now espoused, and refuted the Jews of Damascus, who opposed him—most zealously demonstrating by many arguments that Jesus was the true Messiah.

23 The Jews being highly exasperated at his conduct, some time after confederated together to murder him.

24 Accordingly they watched the gates of the city day and night to assassinate him—But he having received information of their bloody designs against his life,

25 the christians privately took him, and let him down in a basket through an aperture in the city wall.

26 Upon his arrival in Jerusalem he immediately offered to join himself as a mem-

ber

ber to the society of christians there—but they shunned and feared him, being diffident of his sincerity.

27 But Barnabas took him and introduced him to the apostles — giving them, at the same time, a minute detail of the vision he had seen in his late journey, what Jesus then said to him, and with what an undaunted resolution he had publickly advanced, and defended in Damascus the truth of the christian doctrines.

28 Upon this he was un-animously admitted into their community—and all the time he was in Jerusalem he promulgated the principles of the gospel with the most generous freedom and intrepidity.

29 He addressed his arguments to the Hellenistic Jews, and laboured in a disputation he had with them to convince them of their truth — They were incensed and formed a design to murder him.

30 The christians, receiving information of their confederacy against his life, ef-

corted him to Cæsarea, and then sent him to Tarsus.

§—31 [†]At this time all the societies of christians that were formed in all the various parts of Judæa, Galilee, and Samaria, enjoyed an happy and undisturbed tranquillity—and the number of these societies, whose constituent members were happy in the effusion of the holy spirit, and adorned their profession by a life of strict piety and holiness, was continually augmenting.

32 Peter taking a journey with a design to visit these respective societies in their order, came, among others, to a congregation of christians at Lydda.

33 There was then in this town a man whose name was Æneas, who had been confined to his bed eight years by the palsy.

34 To this person Peter went and thus spoke — Æneas! Jesus the Messiah freeth you from your disorder—Rise, be you restored to your former strength — that moment he got up in perfect health and vigour.

[†] *Caligula*, who now filled the imperial throne, gave great disturbance to the whole Jewish community by ordering *Petronius* to march an army to Jerusalem, and erect his statues in the temple. The miseries, that now threatened the Jews, put a stop to the persecutions of the *Christians*. B. J. Lib. ii. c. 61.

35 The sight of this person, reinstated in his former health, convinced all the inhabitants of Lydda and Sharon, who unanimously embraced the christian religion.

§—36 AT Joppè also there was a woman who had espoused the principles of the gospel, whose name was Tabitha, in *Greek*, Dorcas — She was a person of a truly beneficent and liberal disposition.

37 During Peter's stay at Lydda she fell sick and died — Her friends after having washed the corpse laid it in an upper room.

38 The christians in Joppè, which was near Lydda, having received information that Peter was there, immediately dispatched two messengers to him — entreating he would come to them without delay.

39 On receiving this message Peter went along with them — On his arrival in the place they took him into the upper room where the corpse lay — round which all the indigent widows stood bathed in tears, and deploring the irreparable loss they had sustained — showing Peter a great variety of ⁸ garments that Dorcas had made, while she was living, to cloath poor necessitous objects.

40 Peter ordered them all to quit the apartment — upon which he kneeled down and prayed — After this devout address to God he turned to the dead body, and said — Tabitha! rise — That moment she opened her eyes, looked at Peter, and sat up.

41 He then gave her his hand, and helped her up — Peter called the christians and the mourning widows, and presented her to them in perfect health.

42 The fame of this miracle was soon diffused through all Joppè, and induced great numbers to embrace the christian revelation.

43 Peter after this continued a considerable time at Joppè, and lodged with one Simon a tanner.

CHAP. X.

1 **T**HERE was at that time in Cæsarea a Roman officer, whose name was Cornelius, a centurion of the Italian cohort.

2 This gentleman and his whole family were eminent for religious piety — he was also extremely liberal and beneficent to the poor, and constantly regular in his daily devotions.

⁸ *Χιτῶνας καὶ ἱματῖα*, under and upper garments.

3 One day, about three o'clock in the afternoon, as he was engaged in the private exercises of fervent prayer to God, he saw a celestial messenger enter his apartment, and call him by his name.

4 Cornelius instantly fixing his eyes upon him, and thuddering with terror said to the heavenly form—Lord! What means thy presence!—The angel replied—Cornelius! thy fervent prayers and thy charitable actions have ascended to the Deity as the most pleasing and grateful oblation.

5 God hath, therefore, deputed me to bid thee immediately to dispatch a messenger to Joppè, and send for one Simon surnamed Peter.

6 He lodges with one Simon a tanner, whose house is situated by the sea side—This person will instruct thee in thy duty.

7 The celestial messenger, having uttered these words, disappeared—Cornelius then immediately called two of his domestics and a religious soldier who waited on him.

8 And after he had related to them the particulars of this transaction, he dispatched them to Joppè.

9 The next day as the messengers were upon the road, and had now advanced within a little way of the town, Peter retired about noon to the top of the house, to offer his devotions to God.

10 At the time he ascended he felt the keen sensations of hunger—but while the family was preparing refreshment, he fell into a trance.

11 And in a divine vision he had the following scene exhibited to him—He saw the sky suddenly part, and from the aperture he beheld a kind of receptacle, like a large sheet^h, tied at the four corners, descend towards him—and gradually let down 'till it rested on the ground.

12 This contained all kinds of quadrupeds on the face of the earth, and every species of wild beasts, reptiles, and fowls.

13 After this was descended and placed at his feet—he heard the following words pronounced—Peter! kill and

^h ὀθονιον. This word signifies any large wrapper of cloath, generally linnen. It is used for the loose linnen robe the *Veftal* virgins wore. "The high priest punishes the offender some times *stripped of her upper garment* (*ζυμιονι*) ὀθονιου εν παλιονι ο παρατεινομενως. *Plutarch Numa*, p. 122. Edit. Gr. Steph. It is used by *Hebr.* *Των δ' αι μεν λεπτιας ὀθονας εχουσι*—Il. 2. 595.

eat of any of these creatures indiscriminately.

14 By no means Lord! replied Peter, I have ever conscientiously refrained from every species of food which is unclean.

15 The heavenly voice then resumed—What God hath deemed pure, dare not thou to pronounce impure.

16 This was repeated three times—after which the whole apparatus was conveyed up into heaven.

17 While Peter was revolving this amazing scene in his mind, and anxiously ruminating what it could import, the messengers of Cornelius were below,

18 enquiring if one Simon surnamed Peter lodged there.

19 While Peter was solicitously reflecting on the particulars of this vision, he was by an immediate suggestion of the spirit informed that there were three men enquiring for him:

20 commanding him to descend immediately and go along with them without any scruple—assuring him that they were sent to him by his direction.

21 Peter then went down and said to the messengers—

I am the person you enquire for—What cause hath brought you hither?

22 We were dispatched to you, they replied, by Cornelius, a centurion, a man of distinguished virtue, a devout worshipper of God, and universally esteemed by the Jews, who hath been directed by an angel of God to send for you to his house and to receive instructions from you.

23 Peter invited the messengers into the house—where they lodged that night—The next morning he and some of the christians at Joppè, set out for Cæsarea;

24 where they arrived the day after—Cornelius in the mean time had convened his relations and his most intimate friends at his house, and was impatiently waiting their return—¹ When Peter was now advanced within a little distance from Cæsarea, one of the servants ran before to acquaint the officer of his arrival.

25 The centurion receiving this information immediately hastened to meet him, and prostrated himself at his feet.

26 But Peter raised him,

¹ This addition is in the best MSS. and is the genuine reading, as appears from ver. 27.

saying—Pay not this homage to me—I am but a frail mortal like yourself.

27 They then both together entered the house, engaged in mutual conversation — where Peter found a large company assembled,

28 to whom he then addressed himself — “ I need not acquaint you that it is deemed unlawful for a Jew to form connections and contract intimacies with foreigners—but the great God hath lately admonished me to think no rational being of any nation polluted or defiled.

29 Accordingly I complied with this invitation without the least hesitation — I beg, therefore, to know the reason that induced you to send for me.

30 Cornelius then said — “ Four days ago I imposed upon myself a religious fast, which I kept ’till about this time of the day — but as I was engaged in the private exercise of prayer about three o’clock in the afternoon, a celestial messenger in an human form and in a robe of ineffable splendor stood before me,

31 and thus spoke — Cornelius! thy prayer is accept-

ed, and the benevolence of thy soul is grateful to God.

32 The Deity, therefore, hath deputed me to bid thee immediately to dispatch a messenger to Joppè and send for one Simon who is surnamed Peter, who lodges with one Simon a tanner, whose house is situated by the sea side — This person will instruct thee in thy future duty.

33 I then instantly dispatched a message to you, and am greatly indebted to you for your ready compliance with my invitation — We all of us therefore, who are now ^k before you, are assembled to receive the instructions God hath commissioned you to deliver to us.

34 Peter then with great solemnity thus addressed himself to the company—“ I am indeed now convinced that the Deity is no respecter of persons :

35 But that in every nation of the world the sincerely pious and virtuous are indiscriminately the objects of his love.

36 You must needs have heard of those doctrines which God lately delegated his son Jesus the Messiah to publish among the Jews, and by the

* See MSS.

glorious revelation of which, he graciously intended their virtue and ¹happiness —

This illustrious messenger is now constituted by the Deity the universal governor of mankind.

37 You know that these doctrines, which after John's public baptism *first* began to be published in Galilee, were from thence, as from a center, soon diffused through the whole extent of Judæa.

38 The person who delivered these sublime and heavenly truths was Jesus of Nazareth—whom God invested with the most signal powers — who during the whole course of his public ministry constantly went about doing beneficent actions, and miraculously freeing mankind from the most dreadful and inveterate disorders — exhibiting the most strong and striking evidences that his mission was from God.

39 We his apostles were spectators of the actions he performed both in Judæa and in the metropolis — You can be no strangers to the fate of this divine person, whom the Jews crucified and murdered.

40 But on the third day after his crucifixion God rais-

ed him from the grave, and permitted him to exhibit himself alive

41 not indeed publicly to the *world*, but to *us* his constant associates and the companions of his life — whom God in his infinite wisdom appointed to publish and attest the facts, on which the truth of this dispensation is supported—With him, *after* his resurrection from the dead, we freely and familiarly conversed.

42 And he commanded us to proclaim to the world, and in the most solemn manner to assure mankind, That he is constituted by the Deity the supreme judge both of the living and of the dead.

43 In him the various predictions of the antient prophets all center — and attest this great truth, That every one who believes and obeys his religion shall thro' his mediation obtain a total remission of all their former crimes."

44 While he was yet speaking, the holy spirit fell in copious effusion upon all the audience.

45 At this circumstance the *Jewish* converts, who had attended Peter in this journey, were lost in an ecstacy of

¹ *Εἰρήνη*. Peace in the Hebrew idiom denotes *happiness*, and very frequently occurs in this sense in the N. T.

astonishment—That the holy spirit should be *equally* imparted to the Heathens!

46 being amazed beyond description to hear them speaking a variety of languages and celebrating the power of God — Peter then said to those who thus testified their surprize,

47 Can any person be so scrupulous as to exclude those from baptism, who have been favoured with the gifts of the holy spirit equally with ourselves?

48 He then ordered them to be initiated into the christian faith by baptism—After the performance of this rite they begged he would spend a few days with them.

CHAP. XI.

1 **T**HE fame of this event soon reached the other apostles and the christians who were in Judæa, that even the *Heathens* had embraced the gospel.

2 Upon Peter's arrival, therefore, in Jerusalem, the *Jewish* christians warmly expostulated with him,

3 Saying—You have been familiarly conversing with uncircumcised Heathens and associating with them.

4 Peter, finding them offended with his conduct, re-

counted to them a circumstantial detail of the whole transaction—saying—

5 “ As I was one day offering up my private devotions in Joppè, suddenly all my faculties were suspended, and I sunk into a trance — in which the following scene was exhibited before me— I saw from the clouds, that suddenly severed, something like a large sheet, tied at the four corners, descend towards me 'till it reclined on the earth at my feet.

6 This attracting all my attention as I intensely viewed it, I found its contents were all kinds of quadrupeds on the face of the earth, and every species of wild beasts, reptiles, and fowls.

7 I then heard the following words articulated — Peter! kill and eat of any of these creatures before thee indiscriminately.

8 By no means, Lord! I replied—for I have ever conscientiously refrained from every species of food which is unclean.

9 The heavenly voice then resumed — What God hath deemed pure, dare not thou to pronounce impure.

10 This was repeated three times—after which the whole apparatus was conveyed up into heaven.

11 Immediately after this visionary scene disappeared, three persons, who were deputed to me from Cæsarea, were making enquiry for me at the house where I lodged.

12 That instant I was directed by an immediate impulse of the spirit to go along with them, without any scruple—accordingly I was attended by these six fellow christians who are now with me, and we entered the officer's house.

13 He then informed us how an angel had appeared to him in his own house and directed him to dispatch a message to Joppè, and send for a person whose name was Simon.

14 Adding — this person will give you instructions, by a compliance with which you and your family will attain everlasting felicity.

15 Behold, therefore, in the midst of my discourse to them the holy spirit was shed upon them in copious effusion, exactly in the manner it was imparted to us at first.

16 This circumstance made me recollect the following expression of our Lord—“John baptized only with water, but you shall be baptized with the holy spirit.”

17 Since, therefore, God hath been pleased to impart to *them* the same spiritual

gifts as he communicated to *us* who believed the divine mission and doctrines of his son Jesus — was it for me to limit, and prescribe to, his infallible wisdom.”

18 This account entirely dispelled all their inquietude, and they unanimously offered their fervent gratitude to God, saying in a flood of transport—And hath God indeed, of his infinite benignity, extended even to the Heathens the offer of a blessed immortality upon sincere repentance and reformation of life!

§—19 THE christians, who were dispersed from Jerusalem by the persecution that was raised against them after Stephen's martyrdom, migrated to Phœnicia, to Cyprus, and to Antioch—but they preached the gospel to *none, except Jews,*

20 but there were some of *these* who were natives of Cyprus and Cyrenè, who coming to Antioch attempted to make converts among the Greeks by preaching to them the christian doctrines.

21 And this their attempt God was pleased to bless and succeed — for prodigious numbers were convinced of the truth of christianity and embraced it.

22 The same of these numerous

merous conversions reaching the assembly of christians at Jerusalem, they deputed Barnabas to go to Antioch.

23 Upon his arrival, when he saw the happy state of things, and the wonderful success the gospel had providentially met with, he was transported with joy, and importunately exhorted all the converts to adhere immovably to the christian principles.

24 This Barnabas was a person of distinguished goodness, a warm advocate for christianity, and eminently favoured with spiritual gifts — His amiable character and endowments, therefore, were the means of very considerable numbers adopting the doctrines of the gospel.

25 Here happening to be

informed that Saul was at Tarsus he purposely went thither in search of him — when he had met with him he brought him to Antioch.

26 In this city they continued an whole year—forming the converts into a society, and instructing a very considerable body in the doctrines of the gospel—and these two, while in Antioch, first gave the professors of the gospel, by a ^m divine direction, the denomination of Christians.

§—27 IN the mean time while Saul and Barnabas were thus employed, some persons, whom God had seen fit to endow with prophetic gifts, came down to Antioch.

28 One of these, whose name was Agabus, rose up in the assembly, and by a divine impulse predicted a dreadful famine, by which

^m *Χρηματισαι*. This word, in all the places in which it occurs in the N. T. signifies to *inform, denominate, declare, by a divine direction*. Consult Matth. ii. 12. 22. Luke ii. 26. Acts x. 22. Rom. vii. 3. Heb. viii. 5. Chap. xi. 7. Chap. xii. 25. In the Greek classics it signifies to *deliver the oracular response*, and very frequently to *speak authoritatively*, as princes, generals, magistrates, to *private persons*. “When the senate waited upon *Cæsar*, he *spoke* to them as private persons, *χρηματισειν*. *Plutarch Cæsar*. p. 1350. *Cleopatra* appeared in public clad in the stole of *Isis*, and *solemnly called herself young Isis*, *εχρηματισει*. *Plutarch Antony*, p. 1723. *Edit. Gr. Steph.* 8vo. *Antigonus* delivering his sentiments concerning what was future, *χρηματισει*. *Polybius*, p. 130. *Annibal spoke* with the ambassadors, *εχρηματισει*, *ib.* p. 218. King *Philip* having *spoke* with the *Acheans*, *χρηματισει*, p. 207. He blamed him for assuming the diadem and *calling himself king*, *καταλαβειν χρηματισειν*, p. 401. He assumed the crown and *dared to style himself king*. *Polybius*, p. 401. *Edit. Harv.* 1619.

the whole extent of ⁿ Judæa would be miserably harassed—Accordingly, this famine invaded Judæa in the time of the emperor Claudius.

29 In consequence of this prediction those of the christians who were in affluent circumstances mutually agreed to raise a contribution for the support of their fellow christians in Judæa.

30 This generous scheme they carried into execution—and sent the money, that was collected, by Barnabas and Saul, to be deposited in the hands of the senior christians.

CHAP. XII.

ABOUT this time king Herod Agrippa raised a persecution against the christians, and apprehended and distressed several of their society.

2 James the brother of John he seized and beheaded.)

3 And seeing that these violent measures against the christians rendered him extremely popular among the Jews, he caused Peter also to be apprehended during the festival of unleavened bread.)

4 This apostle, therefore,

was by his order confined in the public prison, and strictly committed to the custody of no less than sixteen soldiers— He intended, after the paschal solemnity was over, to convene a general assembly of the people, to bring him out before them and publickly execute him.

5 In this manner Peter lay confined and guarded—for whose deliverance and safety the christians interceded with God by unremitting and most fervent supplications.)

6 But when the time approached in which Herod intended to gratify the Jews with his execution, in the night which preceded the day he had fixed for it, as Peter was sleeping in soft composure between two soldiers to whom he was respectively chained by two shackles,) and the jail-keepers were on duty at the prison gate—

7 lo! an angel of God suddenly appeared! and an immense light darted its splendors around his cell—The heavenly messenger then awoke him, saying—Rise this moment!—That instant the shackles dropped from his hands.)

ⁿ *Oreum* is twice used to signify only the land of Judæa; here, and Luke xxi. 26. *Josephus* mentions the famine here predicted, as oppressing Judæa in the reign of Claudius. Ant. 2. c. 2. § 6. and c. 4 § 2.

8 The angel then added— Gird the cloaths, in which you lie, about you, and tie on your sandals—This done, he said, Put on your upper garment, and follow me.

9 He followed him—but was not conscious that this was a real transaction——he imagined it only a visionary scene exhibited to him in a dream.

10 After passing the first and second watch they arrived at the great iron gate which fronts the public street — this spontaneously opened to receive them—they passed through, and went together the length of one street—after which the angel suddenly vanished.

11 Peter, being now conscious that the scene was real, said in pious astonishment— Now I am indeed convinced that God hath been pleased to depute an angel to extricate me from Herod's power, and to frustrate all the eager expectation and sanguinary designs of the Jews.

12 He then went directly to the house of Mary the mother of John surnamed Mark —where a considerable number of the christians had appointed to meet, and were then praying.

13 Knocking at the gate a servant maid, called Rhoda,

went to the door to enquire the person's name.

14 She knowing his voice, in a flood of transport did not flay to open the door, but flew to the company, and told them that Peter was standing at the gate.

15 It is madness to assert any such thing, they said— She peremptorily declared and persisted in it, that she was sure it was him——they then said it must be a messenger from him.

16 Peter in the mean time continued knocking—— but when they opened the door, and saw it was him, they were lost in an ecstacy of astonishment.

17 He made a motion to them with his hand to be silent — and after informing them how an angel of God had delivered him out of prison, ordered them to acquaint James and the other christians with this miraculous event— Having said this he went away, and retired to another place.

18 The next morning there was a great hubbub and confusion among the soldiers who were appointed his guards, what was become of Peter.

19 Herod, after making a diligent but fruitless search for him, called up the keepers

ers of the prison, and ordered them all to be executed— After this he quitted Judæa and fixed his residence at Cæsarea.

20 The reason of his removal to this city was the violent resentments he had now conceived against the Tyrians and Sidonians—But these two opulent states, having afterwards procured his chamberlain Blastus to undertake their cause, waited upon him in a supplicant manner and solicited peace; being induced to this step by a consciousness that their territories derived the supports of life from the king's dominions.

§—21 THIS Herod Agrippa on occasion of a grand solemn festival arrayed himself in a royal and most magnificent dress—and mounting a throne erected for him made a speech to the assembled multitude.

22 This he had no sooner concluded, but the populace raised an universal acclamation—repeating—“It is the voice of a God and not of a mortal.”

23 ° That moment the angel of God smote him with a dreadful and incurable disease for that impious arrogance and pride with which his heart was now inflated— He was devoured alive with ^p worms, and died in the most excruciating torments.

24 After his decease christianity flourished—and the number of converts was continually augmenting.

§—25 BARNABAS and Saul after having faithfully discharged the trust that was reposed in them with regard to the charitable collection for the support of the christians in Judæa—when they had paid it into the hands of the senior christians, quitted Jerusalem—taking with them

° The shocking death of this insolent creature is minutely described in all its circumstances by *Josephus*. See *Antiq. L. 19. c. 8. § 2. Edit. Hudson*. His arrogance and his end remind one of the unhappy exit of *Cræsus*. “Divine vengeance, saith *Herodotus*, overtook *Cræsus*, because he proudly imagined himself to have reached the highest summit of human grandeur and felicity: For the pinnacle of mortal glory, which many pile so high, God subverts from its lowest foundations. *Herodot. Gr. & Lat. Vol. i. p. 70. Edit. Glasg. 1761.*

^p His grandfather *Herod* died in the same shocking manner. He was excruciated with dire pains in his bowels and an ulcer which bred worms. *Joseph Ant. L. 17. c. 6. § 5. Hudson. Phœnicima* also, in *Herodotus*, was devoured alive with worms. ζῶσα ἐυλεῶν ἐξέζεσε. *Herod. Vol. iv. p. 358. Glasg.*

John surnamed Mark to be the companion of their labours.

CHAP. xiii. 1 In the society of Christians that was established at Antioch, whither Saul and Barnabas now returned, there were some persons who were endowed with prophetic gifts, and others, who were qualified to be public instructors—Those who were thus eminently distinguished with these spiritual powers were Barnabas, Simeon called also Niger, Lucius a native of Cyrenè, Manahen, who had been educated along with Herod the tetrarch, and Saul.

2 As these were one day engaged in the exercises of devotion, and observing a religious fast, they were directed by an immediate impulse of the holy spirit to select from among them Barnabas and Saul, and solemnly dedicate them to that important service, for the discharge of which God had particularly appointed them.

3 Immediately they obeyed the divine call—and after they had fasted, prayed, and laid their hands upon them, they dismissed them to preach the gospel.

4 These two, who were thus expressly segregated out

of the society and deputed by the holy spirit to propagate christianity, went first to Seleucia—and from this city crossed over to the isle of Cyprus.

5 On their arrival they preached in the Jewish synagogues at Salamis the doctrines of the gospel.

6 They then, attended by their associate John, traversed the isle as far as Paphos—where they met with a Jewish impostor called Barjesus, who boasted his skill in magic arts.

7 This impostor was along with Sergius Paulus the proconsul, a rational and intelligent person, who sent an invitation to Barnabas and Saul, and desired they would favor him with an account of their principles.

8 But Elymas, whose name in *Greek* signifies Magician, publicly opposed them—studying to divert the proconsul from his intention to embrace the christian religion.

9 But Saul, who assumed also the name of Paul, fixing his eyes intensely upon the impostor, and being instantly seized with the divine afflatus,

10 said to him—O thou profligate and abandoned creature! whose heart, I am conscious, is full of fraud, dissimu-

diffimulation, and the most diabolical wickedness — Dost thou still persist in aspersing and counteracting the divine scheme which infinite wisdom hath planned?

11 Behold! the hand of that Being whom thou insultest shall this moment strike thee——and thou shalt be instantly punished with a temporary deprivation of thy sight—He had no sooner pronounced the words, but the impostor's eyes were closed in total darkness, and he groped about on all sides to lay hold on something to support his steps.

12 The proconsul seeing this amazing event was struck with the last astonishment, and embraced ^a the christian doctrine.

§—13 PAUL and his companions afterwards embarked on board a vessel at Paphos and landed at Pergè in Pamphylia—Here John left them and returned to Jerusalem.

14 But the other travelled from Pergè to Antioch in Pifidia — where they went into the Jewish synagogue and sat down.

15 Here after a portion of the law and the prophets was read, the presidents of the syn-

agogue sent to them — begging, If they could impart any thing that might contribute to the instruction and edification of the audience, they would deliver it.

16 Upon this Paul stood up, and making a motion with his hand, thus addressed the assembly—“ Ye Israelites and devout worshippers of the true God! let me crave your candid and serious attention to the truths I shall now deliver.

17 The supreme God, the merciful guardian and protector of our nation, most highly distinguished our illustrious ancestors with his favour, publicly bestowed upon their descendents many signal blessings, during their residence in Egypt, and from their servitude here vindicated them into liberty by a series of the most astonishing miracles.

18 God also, after their emigration, miraculously ^r supplied them with the necessaries of life in the dreary deserts of Arabia during a period of *forty* years.

19 After this, under the special conduct of divine providence, they overturned seven different communities in

^a *Επι τη διδασχῆ* is governed on *επισευσεν*, not on *εκταχισαμεν*.

^r *Ετροφοροησε*, which the best MSS. exhibit, is the genuine lectio.

the land of Canaan, and distributed, by lot, their territories among their respective tribes.

20 They were then for four hundred and fifty years 'till Samuel's time, governed by *Judges*, whom God raised and empowered to superintend them.

21 They being afterwards desirous of regal government, he placed over them Saul the son of Kish, of the tribe of Benjamin, who was forty years old at his election.

22 After his removal, David was providentially appointed their sovereign — to whose character God bears this testimony — “ I have selected David, the son of Jessè, to be their king—a person, whose conduct, as a prince, will secure my approbation, and who will, in his political capacity, fully execute all my designs.”

23 From the descendents of this illustrious monarch hath God, according to his promise, been mercifully pleased to raise up to Israel the great Redeemer—who was the late Jesus of Nazareth.

24 The advent of this divine person John the Baptist predicted, and publickly proclaimed to the whole Jewish nation—declaring himself to be ap-

pointed of God to prepare men for the reception of this great prophet by the baptism of repentance he publickly administered.

25 John, ⁹ while he was fulfilling the office that providence had assigned him, used constantly to address himself to the people, who resorted to him, and say to them—Whom do you imagine me to be? — I assure you I am not the person you expect—but let me solemnly declare to you, That I am the harbinger of a most dignified and exalted person, to whom I am not worthy to stoop and do the meanest office.

26 My brethren! my fellow descendents from Abraham! and ye devout worshippers of the true God! suffer me to assure you, That this prophet was sent, and these doctrines published for *your* salvation and happiness:

27 because the Sanhedrim and citizens of Jerusalem being wilfully ignorant of the dignity of his person, condemned him to suffer capital punishment—but he hereby fulfilled the express predictions of those prophets which are every sabbath read in their religious assemblies.

28 And so implacably in-

⁹ Ως δε επιηρα.

censed were they against his person, that tho' upon the strictest examination they found his character irreproachable, and perfectly free from any guilt that deserved death—yet by their inflexible impurity they, at last, prevailed upon Pilate to condemn him to be executed.

29 After they had by this public murder accomplished the scripture prophecies, they took him from the cross, and interred his dead body in a tomb adjacent.

30 But by the power of God he was raised from the dead,

31 and for a considerable number of days he exhibited himself alive to his companions and friends, who had attended him in his last journey from Galilee to the capital—who were convinced of the identity of his person, and who are public witnesses to the world of the truth of his resurrection.

32 We therefore proclaim among you the joyful news, That the signal promise, which God solemnly made and ratified with our ancestors, he hath now most illustriously accomplished in the present

day, by raising Jesus the Messiah from the dead.

33 The prediction in the second Psalm is now fulfilled—“Thou art my son! this day have I informed thee with new life and immortality.”

34 And to this great event of his resurrection from the dead and his *peculiar* exemption from the general law of mortality, alludes the following passage of the prophet Isaiah—“For you will I accomplish all the conditions of that everlasting covenant, which I have made with the house of David.”

35 This is also clearly predicted in another passage—“Thou wilt not suffer the dead body of thy beloved son to suffer the common corruption.”

36 This last passage cannot refer to David—for after this illustrious prince had^t, in his generation, served the will of God, he paid the common debt to nature—his body was deposited in the grave, and reduced to its primitive dust.

37 The exemption, therefore, from the putrefaction of the grave here mentioned can *solely* relate to that person

^t *Γενεα* is governed on the preposition *εν* understood, and *βελη* put in its proper construction with *υπηρετησας*.

whom God thus raised from the grave.

38 Be ye also assured, my brethren, that we are authorized to proclaim to the world through this person's mediation a free and universal remission of all past sins upon sincere repentance and reformation of life.

39 Every one, therefore, who is convinced of the truth of his doctrines, and resolves to conform to it, is from that moment "acquitted from all those crimes, from the guilt of which the law did not and could not exempt you.

40 Reject not, I beseech you, the gracious proposals that are now importunately offered to you, lest you provoke God to inflict upon you those terrible calamities, which he hath denounced against the disobedient in the following passage of scripture. —

41 "Behold, O ye contemptuous despisers of religion, the miseries that are impending over your heads! View them with astonishment — for in these you shall be involved — For in your days I

will produce events so inexpressibly dire and dreadful, that should a person give you a distinct detail of them, he would not gain your credit."^u

42 He ended — and the Jews going out of the synagogue, the Heathens who staid behind, came to him, and begged he would discourse to *them* on the same subject before the ensuing sabbath.

43 After the assembly broke up several of the Jews and devout profelytes followed Paul and Barnabas — to these they propounded and explained the christian doctrines, and induced them to embrace this divine dispensation.

§—44 * THE fame of the above transaction being diffused through the city, almost the whole town was assembled together on the ensuing sabbath to hear the doctrines of christianity.

45 The Jews seeing this immense multitude collected together, were instantly fired with rage and indignation — and publickly opposed the doctrines that Paul had advanced — proceeding, at

^u The Deity was pleased, at the first propagation of the gospel, to publish to the world an universal *paran*, a general amnesty, of all past sins to all sincere converts. This is the true grand scriptural idea intended to be conveyed by *justify* and *justification*.

* Meaning the destruction of Jerusalem by the Romans.

* See the various lessons in Dr. Mill.

last, to the most indecent and opprobrious calumnies.

46 To this torrent of abuse Paul and Barnabas with undaunted freedom and spirit thus replied — “It was necessary in the order of the divine dispensations that to you *Jews* the doctrines of christianity should *first* be proposed — but since you reject them, and by your conduct show yourselves unworthy of that eternal life which it reveals and offers to you — behold! we shall for the future address ourselves to the *Heathens*.

47 For so hath God expressly enjoined us to do by the prophet — “I have appointed thee to illuminate the dark and benighted *Heathens* with thy beams, and to diffuse salvation and happiness to the extremities of the globe.”

48 Hearing these expressions the Heathens were transported with joy and pious gratitude to God — and as many of them, as ^y were disposed for eternal life, imme-

diately embraced the christian religion.

49 So that christianity spread with great rapidity throughout the whole adjacent country.

50 But the Jews instigated some ladies of distinction and character and the leading men of the town, and commencing a violent persecution against Paul and Barnabas, forced them to fly out of their country.

51 Accordingly these two, when they left their territories, shook off the dust of their feet as a public testimony to them of their obstinacy and impenitence, and travelled to Iconium.

52 But the converts they had made here, during their stay, were inspired with the most pure and sacred joy, and were favoured with an effusion of the holy spirit.

CHAP. XIV.

1 UPON their arrival at Iconium they went into the Jewish synagogue, and

^y Τασσα, παρατασσα, αντιτασσα, αντιπαρητασσα, are military terms, and denote the *disposing* and *marshalling* an army. In this sense τασσα is used in almost every page in *Xenophon*, *Diodorus Siculus*, *Polybius*, *Aelian*, and other *Greek* Historians: τις πολεμικη τεταγματις. *Xen. Cyr. In. p. 39.* τεταγματις τοις σαρκεσιν ατακτες λαμβωειν. 70. εισ μαχων τεταγματις 148. *Hutchin.* το δε εν οτλοις επι τεταγματεν. *Plutarch Antony.* 1690. *Edit. Steph. Gr. 8vo.* See also *Luke* vii. 3.

preached

preached the christian doctrines with such energy as to induce a very considerable number both of Jews and Greeks to embrace them.

2 But that party of the Jews, who disbelieved these doctrines, practised every method to inflame and exasperate the heathens against the christians.

3 But notwithstanding their implacable animosity, the apostles resided a considerable time in the town, delivering the principles of the christian religion with invincible freedom and intrepidity—and God was pleased to confirm the doctrines they taught by enabling them to perform many signal and astonishing operations.

4 In the mean time a warm dissention arose among the citizens—one party espousing the cause of the infidel Jews, the other the cause of the apostles.

5 But when the heathen magistrates and the Jews of the contrary side carried their opposition and resentments to such violence as to confederate together and unanimously form a determined resolution to insult and stone them,

6 the two apostles receiving information of this conspiracy against their lives, quitted the city, and fled to Lystra and Derbè, towns in Lycaonia:

7 In which, and other adjacent places, they published the gospel.

§—8 As Paul was preaching at Lystra there sat among the audience an helpless object, a man who had been lame from his birth.

9 This person gave great attention to what he delivered—which Paul at length observing, he fixed his eyes intensely upon him, and being conscious he was possessed of such a degree of faith as qualified him to receive a miraculous cure,

10 immediately turned to him and said—Rise and stand erect! — That moment he sprung from the ground in perfect vigour, and walked.

11 The crowd, that was now assembled, seeing this amazing spectacle, all cried out, in extreme astonishment, in the Lycaonian language—“The immortal gods, disguised in ² human form, have deigned to visit us!”

12 Accordingly they re-

² This was agreeable to the *Heathen Mythology*.

— Summo delabor Olympo,
Et deus humanâ luitro sub imagine terrâ. *Ovid. Met.* 1. 212.
cognised

cognised ^a Jupiter in Barnabas, and ^a Mercury in Paul, because of his superiour eloquence.

13 The priest, therefore, of Jove, whom they worshipped as the guardian of their city, and whose temple stood a little way out of the town, immediately brought victims and ^b chaplets of flowers to the door of the house where they lodged — attended with a vast crowd, designing to sacrifice to them.

14 Soon as the apostles were acquainted with this resolution, they rent their cloaths, rushed out of the house, and flung themselves among the collected multitude — vehemently exclaiming and with pathetic earnestness thus addressing them —

15 “Sirs! What hath induced you to this! — We are but frail mortals, subject to the same human sorrows and sufferings with yourselves — The great design of the glorious dispensation we preach

among you, is, to engage you to renounce these fictitious deities, and to recover you to the belief of the one supreme God, the creator and governour of universal nature.

16 This infinite Being, tho’ in the ages that are passed, he did not explicitly commission any divine messenger to remonstrate against these absurdities in worship, in which all the heathen nations were plunged,

17 yet, notwithstanding he did not immediately interpose to recover them, he never left his existence and perfections unattested — For his being and perfections are loudly proclaimed by his never ceasing beneficence, by the regular and salutary revolutions of the seasons, by fertilizing showers, and by his constant liberal supply of food and happiness to all his rational creatures.

18 But with all the arguments he could adduce, the

^a These *two gods* the *Heathens* believed did sometimes accompany each other in a visit to mortals.

Jupiter huc, specie mortali, cumque parente
Venit Atlantiades, postis caducifer alis. Ovid Met. 8. 626.

^b To crown the apostles agreeable to the pagan rites. All wore garlands at a heathen sacrifice — *Data sunt capiti genialia fertæ.* Ovid Στεμματ' έχων εν χειρσι εκπιβολη Απολλων. Homer. II. 1. 14. Ικτηρισις κλαδισισιν εξασεμιμενοι. Sophocl. Oed. Tyr. sub init. Or, they might be to crown the victims, as was also customary.

people were with great difficulty restrained from sacrificing to them.

19 During their stay at Lystra, their implacable adversaries the Jews of Antioch and Iconium, followed them hither—and instigated the populace to such a degree of virulence and fury, that they all rushed upon Paul and overwhelmed him with stones — they then dragged him out of the city, imagining he was dead.

20 But while the Christians were standing in a circle round his body, he revived — got up — and went with them into the town — The next day he and Barnabas travelled to Derbè.

21 After they had preached in this town, and convinced a considerable number, of the truth of Christianity, they turned back and revisited Lystra, Iconium, and Antioch,

22 establishing the minds of those they had converted, in the principles of the gospel—exhorting them with the most earnest and pathetic importunity to adhere to the doctrines, of whose truth they were convinced; and admo-

nishing them that the road to Christianity was infested with sorrows and sufferings.

23 In every society that was formed they appointed the senior Christians to superintend and instruct the assembly — for these they prayed, observing a religious fast, and these they solemnly recommended to the blessing of that Being, of the truth of whose gospel they had upon the best evidence been convinced.

24 After passing through Pisidia, they came to Pamphylia.

25 They then travelled to Pergè and Attaleia—in ^e both which towns they preached the Christian doctrine.

26 At this last place they embarked on board a vessel, and sailed to Antioch—from which city by a particular divine direction, they had at first departed—being expressly deputed to that office, which they had now so fully and faithfully discharged.

27 Immediately upon their arrival they convened the assembly of Christians, and gave them a circumstantial account of the wonderful success with which God had blessed them,

^e See the MSS.

and what an harvest Christianity had begun to collect among the Heathens.

28 In this city they continued with the Christians a considerable time.

CHAP. XV.

1 **I**N the mean time some persons that came from Jerusalem told the Christians at Antioch, That if they did not submit to the Mosaic rite of circumcision they could not obtain future happiness.

2 This doctrine being warmly opposed by Paul and Barnabas, and occasioning great debates and altercations, the Christians came to a determination to dispatch Paul and Barnabas, and some others of their society, to the apostles and senior Christians at Jerusalem, to have their decision of this controversy.

3 These, therefore, having received this commission travelled through Phœnicia and Samaria—in all the places they passed acquainting their Christian brethren with the conversion of the Heathens—an event, which inspired them all with the highest transport.

4 Upon their arrival in Jerusalem they were kindly received by the apostles, the senior Christians, and the whole

society—to whom they minutely related the wonderful success, with which God had blessed their ministerial labours among the Heathens.

5 Upon this some of the sect of the Pharisees, who had embraced the gospel, rose up in the assembly and declared—That the Heathen converts ought to be circumcised, and enjoined a strict obedience to the laws of Moses.

6 Hearing this variety of sentiments, the apostles and senior Christians appointed to meet together, in order to discuss this topic.

7 Here, after this question had been long agitated, and had mutually excited a sanguine contest, Peter stood up, and thus addressed the assembly—“ You need not be informed, my Christian brethren! how by a divine direction I *first* preached the gospel to the Heathens, and how cheerfully they embraced its doctrines,

8 and how worthy they were of this sacred privilege, the great God, who is perfectly acquainted with the human heart, hath abundantly evinced by imparting the same spiritual gifts to them as to ourselves.

9 By the communication of the blessings of the gospel

in this impartial undistinguishing manner, he hath publicly manifested that his wisdom knows no distinction betwixt them and us.

10 Ought you then to oppose the divine procedures, and limit his all-diffusive benevolence by imposing a yoke on the necks of these Heathen converts, whose rigour and severity both your ancestors and yourselves have judged intolerable?

11 *Our* principles are, indeed, the same with *theirs*—for we believe that we shall attain future salvation solely through the gracious dispensation of our Lord Jesus Christ—and the same fundamental sentiments they all entertain.”

12 He ended, and an universal silence ensued—Barnabas and Paul then gave the assembly a circumstantial relation of their amazing success, and the signal miracles God had enabled them to perform among the Heathens.

13 When they had concluded their narration, the apostle James addressed himself to the assembly in the following manner—I beg, my Christian brethren, you would hear my sentiments with attention and candour.

14 Peter formerly gave us a minute account of the man-

ner in which God was pleased to express his regards for the Heathens, and to select from among them the virtuous, as objects worthy to be favoured with the revelation of his mind and will.

15 In predicting this distinguished event, all the ancient prophets unanimously agree—The following prophecy is clear and express.

16 “In the last age of the Jewish dispensation, I will raise the decayed family of David to its former splendor, and on the ruins of his house, I will rear a most glorious and magnificent structure :

17 Into this grand and capacious edifice, men of all ranks and orders, without distinction, shall enter—and into this, also, shall all the devout and virtuous among the *Heathens* be admitted, and compose together one vast and harmonious society—This revolution I will effect, saith the creator and governour of universal nature.”

18 The order of God’s dispensations, from the beginning to the end of time, is infallibly known and regularly arranged by his infinite understanding.

19 Since, therefore, it hath pleased God to effect this amazing event among the *Heathens*,

thens, we ought not, in my judgment, to give the converts from among them any farther molestation.

20 It is, however, necessary to charge them to refrain from tasting any thing that hath been devoted to an idol, and to admonish them against lewdness, and against eating any animal that hath been strangled, and to enjoin abstinence from blood.

21 And in order that these injunctions may have their proper validity and force upon these converts, the law of Moses, which prescribes them, is read every sabbath in all the various^d synagogues where they respectively attend."

22 This proposal met with universal approbation — and the apostles, the senior Christians, and the whole assembly unanimously agreed to depute some select persons out of the society, and send them along with Paul and Barnabas to Antioch — Accordingly they nominated Judas surnamed Barsabas, and Silas — persons of the first character among the Christians.

23 They then drew up a letter to the Heathen converts — of which the follow-

ing is a copy — THE apostles, the senior Christians, and the society at Jerusalem, to the Christian converts among the Heathens in Antioch, Syria, and Cilicia.

24 Being informed that some of our society have given you great disturbance by certain principles they advanced among you; strongly asserting the absolute necessity of circumcision, and a strict conformity to the rites of the Mosaic law — positions, which were never enjoined by any authority from us,

25 we judged it proper to convene a general assembly — in which we came to an unanimous resolution to delegate to you some select persons of this society, along with Paul and Barnabas, our dear fellow Christians,

26 who have both, as you know, frequently exposed their lives to the most imminent dangers, for their inviolable and zealous attachment to the Christian religion.

27 We have, therefore, deputed Jude and Silas to you with this letter — who will, in person, confirm the sentiments it contains.

28 For both the dictates of the Holy Spirit and of our

^d The Heathen converts had not *as yet* built separate places of religious worship, but *every where* attended divine service in the Jewish synagogues.

own judgment, have harmoniously united to impose no other burden upon you, but the following necessary injunctions—

29 To abstain from any meat that hath been devoted to an idol — from eating any animal that hath been strangled — to refrain from blood — and from debauchery — If you conscientiously regard these prohibitions, your conduct will meet with our entire approbation—Farewel.”

30 The messengers being dismissed with this commission, came to Antioch — and convoking the assembly, delivered to them the letter.

31 They read it—and the duties it prescribed met with universal approbation.

32 The messengers, Jude and Silas, who were eminently endowed with spiritual gifts, pathetically exhorted them in many public discourses, and confirmed their minds in the principles and doctrines of Christianity.

33 After they had staid some time with the Christians in Antioch, they returned, elated with joy, to the apostles at Jerusalem,

34 but Silas chose to tarry longer in Antioch.

35 In this city Paul and Barnabas resided for a considerable time—being constantly engaged, with several others, in teaching and propagating the doctrines of Christianity.

36 It happened, some time after this, that Paul made the following proposal to Barnabas—Let us, said he, take a journey to revisit the state of the Christians in every one of those towns where we lately preached the gospel.

37 To this Barnabas assented—and proposed taking with them John, surnamed Mark.

38 But Paul opposed this — thinking him an improper companion, as he had before abandoned them at Pamphylia, and deserted them in their ministerial labours.

39 Upon this, such a violent contention arose as ended in a mutual separation — for Barnabas took Mark and set sail for Cyprus,

40 and Paul, taking Silas for his associate, quitted Antioch—after the Christians had recommended them both to the divine blessing.

41 Paul after this travelled through Syria, and Cilicia, confirming and establishing

* *Παροξυσμῶ* is a very strong and emphatical expression, and signifies, a sharp altercation, a violent quarrel.

the several congregations of Christians in the principles of the gospel.

CHAP. XVI.

1 **H**E then travelled to Derbè—and from thence to Lystra, where he met with a convert, whose name was Timothy, whose father was a Greek, but his mother a Jewess of a most amiable character, † who was now a widow.

2 This person was held in universal esteem by the Christians in Lystra and Iconium.

3 A convert, therefore, of so distinguished a character Paul was desirous of taking along with him for his companion—and accordingly circumcised him—being induced to this by a fear of incurring the resentment of the Jews in that country, who all knew his father was a Greek.

4 In all the cities which they visited, they gave to the Christian assemblies a copy of those rules which the apostles and senior Christians at Jerusalem had prescribed for the direction of their conduct.

5 The several societies of Christians, therefore, were confirmed in the principles of

the gospel, and their numbers augmented every day.

6 After they had travelled through Phrygia and Galatia, they intended to have prosecuted their journey into the proconsular Asia, but were prohibited by an impulse of the Holy Spirit.

7 Passing then into Mysia, they designed to go into Bithynia, but again their designs were annulled by the suggestions of the Spirit.

8 Traversing Mysia, therefore, they came down to Troas.

9 In this town Paul had the following vision exhibited to him—A person, in the habit of a Macedonian, stood before him, and in the most supplicant terms implored him to come over to Macedonia and assist them.

10 After this vision we immediately concluded to cross over to Macedonia—inferring that this was a divine admonition to us, to promulgate the gospel in that country.

11 Embarking, therefore, from Troas, we sailed with a favourable gale to Samothrace—and the next day arrived at Neapolis.

12 From thence we came to Philippi, which is a city

† See Dr. Mill in loc.

in the *first* partition of Macedonia, and a Roman colony — In this city we resided some time.

13 On the sabbath day we went out of the town to the river side, where the Jews had, according to custom, erected an ^s Oratory — Here we sat down, and addressed a discourse on the Christian religion to the women who were there assembled.

14 Among these was a pious and devout woman called Lydia, a native of Thyatira, a dealer in purple — She heard the doctrines which Paul advanced, with eager attention — and thro' the goodness of God was convinced of their truth.

15 After we had baptized her and her family, she with great importunity entreated us, as ever we thought favourably of her character as a convert, to lodge at her house — She insisted upon our compliance.

§ — 16 It happened one day as we were going to the Oratory, a maid servant, who was believed to be possessed with the spirit of the Pythian Apollo, met us —

Her masters had employed her in divination, and had reaped great advantages from her pretended skill in this art.

17 This person followed Paul and us, crying out all the way with a most vehement vociferation — These, these are the men, who are the servants of the supreme God! These are the persons, whom the Deity hath commissioned to show men the road to everlasting happiness!

18 In this wild and extravagant manner she continued to act for a very considerable time — Paul, at last, being greatly distressed with this unhappy circumstance, turned to her, and said — By the authority of Jesus the Messiah, I charge thy disorder this moment to quit thee — Instantaneously she was restored to the perfect use of her reason and understanding.

19 But her masters, when they found that her insanity was removed, and consequently all their mercenary hopes from it for ever ruined, were inflamed with the most violent rage — they

8. Δεδόκει μιν Ἰουδαίων τῆς ἐπαλαιῆς — τὰς προσευχὰς ποιεῖν ἄρτι τῇ θάλασσῃ κατὰ τὸ πατριῶν ἔθος. We ordain that the Jews erect oratories by the sea side, according to the custom of their country. *Jos. Ant. Lib. 14. c. 10. § 24. Hud.*

Ede ubi consistas, in qua te quero profuscha. *Jur. Sac. 3. 215.*

seized Paul and Silas—dragged them into the forum before the magistrates,

20 and thus addressed the presidents of that court—

“These are the men, who have excited such disturbance and confusion in the town!

21 They are Jews, and have been most industriously spreading such religious principles and ceremonies, as it is unlawful for Romans either to adopt or observe.”

22 This speech instantly kindled the rage and fury of all the populace against them—and the magistrates immediately ordered the lictors to tear off their upper garments, and beat them with rods.

23 After they had inflicted upon them this punishment, with extreme rigour and cruelty, they precipitated them into the public prison—giving strict orders to the jailor to secure them.

24 The jail-keeper upon receiving so peremptory an injunction, confined them in the dungeon and fastened their legs in the stocks.

25 But about midnight as Paul and Silas were celebrating God in loud and fervent strains of devotion—which the other prisoners overheard,

26 all on a sudden a dreadful earthquake shook the whole prison to its basis—all

the doors in an instant flew open—and the shackles of all the prisoners dropped to the ground.

27 This violent concussion awakening the keeper, when he saw the doors of the prison wide open, he drew his sword, and was going to plunge it in his bosom, concluding all the prisoners had escaped.

28 In that crisis Paul called to him with a loud voice—entreating him not to lay violent hands upon himself—assuring him all the prisoners were safe.

29 The jailor then, soon as he had got a light, rushed immediately into the dungeon—his whole frame convulsed with terrour and astonishment—and prostrated himself at the feet of Paul and Silas.

30 After he had brought them out, he said to them—Sirs! what must I do to be saved!

31 By a sincere belief in the truth of Christianity, they replied, both thou and thy family will attain everlasting salvation;

32 They then gave him and his family an account of the evidences and principles of the Christian religion.

33 After this, the jailor washed their wounds—and

imme-

immediately afterwards he, and all his domesticks, were baptized.

34 He then brought them into his own apartment—spread a table—and both himself and his whole family, who had now professed their faith in the true God, were filled with sacred and ecstatic transport.

35 Early in the morning the magistrates sent the licitors to the prison with an order to the keeper for the two men to be dismissed.

36 Upon this the jailor immediately went to Paul and said—I have this moment received an order from our magistrates to release you—Depart therefore, and may universal happiness attend you!

37 But Paul said to the messengers—We are Roman citizens—Your magistrates have ordered us to be publicly scourged without a legal trial^b—They have thrown us into a dungeon—And would they now have us steal away in a silent and clandestine manner?—No!—Let them come in person, and conduct us out themselves.

38 The licitors returned and reported this answer to

the governours—who were greatly alarmed and terrified, when they understood they were Roman citizens.

39 Accordingly they went in person to the jail—addressed them with great civility, and begged them in the most respectful terms, that they would quietly leave the town.

40 Being thus escorted out of prison they afterwards went to Lydia's house, where after they had exhorted their Christian brethren to adhere to their profession, they left the town.

CHAP. XVII.

1 AFTER passing through Amphipolis and Apollonia they came to Thessalonica—in which city there was a Jewish synagogue.

2 To this Paul went, as usual, and for three sabbath days together interpreted, in his public discourses, the various prophecies of the Old Testament:

3 giving the assembly an explication of the various passages that expressly indicated the sufferings, death, and resurrection of the Mes-

^b See note on Chap. xxii. 25.

ⁱ There is a considerable addition here in the *Cambridge MS.* which appears to me the genuine reading.

fish, and showing their accomplishment in Jesus of Nazareth — whom he solemnly assured them was that illustrious person.

4 His discourses convinced some of the Jews of the truth of Christianity, who embraced and adhered to the doctrines that Paul and Silas advanced — a very considerable number also of the devout Greeks and ladies of distinction became their converts.

5 But those of the Jews, who remained unconvinced, being infligated by rage and malice, took a number of profligate and abandoned wretches, and collecting the mob, soon threw the whole town into the last confusion — The mob immediately beset Jason's house — broke into it — hoping to get Paul and his companions into their power.

6 After they had searched it through, but to no purpose, they dragged Jason, and some of the Christians before the governors of the city — vehemently exclaiming — “ These, these are the men

who have set the whole world in a flame !

7 These pests of society are come hither — and this Jason hath given them a friendly and hospitable reception — They are every one of them sworn enemies to Cæsar's government — asserting there is another ^k emperor besides him, one Jesus.

8 The ^l city and the magistrates hearing this were greatly alarmed and distressed:

9 Jason, however, and the other Christians, giving proper security that they would behave as peaceable subjects, they were dismissed.

10 But the Christian converts in the town hastened Paul and Silas away, and conducted them by night to Berræa — Upon their arrival here they went into the Jewish synagogue.

11 The Jews, who composed this assembly, were possessed of a more noble and generous disposition than those who resided in Thessalonica — for they embraced the Christian doctrines with cheerfulness — impartially ^m examining

^k The Greek writers very often call the Roman Emperors *Κασιλευς*. *Dion Cassius, Herodian, Zosimus*, are full of instances. *Σωματοβυλακων τε Κασιλευς*, The Emperor's life-guards. *Herodian*, p. 19. *Edit. Oxon.*

^l See the Various Lectures in *Dr. Mill*.

^m *Ανακρινοντες*. This word is a *forensic* term, and is generally used for *examining* witnesses and prisoners. *Ανακρινόμενοι τῷ στρατηγῷ*, Being examined by the Roman general. *Polibius*, p. 115. *Edit. Havov. 1619.*

the scriptures every day, that they might judge for themselves on what foundation these principles were supported.

12 The result of which diligent enquiry was, the conviction of great numbers of them — Several Greek ladies also of distinction, and others of the Heathens embraced Christianity.

13 But no sooner did the Jews in Thessalonica receive information that Paul was propagating the Christian religion at Beræa, but they hasted thither — and spirited up the populace.

14 Upon this the Christians instantly sent Paul out of the town towards the sea side — But Silas and Timothy stayed behind in the city.

15 Those who now escorted Paul, conducted him to Athens—where they left him

and returned—being charged by him with a commission to Silas and Timothy to come to him as soon as possible.

§—16 DURING the time that Paul waited at Athens for their coming, his spirit ⁿ glowed with indignation to see the whole city entirely devoted to the worship of idols.

17 He therefore freely delivered his sentiments in the synagogue, to the Jews and to other devout persons — and every day publickly discoursed in the forum, to the people who attended there.

18 Then some of the Epicurean and Stoic philosophers entered into a conference with him—during which, some of the audience said to each other —What principles would this ^o idle prater establish? —He appears to us, others said, to be desirous to introduce some new and foreign *divinities* a-

ⁿ Παρωζυετο is a very emphatical word, and signifies to provoke, *exasperate*. *Solon* being neither willing to flatter him nor to *exasperate* him any farther, παρωζυειν. *Plutarch Solon*, p. 171. These things *exasperated* him not a little, παρωζυε. *Id.* 683. Vexed and *exasperated*; εργισθεις και παρωζυιθεις. *Id.* p. 690. The Macedonians were dreadfully *exasperated*, παρωζυιθησαν. *Id.* p. 1073. He *exasperated* the soldiers, παρωζυε. *Id.* p. 1326. *Edit. Gr.* 8vo. *Steph.* Caius was still more *exasperated* at this, παρωζυετο. *Polybius*, p. 262. Being *exasperated* at all these things, παρωζυιθηεντες. *Polybius*, p. 276. *Edit. Hudson.* 1619.

^o Σπερμολογῶ signifies a wild, incoherent talker, an idle rambling prater. Νευτικῆς σπερμολογίας, *The sibaldry of sailors.* *Plutarch Alcibiad.* Σμερμολογῶ ἀνθρώτῳ. *Dionys. Halicar. Vol. i.* p. 710. *Hudson.* Oxon. *Tatian* tells us the *Pagani* called the Christians idle and impertinent praters: ελληνας και σπερμολογους ημας νομισητε. *Tatiani Oratio contra Græcos*, p. 146. *Paris* 1636.

mong us — They were led into this notion by his mention of JESUS and the RESURRECTION.

19 After this they seized him, and carried him before the court of Areopagus — When he stood before this tribunal they thus interrogated him, Will you give us a distinct account of the principles you have advanced amongst us?

20 For you have been propagating a set of notions, to which we are entire strangers — We therefore demand of you a clear explication of these tenets — and what induced you to adopt them?

21 For all the Athenians, and the foreigners who resided in that city, employed their hours in nothing else, but in either advancing, or hearing advanced, something that was new and singular.

22 Paul then standing in the midst of the court, thus addressed these venerable judges — “ Your sacred reverence for ^P religion, O Athenians, appears from every scene and place I see around me.

23 For as I was passing through your city, and tak-

ing a survey of the religious honours you pay to the various deities you worship, I chanced to find an altar with this inscription, To THE UNKNOWN GOD—This Divinity whom you venerate under the title of *unknown*, I now proclaim among you.

24 For this Divinity was the sole creator of the world and of every being it contains — This Divinity is the universal governour of heaven and of earth—whose immensity cannot be circumscribed in temples reared by mortal hands.

25 Nor is this glorious Being to be worshipped by any works the art of mortals can effect, as if he required any additions to his essential happiness—for he is the supreme source of existence, the great fountain of life, and the original donor of happiness to all his creatures.

26 From *one single individual* did this Being originally form the whole race of mankind, that have existed in every past age and nation in the world—The various dispensations of these his rational creatures hath his infinite wis-

^P Δεισιδαιμονεστους very devout, very pious votaries of religion. Δεισιδαιμονια is very often used in a good sense, and signifies religion. Consult Acts xxv. 19. Claudius in his edict commands the Jews not to vilify the religions of other countries, Δεισιδαιμονιας. Joseph. p. 866, 18. Hudson.

dom from all eternity arranged — and hath marked the respective age and nation, in which they are to live, with infallible precision :

27 the great end of their existence being to investigate and explore the being and perfections of the Supreme — if, indeed, they would be disposed, by the exercise of their rational faculties, to attain this idea — and this idea obtrudes itself upon all — since we are, every one of us, perpetually encircled by his immensity.

28 For it is *solely* to the constant exertion of his providence that we stand indebted for every breath that we draw — for every motion we perform — and for the continuance of every blessing we possess — extremely just, therefore, is the following expression of one of your ^a poets — “ *One great first Cause informed us with being.*”

29 Since therefore we derived our *being from this great first Cause*, it would be the highest absurdity and derogation from the honour due to him, to imagine, That the Divinity can be worthily exhibited by statues of gold, silver, or marble, tho’ all the

art and genius of man have been lavished upon them.

30 At the preceding ages, in which men wilfully deviated into these gross and impious errors, the great God was pleased to connive — But *now* he loudly proclaims to *all* men, in *all* nations, the necessity of repentance and reformation of life,

31 because he hath appointed a solemn day, in which the whole universe of rational beings will be judged with impartial equity by a person, to whom he hath assigned this arduous province — and God hath publicly set his seal to this grand event by raising this person from the dead.”

32 They no sooner heard him mention the resurrection of dead men to life — but it immediately excited the highest banter and derision — Others of them, however, said — We shall be glad to hear you discourse again on this subject.

33 Paul then left the assembly.

34 There were, notwithstanding, some persons, who were convinced of the truth of his doctrines and embraced them — Among whom were

^a Aratus.

Dionysius a member of the supreme court of Areopagus, and one Damaris a lady of distinction.

CHAP. XVIII.

I PAUL after quitting Athens travelled to Corinth.

2 Here he met and associated with a Jew called Aquila, a native of Pontus, who had lately fled hither with his wife Priscilla — the emperor Claudius having issued an edict, by which all the Jews in Rome were ordered to abandon the city immediately.

3 And being both of them tentmakers, the apostle resided with them and worked at this occupation :

4 But every sabbath day he delivered public discourses in the synagogue—addressing the most importunate exhortations to Jews and Heathens to embrace the gospel.

5 But upon the arrival of Silas and Timothy from Macedonia, Paul was animated with the greatest ardor and zeal, and publicly asserted, among all the Jews, in the

strongest terms, That the late Jesus was the great Messiah.

6 This meeting with the warmest opposition, and they loading him and his principles with abusive language, he turned to them, and after having solemnly shaken his upper garments, said—Your future perdition is your own wilful and voluntary act and choice—By *this* public action I declare to all, that I am not accessary to it — For the future I devote myself to the conversion of the Heathens.

7 Having said this he immediately quitted the synagogue, and went into an house contiguous to it, in which one Justus lived, a person of exemplary piety.

8 Crispus, however, the president of the synagogue and his whole family embraced the Christian religion — Great numbers also of the Corinthians were convinced of its truth, and were, by baptism, publicly initiated into the profession of it.

9 After this, the following words were addressed to Paul in a dream, by a divine direction— “ Be not intimidated

* This fact is attested by *Suetonius*. Judæos impulsore Chresto assidue tumultuantes Româ expulit. *Sueton. in Claud. c. 25. p. 544. Edit. Var. Svo.*

* Εργον δ' ἕστην κρείττον ἀπέστη δὲ τ' οὐκ ἔδρα. *Hesiod, Ver. 309.*

—Publish the Christian religion with undaunted resolution.

10 For thou hast an omnipotent Being to aid thee, and no one shall be permitted to offer the least injury to thy person — Publickly assert, therefore, the truth of Christianity, with undismayed fortitude—for there is in this city a large harvest of well-disposed persons, which still remains to be gathered in.

11 Accordingly the apostle resided at Corinth a year and half—diligently employed in promulgating and explaining the principles of the gospel.

§ — 12 ¹ GALLIO being at that time proconsul of Achaia, the whole body of the Jews in Corinth rose—seized Paul by violence — and hurried him before his tribunal :

13 Exclaiming — This is the person, who is incessantly persuading men to worship God in a way that our law doth not justify.

14 The apostle going to offer a vindication of his conduct and principles, Gallio anticipated him, by saying to his accusers — “ Ye Jews!

had you detected this person in some flagrant act of injustice, or impeached him of some atrocious crime, my duty, as a magistrate, would have engaged me to have given the cause an accurate and impartial examination.

15 But if this be only a dispute about a nicety in speculation — about the authority of a name — or some dubious point in your law, do you agitate it among yourselves — For I shall not sit as judge upon any such punctilios.

16 Having said this, he ordered the lictors to drive them out of court.

17 The ^u Jews, incensed at this disappointment, directly seized Sosthenes who had been one of the presidents of their synagogue, and scourged him publickly before the tribunal — But Gallio continued unmoved, nor was their insolence able to instigate him to interpose in the present dispute.

18 Paul continued, after this incident, a considerable time at Corinth — At length taking leave of the Christian

¹ Gallio was the elder brother of the celebrated Philosopher Seneca, Nero's tutor, and is often mentioned in his writings. Solebam tibi dicere Gallionem fratrem meum, &c. Seneca Nat. Quæst. præfat. p. 525. Lib. 4. Illud mihi in ore erat domini mei Gallionis, &c. Epist. 104. sub init. P. 435. Edit. Blaev. 12mo.

^u Οἱ Ἰουδαῖοι is the genuine reading. See MSS.

society, he embarked on board a vessel for Syria, along with Aquila and Priscilla—after he had shaved his head at Cenchrea on account of a religious vow.

19 Upon his arrival in Ephesus, where he left his two companions, he went, as usual, into the Jewish synagogue, and publicly addressed a discourse on the Christian revelation to the assembly.

20 They afterwards strongly importuned him to make some stay with them—but he would not consent :

21 Telling them, when he took his leave of them, That he was under an absolute necessity to celebrate the approaching solemnity at Jerusalem — but that he proposed with the blessing of God to revisit them——Embarking from Ephesus,

22 he came to Cæsarea — and from thence went up to Jerusalem — Where after he had just waited upon the Christians there, he came down to Antioch.

23 After having staid here for some time, he travelled, in a regular order, from one Christian society to another, through Galatia and Phrygia, instructing and establishing his former converts in their principles.

VOL. I.

§ — 24 IN the mean time there arrived at Ephesus, a Jew, whose name was Apollos, a native of Alexandria — a person distinguished for his eloquence and superior knowledge of the holy scriptures.

25 This person was endowed with a singular fervor and zeal — and in his public discourses accurately represented the true nature of the Messiah's kingdom — tho' he knew no more of Christianity than what John the Baptist, during his ministry, had declared.

26 Discoursing on this subject with great freedom and liberty, Aquila and Priscilla, who were his auditors, invited him to their house, and furnished him with a more explicit and accurate knowledge of the Christian religion.

27 Intending some time after to travel into Achaia, the Christians *urged* him to undertake this journey—and wrote letters of recommendation to the Christian societies there — who accordingly gave him a kind reception — In this country he did distinguished service to the cause of Christianity :

28 For by the powers of his eloquence and his eminent skill in the scriptures, he publicly refuted all the objections

F f jections

jections of the Jews—demonstrating from the antient prophecies that Jesus of Nazareth was the true Messiah.

CHAP. XIX.

1 **I**N the mean time while Apollos was at Corinth, Paul, having travelled over the upper parts of Asia minor, arrived at Ephesus—where meeting with a number of converts

2 he asked them—If they had been endowed with spiritual gifts since their embracing the Christian religion—They told him, They had never heard that any such supernatural powers had ever been conferred.

3 Into what principles then, said he, were ye baptized?—The principles, they replied, into which John the Baptist initiated those who resorted to his baptism.

4 “The sole view of John’s baptism, answered Paul, was to promote repentance and amendment of life *in order*, to dispose men, as he told the crowds that repaired to him, for the reception of his great successor—who was Jesus of Nazareth the true Messiah.

5 And those, continued he, who at *that* time believed John’s doctrine were, *in effect*, baptized into the pro-

fession of the Christian religion.”

6 Paul, having said this, laid his hands upon them—instantly an effusion of the holy spirit ensued—they spoke various languages—and by a divine impulse publicly delivered instructive truths.

7 The number of these persons was about twelve.

§—8 **DURING** his residence in this city he constantly frequented the synagogue—for the space of three months delivering public discourses there with great spirit and freedom, and inculcating the doctrines of Christianity with all the powers of persuasion.

9 But when some of the Jews wilfully remained unconvinced, and, before all the assembly, loaded the Christian scheme with every opprobrious insult and calumny, Paul abandoned the Synagogue, separated the Christian converts from the Jewish congregation, and from that time appointed to meet in the school of one Tyrannus—where he every day publickly instructed them in the principles of the gospel.

10 Here he continued his ministerial labours for two years—By which means all the inhabitants of Asia minor, both Jews and Greeks, became

came acquainted with the doctrines of the Christian religion.

11 During this his residence God also enabled him to work many signal miracles:

12 For handkerchiefs and aprons were carried from him, and being laid on the indisposed, all their various disorders were instantly expelled, and they were reinstated in perfect health—the most obstinate melancholy and madness yielded to the touch of these.

13 Flattered by these operations some travelling Jews, who pretended to a power of exorcising dæmons, attempted to expel them from some insane persons by solemnly pronouncing over them the name of Jesus—saying—We adjure you by that Jesus whom Paul preaches, Depart!

14 There were seven of them, the sons of Sceva the Jewish high priest, who now acted in this manner.

15 The insane person said to them—Jesus I know, and Paul I know, but who are you!

16 Having said this, he furiously rushed upon them—and, his madness redoubling his strength, all their united force could not restrain him—he tore their cloaths in pieces—wounded them—and

in this condition obliged them to fly out of the house with the utmost precipitation.

17 With this incident all the Jews and Greeks in Ephesus soon became acquainted—and it universally struck them with a sacred awe, and with the most respectful reverence for the name of the Lord Jesus.

18 Upon this occasion too, great numbers of those, who had embraced Christianity, came to the apostle—and with great remorse confessed the criminal practices of *this kind* they had formerly been guilty of:

19 and a considerable number of these sincere penitents, brought all the books they had which treated of this idle absurd science of magic, and publickly burnt them—The value of these books, which were now consumed, amounted, according to a calculation then taken, to fifty thousand pieces of silver.

20 In this illustrious and powerful manner did Christianity flourish and triumph over all opposition.

§—21 AFTER this Paul formed a resolution to take a tour through Macedonia and Achaia, to Jerusalem, and from thence to visit Rome.

22 Accordingly he dispatched two of his associates,

Timothy and Erastus, to Macedonia—but himself staid some time in Asia after he had dismissed them.

23 But during this interval there happened a dreadful scene of confusion and disturbance about the Christian religion, on the following occasion.

24 One Demetrius a silversmith, who had acquired an immense fortune by casting little silver models, in miniature, of the temple of Diana,

25 one day collected together all the artists he employed, and thus harangued them — “I need not inform you, Sirs! what prodigious advantages we have all of us derived from that branch of business in which we are concerned.

26 Neither can you be ignorant, what an astonishing revolution this Paul hath occasioned not only in this city, but almost in all the provincial Asia—and what numbers have been alienated, by his delusive persuasions, from their attachment to the established worship — publicly proclaiming every where, and exposing the absurdity of adoring gods that human art hath formed.

27 A doctrine, which fatally endangers not only that lucrative article, in which we

are all interested, but strikes at the very foundation of that sanctity which is due to the temple of our illustrious goddess Diana—being calculated to bring her divinity into universal contempt — her sacred divinity, which not only all Asia, but all the world religiously venerate.”

28 This speech inflamed the assembly with rage and madness—Instantly they raised a loud and confused clamour, repeating — Great is Diana of the Ephesians!

29 The whole city immediately caught the alarm, and was filled with the most tumultuous uproar and confusion — They seized Gaius and Aristarchus, both Macedonians, and companions of Paul — and dragged them into the theatre.

30 Paul hearing of the fate of these men declared his intention of following them into the theatre—but the Christians restrained him.

31 Some too of the governors of Asia propria, who were his friends, went to him, and advised him, by no means to commit himself to the mercy of an incensed rabble.

32 The tumult continued — some bellowing one thing, some another — For the mob that was now collected together

gether, were wound up to the highest pitch of violence and fury — tho' the majority of them knew not what it was that had brought them together.

33 In the midst of this confused scene the Jews pushed forward, and placed one Alexander on an eminence— He being exalted above the crowd, made a motion to them with his hand, intending in a formal harangue to exculpate the Jews from any concern in the present riot.

34 But the mob no sooner understood that he was a Jew, than they pierced the air with their confused cries, repeating for two hours together— Great is Diana of the Ephesians!

35 After this the recorder of the city, having by his authority quashed the riot and suppressed the tumult, thus addressed them — “ O ye Ephesians! Can any person be a stranger to that profound and inviolable reverence which the city of Ephesus pays to its great tutelary Goddess Diana, and to

that sacred Statue, which fell down from ^w Jupiter ?

36 Since, therefore, this is an undisputed truth, never called in question by any one, it was certainly incumbent upon you to have behaved with greater prudence and decency, and not have been guilty of so rash and precipitate a conduct.

37 For you have apprehended and abused these men, who have neither been guilty of sacrilege, or ever treated your Goddess with any irreverent language.

38 If Demetrius and his workmen have just complaints against any person, there are magistrates, and there are proconsuls, who will impartially hear and decide their cause.

39 Or if you are desirous that any other important point should be determined, let it be examined and agitated in a lawful and regular court.

40 For let me assure you, That we are in danger of being called upon, by our superiors, to give an account of the present disturbance

^w ΔΙΟΤΕΙΤΗΣ. The avarice of the priests forged this absurd superstitious tale. The Romans were taught the same farce concerning the sacred *Ancilla*.

Ecce levi scutum versatum leniter aurâ

Depidit—

Ovid. Fasti, Lib. 3. 373.

—and it is impossible for us to alledge any justifiable reason for its being ever excited.”

41 After saying this, he ordered the mob to disperse.

CHAP. XX.

1 **A**FTER this disturbance was suppressed the apostle Paul convoked the Christians—and after taking an affectionate leave of them, departed for Macedonia.

2 After travelling through this country, and in many discourses exhorting the several societies of Christians there, to adhere to their principles, he came into Greece.

3 Here he staid three months — and receiving information that the Jews had formed a conspiracy to murder him when he embarked for Syria, he altered his first intention, and now proposed to return through Macedonia.

4 He was accompanied in this journey as far as Asia minor by Sopater of Berea, by Aristarchus and Secundus of Thessalonica, by Gaius of Derbè, and Timothy, and by Tychicus and Trophimus of Asia.

5 The above-mentioned

persons had set out before * us, and by appointment staid for us at Troas.

6 As soon as the Jewish solemnity of unleavened bread was past, we embarked from Philippi, and after a passage of five days joined them at Troas — where we spent a week.

7 The assembly of Christians in this town being met on the first day of the week to celebrate the Lord's supper, Paul preached to them—and as he was to leave them the next day he protracted his discourse 'till midnight.

8 The upper room, in which the congregation met, was lighted with a great number of lamps.

9 Here a young person, whose name was Eutychus, happening to sit in a window, as the apostle continued on discoursing, sunk into a profound sleep — fell from the third story to the ground — and was taken up dead.

10 Upon this accident Paul went down — prostrated himself on the body — and, after folding it in his arms, said to the company — Be not distressed — He is not departed.

11 The apostle then reascended — administered the Eu-

* The Apostle Paul and Luke the Historian.

charist—and afterwards conversed with them 'till the morning dawned—when he departed.

12 The young person they had reconducted into the room in perfect health, to the inexpressible comfort and joy of all present.

13 Going then on board the vessel we sailed to Assos—being here to take in Paul according to appointment, as he intended to travel hither by ^y land.

14 Upon his meeting us at Assos, we took him into the ship, and sailed to Mitylenè.

15 The day following we arrived opposite Chios—The day after we put into Samos—and the subsequent day, after staying some time at Trogyllium, we arrived at Miletus:

16 for Paul now designedly sailed by Ephesus—being apprehensive he should be detained too long in the proconsular Asia—making all the expedition he could in this voyage, as he intended, if possible, to be in Jerusalem on the day of Pentecost.

17 He therefore, on our

disembarkation at Miletus, immediately dispatched a message to Ephesus for the senior Christians of that city to attend him.

18 On their waiting upon him in a body, he addressed them in the following manner—“ You are no strangers, my Christian brethren, to the whole tenor of my life and conversation among you from the day of my first arrival in the proconsular Asia.

19 You are witnesses of the unaffected humility with which I served my God—I can appeal to you for the many sorrows and sufferings I have supported, and the floods of tears I have shed, occasioned by the obstinate impenitence and implacable malice of the Jews.

20 You are all of you conscious with what unwearied assiduity I have taught the Christian doctrines among you, both in public and in private, and that I have neither dissembled or concealed any thing that might conduce to your best interests.

21 I have ever inculcated, both upon Jews and Greeks, in the strongest and most im-

^y Πεζευειν signifies to travel by land. It doth not imply that the apostle travelled on foot as the common translation renders it. “ Cato repented only of three things in his whole life: the first was, that he had trusted a woman with a secret: the second, that he had gone by sea, when he might have travelled by land, πεζυστα. Plutarch Cato, p. 625.

portunate terms, the great fundamental doctrines of repentance and amendment of life, and a sincere belief in the divine mission of our Lord and Saviour the Messiah.

22 I am now going up to Jerusalem, urged to it by a strong impulse of the spirit, but totally ignorant what future occurrences await me there.

23 I know only this, That the holy spirit in every city I have passed through, hath expressly and repeatedly predicted my imprisonment, and a series of afflictions, in which I am to be involved.

24 But the prospect of these evils give me no distress — nor do I set any value upon a precarious being, provided I can but finish the “race of life with honour and applause — and discharge, in a worthy manner, the arduous province my Saviour hath assigned me, of proclaiming to the world the joyful news of the divine benignity.

25 I am now leaving you — and am conscious that you, among whom I spent such a considerable time in propagating the Christian religion, shall never see me more.

26 Let me, therefore, at this time solemnly assure you in the sight of God, that I have faithfully admonished you, and am accessory to no one person’s destruction :

27 for the whole plan and design of the gospel dispensation, which infinite wisdom hath published to the world, I have exhibited before you with the greatest fidelity and impartiality, without the wilful concealment of any thing.

28 Exercise therefore the greatest vigilance over your own conduct, and over that *flock*, of which God hath appointed you *pastors* — and be careful to feed with salutary doctrines those sheep which Christ hath purchased with his blood.

29 These admonitions flow from a consciousness, that after my departure furious wolves will enter and ravage the fold with unsparing cruelty and rage.

30 And even among *yourselves*, there will rise up persons, that will corrupt the simplicity of the gospel, and by their perverse doctrines form violent and furious parties among you.

31 Be vigilant, therefore,

^a Δρῶμα. This word is very often used to express the *Olympic race* — and to this the apostle here alludes. See 2 Tim. iv. 7. I have finished my *race*, *δρῶμα*.

and remember with what unremitting diligence, day and night, for three years together, I instructed you all, mingling my admonitions with my tears.

32 And now, my dear Christian brethren, I affectionately recommend you to the blessing of that God, who is able to establish you in Christian harmony and love, and to bestow upon you everlasting felicity among the virtuous in the regions of immortality.

33 I can solemnly appeal to God, That I have not indulged a single wish for the gold, the silver, the dress of any one person.

34 So far from this, you are witnesses that these hands have procured me and my friends the necessaries of life.

35 By my own example I have taught you how much it is our duty, by the dint of our own industry to acquire something to assist unhappy objects—and to impress upon our mind the elegant and instructive maxim of our blessed Lord—It is a greater felicity to *bestow* than to *receive* a benefaction.”

36 After having said this he kneeled down, and prayed with them.

37 They all melted into tears — they fell on his neck

—and folded him to their bosoms with the most tender embraces,

38 dissolved in a flood of grief at the reflection, that they should never see him more — and this affecting scene lasted till we got to the vessel, whither they accompanied us.

CHAP. XXI.

1 **T**ORN from them at last, we launched into the deep, and enjoyed a prosperous gale to the island of Cos — The next day we sailed to Rhodes, and from thence to Patara.

2 Here meeting a ship that was bound to Phœnicia, we embarked on board of it.

3 We then made the island of Cyprus—which we passed to the left, and sailing directly for Syria, arrived at Tyre, where the vessel was to unload.

4 Here we made a stay of seven days—having met with some Christians, who by the spirit of prophecy cautioned Paul against going up to Jerusalem.

5 But after this space was elapsed we left the city, and recommenced our journey, attended out of the town by all the Tyrian Christians with their wives and children—

We

We then kneeled down upon the beach and prayed.

6 After mutual embraces we parted from them, and went on board.

7 Sailing from Tyre we arrived at Ptolemais — and waiting upon the Christian society there, spent one day with them.

8 The next day we arrived at Cæsarea, and lodged with Philip the evangelist — who had been chosen one of the seven managers of the charitable fund.

9 This person had four unmarried daughters, who were all endowed with prophetic gifts.

10 During a stay of several days that we made in this city, there arrived a prophet from Judæa, whose name was Agabus.

11 This person, upon his coming among us, took Paul's girdle—bound his own hands and feet with it — and after this solemn significant action, thus addressed the company —The infallible spirit of God expressly declares—That the person, to whom this girdle belongs, shall in Jerusalem be bound in this manner, and be delivered up into the power of the Heathens.

12 Upon hearing such a solemn declaration uttered, both we, and the Christians

of that town, begged him in the most pathetic and importunate terms not on any account to venture into the metropolis.

13 To these our earnest entreaties he replied — My dear friends ! why do you weep and tear my heart by this affecting tenderness ! — I am prepared to meet with cheerfulness, not only imprisonment, but every form of death, for the gospel of Jesus.

14 Finding it impossible to shake his deliberate resolution, we ceased our importunity, and only added — May the will of God be done !

15 Some time after we loaded our carriages, and advanced towards the capital,

16 attended by some Christians of Cæsarea — who conducted us to the house of one Mnason, with whom we were to lodge — who was a native of Cyprus, and had been one of the early converts to Christianity.

§—17 AFTER our arrival in Jerusalem we waited upon our Christian brethren, who gave us a very affectionate reception.

18 The day after Paul went along with us to James — where we found all the senior Christians assembled.

19 After

19 After mutual salutations he gave the company a minute detail of the amazing revolution that God had effected by his ministry among the Heathens.

20 After he had finished his narration, all the assembly with pious gratitude fervently celebrated the divine goodness—After paying this devout acknowledgment they turned to him, and thus spoke—Dear Christian brother! you cannot be ignorant how many myriads there are of the Jews who have embraced the Christian religion, and yet who are, every individual of them, most zealous advocates for the law of Moses.

21 Now these have been informed that you have made it your constant practice in every town among the Heathens where any Jews are settled, to preach up to these a non-conformity to the Mosaic law—asserting, that they are now under no necessity to circumcise their children, or to adhere to its external rites.

22 What measures are, therefore, to be pursued?—You may assure yourself, that the moment they hear you are in town, they will meet and make strict enquiries into your conduct in this respect.

23 We would, therefore, by all means advise you to act in the following manner—There are now among us four persons, who have imposed upon themselves the Nazarite's vow.

24 Take these persons publickly along with you—submit to the legal purification in common with them—defray their expences, required on such occasions—and suffer your head, equally with them, to be shaved—in order that they all may see that there is no foundation in the report, that hath been transmitted hither of your conduct; but that you are a strict conformist to the injunction of the law.

25 As for the Heathens, who have embraced Christianity, we have prescribed rules for their conduct—having unanimously judged it proper to impose no other burden upon them, but only prohibit them from tasting any meat that hath been devoted to an idol, from eating any animal that been strangled, to abstain from blood, and to refrain from debauchery.

26 Paul accordingly took these persons along with him—and the next day being legally purified in common with them, went into the temple

temple to give public notice to the priests of his having purified and bound himself with a religious vow along with four other persons—declaring also the time when this vow was made, and the oblations he would offer for every one of them at his own expence, when the time of their vow was accomplished.

27 But when the seven days, the time which the law prescribed, were almost completed, some Jews of minor Asia happening to see him in the temple, immediately incited all the populace—rushed upon him—and seized him.

28 Vehemently exclaiming—Israelites! Help! Help!—This is the person who by his doctrines hath been inflaming the passions of every man, in every place, against the Jews—against the law—and against this sacred place—He hath even had the impious effrontery to bring Greeks with him into the temple—and hath polluted the sanctity of this holy place.

29 They said this, because they had a little before seen Trophimus an Ephesian along with him in the city—and they instantly concluded

he had brought him into the temple.

30 Upon this the whole city was immediately raised—all the people rushed furiously, at once, upon him—seized—dragged him out of the temple—whose doors were instantly shut.

31 Being now determined to murder him, news was carried to the Roman tribune, that the whole city was in a dreadful commotion.

32 That moment he took the centurions and the armed cohort, and rushed among the mob—Who when they saw the Roman officer and his men, desisted from any farther violence to his person.

33 The tribune advanced forward—took him from among them—and ordered him to be confined with two chains—He then asked, Who he was—and what crime he had committed.

34 To these questions some of the mob bellowed one thing, some another—The officer, not being able to learn any thing satisfactory from the tumultuous and enraged multitude, gave immediate orders for his being conducted into the castle.

35 When he was got to the bottom of the ^a stairs that led

^a This passage in our historian is confirmed and illustrated by the minute account *Josiphus* gives of the castle *Antonia*, which the *Romans* occupied.

led to the castle, such was the determined fury and ferocity of the mob, that the soldiers were obliged to carry him in their arms.

36 For an immense crowd followed, piercing the air with their cries, and repeating—Drag him to the place of execution!

37 Paul now going to enter within the castle said to the tribune in *Greek*—Will you permit me to speak with you—What! said the officer, do you understand *Greek*?

38 Are not you that ^b Egyptian, who raised such a disturbance some time ago, and marched four thousand assassins into the wilderness?

39 No, Sir! said Paul—I am a Jew—a native of Tarsus in Cilicia, a citizen of no obscure place—and I beg you would permit me to speak to the collected multitude.

40 The tribune assenting,

Paul stood upon the stairs—made a motion with his hand to the people—upon which a profound silence being made, he thus addressed them in the *Hebrew* language.

CHAP. XXII.

I “**B**RETHREN and fathers! Let me implore your candid consideration of the apology I now presume to offer to you.

2 The audience hearing him speak in the *Hebrew* language was all silence and attention—He proceeded.

3 I am a Jew, a native of Tarsus in Cilicia, but was educated in this city under the care of Gamaliel—I was initiated into the most accurate knowledge of the law, and was once as warm a zealot for its ^c dignity and excellence, as you now are.

4 For so sanguine were my

παιδ. καθὰ δὲ συνήπτο, κ. τ. λ. On that side where the castle joined to the porticoes of the temple it had *stairs* that communicated with each other: down which the guards descending, for there was always a *Roman legion* lodged here, and taking their stations in different places about the porticoes prevented any disturbances during the celebration of their public festivals. For as the temple was a fortress to the city, so *Antonia* was a fortress to the temple. *Josephus*, B. J. Lib. 5. c. 5. § 8. *Hudson*.

^b *Josephus* mentions this person in two places of his history. Μετ' ἔπειτα δὲ ταύτης πλῆθους, κ. τ. λ. “But an *Egyptian* false prophet involved the *Jews* in a much greater calamity. This impostor came into the country, assumed the title of prophet, collected about thirty thousand whom he had deceived, led them round out of the wilderness to mount *Olivet*, intended to force the Roman garrison, to throw himself into the city, and by means of his associates make himself king. But *Felix* at once quashed his designs. B. J. Lib. 2. c. 13. § 5.

^c See Camb. MS. which is undoubtedly the true reading.

prepossessions in favour of it, that I persecuted the Christian sect with the most implacable and blood-thirsty rage—seizing, binding, confining in jails, persons of both sexes indiscriminately, who had embraced its doctrines.

5 For the truth of this I can appeal to the high priest, and to the whole body of the Sanhedrim— from whom I received letters of recommendation to the Jews in Damascus—To which place I set out with a determined resolution to apprehend all I could meet there who professed Christianity, and drag them in fetters to the capital to receive condign punishment.

6 But as I was travelling, and had now advanced within a little distance from Damascus, it being now about noon, all on a sudden a flood of light from the sky darted its effulgent splendors around me.

7 By its immense and irresistible effusion I was instantly struck to the earth—where as I lay prostrate, I heard the following words solemnly uttered—“Saul! Saul! Why dost thou persecute me!

8 Lord! who art thou, I replied—I am, said he, Jesus of Nazareth, whom thou art persecuting.

9 This amazing light all my companions saw and were

fixed in horror and astonishment—But the voice that was addressed to me they did not hear.

10 I then said—Lord! What wouldest thou have me do?—Rise, he answered, and go into the city—Thou shalt there receive full information of the duties I have appointed thee to perform.

11 I rose, but the dazzling glory of that light had totally deprived me of my sight, so that my companions were obliged to conduct me by the hand into Damascus.

12 There was in the city at that time one Ananias, a devout observer of the law of Moses, and universally esteemed by the Jews who resided there.

13 This person came, stood over me, and pronounced these words:—Brother Saul! Be thou restored to thy former sight!—That moment I recovered it, and saw my benefactor clearly and distinctly.

14 The God of our forefathers, he then said to me, hath been graciously pleased to favour thee with the distinguished happiness of knowing his will, of seeing the holy Messiah, and hearing him speak.

15 For by this incident thou art now designedly qualified to attest to all mankind
the

the truth of what thou hast seen, and what thou hast heard.

16 Rise, therefore, immediately — invoke the name of Jesus—and be baptized, that the stain of thy former crimes may for ever be effaced.

17 Returning after this to Jerusalem, as I was praying in the temple, I found my faculties immediately absorbed in an ecstasy.

18 The following scene was then exhibited—He appeared to me and thus spoke —“Haste, fly with precipitate steps out of Jerusalem — for the most solemn assertions that thou hast seen and heard me, will all be rejected, by them.

19 Lord! I resumed, they will surely credit my testimony concerning these facts— for they all know how zealous and active I was in prosecuting, imprisoning, and scourging in the synagogues the professors of thy religion.

20 They all knew, when they imbrued their hands in the blood of thy martyr Stephen, what a cheerful suffrage I gave to this public murder, and with what conscious pleasure I presided at it — the upper garments of

his murderers being deposited with me.

21 He then said to me — Quit 'this place immediately — for I will send thee to publish these truths in the remote countries of the Heathens.”

22 No sooner was this last word pronounced, but tho' they had been decent before, they at once universally raised the most vehement and confused clamours—screaming and repeating — Clear the earth of such a wicked monster! Let him not live a moment longer!

23 The whole vast multitude was now transported into all the excesses of the most violent rage and madness — they tore off their cloaths — pierced the air with their cries — and threw clouds of dust into it.

24 The tribune seeing this tumultuous scene, ordered him immediately to be conducted into the castle, and to be examined by scourging, that he might learn what he had done that enraged the mob thus violently against him.

25 As the soldiers, therefore, were fastening him with thongs to the pillar, Paul

* Heu! fuge nate dea, teque his ait, eripe flammis. *Virg.*

said to the centurion who was appointed to attend — Doth the Roman law authorize you to scourge a freeman of Rome before a legal sentence hath been passed upon him.

26 The centurion, hearing this, went immediately to the tribune — bidding him be cautious how he acted on the present occasion — for the prisoner was a Roman citizen.

27 The tribune upon this information went to him, and said — “ Tell me the truth — Are you a freeman of Rome ? ” — He answered in the affirmative.

28 It cost me an immense sum, said the tribune, to purchase this privilege — But I was the son of a freeman, said the apostle.

29 Immediately, therefore, those who were ordered to examine him by torture, desisted — and the tribune was extremely alarmed that he had bound a Roman citizen.

§—30 THE next day the Roman tribune being desir-

ous to know what were the crimes the Jews alledged against him, dispatched orders for the high priests and Sanhedrim to convene a general council — which when it was convoked, he ordered the apostle's fetters to be knocked off — brought him out of the castle — and placed him before the court.

CHAP. xxiii. 1 Paul fixing his eyes intently upon the assembly thus addressed himself to them — “ My brethren ! when I take a review of my past life, I can appeal to God that I have ever maintained an inviolable probity of heart to this moment.

2 This sentence was no sooner pronounced but the high priest ordered the apparitors who stood by to smite him on the face.

3 Paul upon hearing this sentence, immediately turned to him and said — God will shortly smite thee, thou putrid ¹ plaistered wall ! — Dost thou sit here to administer

¹ Cicero's celebrated *oration* against *Verres* is replete with testimonies of this Roman custom. *Facinus est vinciri civem Romanum, scelus verberari* — Hucine tandem omnia reciderunt, ut civis Romanus in provincia populi Romani — deligatis in foro virgis caderetur — Nam causâ cognitâ multi possunt absolvi, incognitâ quidem condemnari nemo potest.

Cicero in Verrem. Μαριμὰδ' ὑπατεύων, ἐν τῶν ἐκεῖ βουλευτῶν, εἰς Ῥώμην ἀφικόμενον κτίσθαι ῥαβδῶν, ἐτίλεγον ὡς ταῦτα τὰ μὴ Ῥωμαίων εἶναι παράσημα προστίθηναι αὐτῷ. *Plutarch Caesar.* p. 1324. Edit. Steph.

² Κοκκιωμένον. Κοκκίω Signifies to *plaster*. “ None of Cato's villas was *plastered*, κεκκιωμένον. *Plutarch Cato,* p. 620. Edit. Steph. See also *Matth.* xxiii. 27.

equity, and yet orderest me to be struck in this illegal and iniquitous manner?

4 Some who stood by said to him—Do you treat God's high priest with such abusive insolence as this?

5 I am extremely sorry, said the apostle, that I did not know he was the high priest—for I am very sensible of the justice of that scriptural command—"Thou shalt not insult the governor of thy nation."

6 Paul being conscious that some members of the court were Sadducees, and others Pharisees—he cried out with great emotion before all the assembly—"My brethren! I here publicly avow that I am a Pharisee, and the son of a Pharisee—It is solely my firm undoubted persuasion of a future state that hath brought me before this tribunal.

7 Upon this solemn declaration of his sentiments there immediately ensued a sanguine contention between the sects of the Pharisees and Sadducees—which was soon blown up into a violent factious dissension.

8 For the Sadducees deny a future state—and maintain there are no such beings as angels and immortal spirits

—But the Pharisees strenuously avow these principles.

9 The contending parties growing vehement and noisy, and defending their respective tenets with inflexible violence and the most outrageous clamours, some priests of the Pharisaical sect, who had been eagerly engaged in this debate, at last said—As for ourselves we are perfectly satisfied that there is nothing criminal in this person's conduct—If an angel, or a glorified spirit, hath deigned to converse with him and instruct him in some important truths, let us not oppose the sacred will of heaven.

10 In fine, disputes were agitated with such determined virulence, rancour and fury, that the tribune was really afraid the disputants would tear the apostle in pieces among them—He therefore gave orders for a party of soldiers instantly to rally out of the garrison, rescue the apostle by force from among them, and reconduct him into the castle.

11 The following night the Lord Jesus appeared to the apostle in a vision, and thus accosted him—"Paul, be not intimidated—Assume an undaunted fortitude—As thou hast freely published the

truths of my religion in Jerusalem, be assured thou wilt also publish and attest them in Rome.

§—12 THE morning after, some of the Jews met together by appointment, and entered into the most solemn mutual engagement, that they would neither eat nor drink 'till they had assassinated the apostle.

13 There were above forty persons, who were associated in this conspiracy.

14 Having deliberately formed this resolution, they immediately repaired to the high priests and magistrates, and acquainted them, that they had all mutually entered into a most solemn confederacy that they would neither eat nor drink 'till they had murdered Paul.

15 Now, therefore, added they, do you dispatch a messenger to the Roman tribune to bring him down to-morrow into the court, intimating a desire to obtain a more accurate knowledge of his principles and cause, and we will assassinate him before he reaches the council.

16 The son of the apostle's sister getting early intelligence of this conspiracy went instantly to the castle, and discovered it to his uncle.

17 Paul then called one

of the centurions to him and said—Will you be pleased to conduct this young man to the tribune—for he hath a secret to disclose to him.

18 The centurion took him, and introducing him to the tribune, said, that Paul his prisoner had begged of him as a favour that he would conduct this young person to him, as he had something of importance to communicate.

19 The tribune then took him by the hand, and retiring into a private apartment, asked him, what he wanted to disclose to him.

20 The Jews, Sir, he answered, have agreed to solicit you to bring Paul before the court to-morrow, under a pretence, as if they were desirous to gain from him a more particular and exact account of his principles and conduct :

21 but do you, Sir, reject this petition—for there are above forty men who are now lying in ambush to murder him by the way, who have all bound themselves by the most solemn adjurations that they will neither eat nor drink 'till they have imbrued their hands in his blood—and they are now all ready, eagerly waiting for your compliance with the Jews' request.

22 The tribune hearing this,

this, strictly charged him not to mention it to any one that he had discovered the conspiracy to him—He then dismissed him.

23 The tribune immediately called two of his centurions, and ordered them to accoutre their two hundred men—to draw out also seventy cavalry and two hundred spearmen, and at nine o'clock in the evening, march to Cæsarea.

24 He ordered them also to have horses in readiness for Paul—who he charged them to conduct safe to Felix the procurator.

25 Having given these orders he wrote the following letter.

26 “CLAUDIUS LYSIAS to the most illustrious procurator Felix.

27 The prisoner I now send you, was violently seized by the Jews, and would quickly have been dispatched by them had not I suddenly interposed with my troops, and rescued him from

their determined fury—I have since learned that he is a Roman citizen.

28 Being desirous to know what particular crimes they alledged against him, I brought him into their Sanhedrim.

29 But I found they had nothing to charge him with but some particular sentiments about some controverted points and subtilties of their law—and was convinced that he had perpetrated no crime that either deserved death or imprisonment.

30 But upon the discovery of a conspiracy which the Jews had formed against this person's life, I determined to send him immediately to you—and have given notice to his accusers to produce what they have to alledge against him at your tribunal. Farewell.”

31 The soldiers having received these orders, took Paul, and marched that night as far as Antipatris.

32 The next day they left

Ἔπις. This word signifies to appear suddenly. Consult Luke ii. 9. Chap. xx. 1. Chap. xxi. 34. Chap. xxiv. 4. and Not. in loc. Acts iv. 1. Chap. x. 17. Chap. xi. 11. Chap. xii. 7. “While Antigonus was giving audience to certain ambassadors, Demetrius suddenly appeared, ἐπιήκει. Plutarch Demet. p. 1630. Edit. Steph. The enemies suddenly presented themselves to them in their houses, ἐπενεσαν. Polybius, p. 323. Ηανου.

— δευσα δε ιρις επεση
Βαλω επι λιθου Iliad, Ψ. ver. 201.

the cavalry to proceed with him, and returned to the castle.

33 Arriving in Cæsarea they delivered the letter, and presented the prisoner.

34 The procurator having read the letter asked, Of which of the provinces he was a native — and being told, Of Cilicia — he turned to the apostle and said—

35 When your accusers come hither before me, I will give your cause an^b impartial hearing — He then gave orders for his confinement in Herod's prætorium.

CHAP. XXIV.

I FIVE days after his arrival, the high priest Ananias and the Sanhedrim went down in a body to Cæsarea, with one Tertullus an orator — whose eloquence they had hired to display and aggravate the apostle's crimes before the procurator.

2 The prisoner being ordered into court, Tertullus began his impeachment in the following formal manner.

3 “ We acknowledge, most illustrious Felix, with the warmest gratitude, the

great tranquillity, and the many signal emoluments that this province hath enjoyed, upon all occasions, and in its whole extent, by your pruden- tial and godlike admini- stration.

4 But not to expatiate at present on so pleasing a sub- ject, will you deign to hear a brief representation from us of the cause now depending, with that candour and benignity for which you are so emi- nently distinguished.

5 The prisoner at the bar hath long been the pest and bane of society — hath been exciting in every part of the world riots and disturbances among all the Jews — and is the grand ringleader of the heresy of the Nazarenes.

6 He even made an im- pious attempt to profane our sacred temple—but we time- ly prevented it by seizing him, and would have judged him according to our law,

7 but the tribune Lysias suddenly rushed upon us with his troops, and violently tore him out of our hands :

8 ordering his accusers to appear before you — Any of the plaintiffs now before you, if you condescend to examine

^b Διακροσμα', literally, *hear it through*. 'The Romans having received a minute account from those who had escaped the wreck, Διακροσασαντες. Polybius. Edit. Hanov. p. 39. See also p. 170. 187. 328.

them, will give you clear information on the several articles of this charge."

9 He ended, and all the Jews unanimously declared that the crimes he alledged against the prisoner were strictly true.

10 The procurator then giving a sign to the apostle to offer his vindication, he thus replied — "Conscious that you have been for a considerable number of years the supreme judge and governor of this province, I am encouraged to deliver my apology before you with greater freedom and fortitude.

11 Especially since you may easily obtain information of the truth of what I solemnly assert—That it is now no more than twelve days ago since I went up to Jerusalem to pay my devotions there,

12 and that they neither detected me in the temple in a debate with any person—or raising a mob, either in the synagogue, or in any part of the capital.

13 Nor can they prove any one article of the charge, which they have now exhibited against me.

14 This, however, I will ingenuously confess, that according to that particular sect, which they brand with

the name of heresy, I worship the God of my ancestors — firmly believing the truth of all things, that are written in the law and the prophets ;

15 indulging that divine transporting hope, which they themselves profess to cherish, That after death there will be a general resurrection both of the virtuous and of the wicked.

16 In consequence of which solemn event, I constantly make it my most sedulous study and exercise to maintain an irreproachable conduct both towards God and man.

17 After an absence of a considerable number of years I lately took a journey to Jerusalem to distribute a charitable collection among my indigent countrymen.

18 But during my continuance in the city, some Jews of Asia minor found me in the temple purified according to the prescription of the law—but they cannot make it appear that they surprized me caballing with a mob, for fomenting any riot.

19 *Those*, as they were the first that violently seized me, ought to have been at your tribunal, and have here produced what they had to alledge against me :

20 Or let even *these*, who are now present, freely declare,

clare, what crime they found me guilty of, when I was lately called before the Sanhedrim.

21 Except indeed they impute this to me as a crime—that when I stood before them I uttered with great emotion the following expression—“ I am impeached at this venerable court for my firm belief of a future resurrection.”

22 The procurator hearing these things, and being desirous to gain a more explicit information of the Christian religion deferred the cause—telling the Jews, when Lysias the tribune came to Cæsarea, he should be able to examine and decide with greater impartiality.

23 He then gave orders to the centurion to take Paul into his custody—but to treat him as a prisoner at large, and to permit all his friends to have free access to him.

§—24 SOME days after this, Felix and his lady Drusilla, who was a Jewess, sent for Paul, and heard him discourse concerning the Christian religion.

25 But when the apostle, in the progress of his discourse, strongly enforced the important duties of justice and continency, and represented the solemnities of a future judgment, ¹ Felix shook with extreme terror and consternation, and interrupted him, saying—Enough! leave us at present—Some other time I may send for you again.

26 He was in hopes also that Paul would offer him a bribe, to purchase his discharge—and this mercenary principle induced him frequently to send for and converse with the apostle.

27 AFTER a confinement here of two whole years Fe-

¹ He had reason to shudder at the prospect, for he was a man of a most abandoned character. Claudius defunctis regibus, Judæam provinciam equitibus Romanis aut libertis permisit; e quibus Antonius Felix, per omnem sævitiam ac libidinem, jus regium servili ingenio exercuit. *Taciti Histor. Lib. 5. c. 9. p. 397. Edit. Dubl.* At non frater ejus, cognomento Felix, pari moderatione agebat, jam pridem Judææ impositus, & cuncta malefacta sibi impunè ratus, tantâ potentiâ subnixo. *Annal. 12. 54.* He lived in an adulterous commerce with Drusilla a Jewess, the youngest daughter of Herod Agrippa, who had been married to Azizus king of the Emesenes, but induced by the persuasions of Felix, she divorced herself from her husband, and threw herself into the arms of this profligate heathen, in direct repugnance, saith Josephus, to the laws of her country, ταπεινά κοίτην. *Joseph. Antiq. Lib. 20. c. 6. § 1. 2. Hudson.* Tacitus by a mistake saith that Drusilla was the grand-daughter of the famous Cleopatra and Antony. *Histor. Lib. c. 9.*

lix was succeeded in the province by Porcius Festus—
But Felix, when he delivered up his government to his successor, to gratify the Jews, left Paul at his departure still a prisoner.

CHAP. XXV.

1 **T**HREE days after Festus entered upon the government of his province, he went up from Cæsarea to Jerusalem.

2 Here the ^k high priests and the leading men among the Jews, when they waited upon him to congratulate him upon his accession to the province, bitterly inveighed against the apostle,

3 soliciting it as a favour that he would be pleased to give orders to have him sent to Jerusalem—designing, had he complied with this request, to have hired ruffians to murder him upon the road.

4 But Festus told them, that it was his will, that Paul should remain in custody at Cæsarea—and that his stay in Jerusalem would be very short.

5 Adding—that any persons whom they fixed upon, might go down along with

him, and produce at his tribunal what they had to allege against the prisoner.

6 After a stay of about ten days in the metropolis, he went down to Cæsarea—and the next day after his arrival, he summoned a court—ascended the bench—and ordered Paul to be brought before him.

7 Here as he stood at the bar, his prosecutors from Jerusalem with great virulence charged him with many heinous and atrocious crimes—none of which, upon strict examination, they were able to prove against him.

8 For in his apology he publicly declared in the most solemn terms, that they could not convict him of any one instance of a criminal behaviour, either to the law, to the temple, or to the Roman emperor.

9 Festus then, being desirous to ingratiate himself with the Jews, asked him, if he was willing his cause should be tried at Jerusalem.

10 To this proposal Paul replied—I am now before Cæsar's tribunal, where my cause ought to be impartially canvassed and decided—You yourself are conscious that I have been guilty of nothing

^k See Dr. Mill in loc. and ver. 15,

criminal against my country men.

11 If I have injured them, if I have perpetrated any capital crime, I submit without reluctance to capital punishment—But if all the charges they have now brought against me are proved to be absolutely false and groundless, no person can condemn me to death merely to gratify them—I appeal to the emperor.

12 Festus, after deliberating with the Roman council, turned and said to him—Have you appealed to the emperor?—You shall then go, and be judged by the emperor.

§—13 A FEW days after this, king Agrippa, and his sister ¹ Bernice took a journey to Cæsarea to congratulate Festus upon his accession to the province.

14 These making a stay of several days at Cæsarea, among other subjects, Festus recounted to them the apostle's story—I have here a prisoner, said he, whom my predecessor left in custody, when he quitted the province.

15 This person, during a short visit I paid to Jerusalem upon my arrival, the high priests and principal magistrates loaded with many atrocious and aggravated crimes — and importunately begged me to pass sentence of death upon him.

16 To these urgent entreaties I replied — that it was not customary for the Romans to gratify any man with the death of another — and that the ^m laws of Rome enacted, That the person impeached should have free liberty to offer a public defence of himself before his

¹ This lady was the eldest daughter of *Herod Agrippa*. She was suspected of an incestuous commerce with her brother *Agrippa*. To this *Juvenal* refers. *Sat.* 6. 155.

———— Adamas notissimus, et Berenices

In digito factus pretiosior. Hunc dedit olim
Barbarus *incesta*; dedit hunc Agrippa foreri.

She insinuated herself into the affections of *Titus Vespasian*. *Berenicem* statim ab urbe dimisit *inuitus inuitam*. *Sueton. Tit.* c. 7.

^m Causâ cognitâ multi possunt absolvi, incognitâ quidem condemnari nemo potest. *Cicero* in *Verrem*. *Cicero* inveighs against *Verres* perpetually, that, *absentis* nomen receperit. Again, *absentem* in reos retulerit, causâ *indictâ*, capite damnavit. Crimen sine accusatione, sententia sine consilio, damnatio sine defensione. *Cicero* in *Ver.* passim. ἔγρηψέ τις γυρροποις, &c. *Poplicæla* enacted a law, THAT he who suffered any man to be put to death without a legal trial, should be held guilty of affecting the tyranny of Rome. *Plutarch* in *Poplicæla*. p. 187. *Edit. Gr. Steph.* 8vo.

accusers,

accusers, and exculpate himself, if he could, from the crimes alledged against him.

17 Accordingly, upon their coming hither in a body, I ascended the tribunal the very next day—willing to dispatch this business — and ordered the prisoner to be brought to the bar.

18 But his prosecutors now alledged against him no such imputations as I imagined they would do.

19 They only had to charge him with differing from them in some controverted points and subtilties in their ⁿ religion — and about one Jesus, whom they declared was dead, but whom the prisoner averred to be still living.

20 I, being greatly perplexed and embarrassed in what manner to terminate this affair, asked the prisoner, If he would consent to have his cause tried in Jerusalem.

21 Upon this proposal, he made his appeal to Cæsar, and publickly insisted upon the emperor's decision — and he is now under confinement,

'till I have an opportunity of sending him to Rome.

22 Agrippa then said to Festus — I should be glad to hear what this person hath to say in vindication of his principles — To-morrow then, said the procurator, you shall have this pleasure.

23 Accordingly, the next day, king Agrippa and his sister Bernice, with a most splendid and magnificent retinue, entered the prætorium, attended also by the Roman tribunes and persons of the first distinction in Cæsarea — When this large brilliant assembly were seated, Festus ordered Paul to be brought before them.

24 When the apostle was conducted in, the procurator thus addressed himself to the company — “ This is the person, king Agrippa, and ye illustrious auditors, against whom the whole community of the Jews are so implacably enraged — whom they have so often, both in Jerusalem, and in this city, by the most supplicant entreaties begged me to dispatch — vehemently cla-

ⁿ Δεισιδαιμονία is frequently used in a good sense, as it is undoubtedly in this place. Festus would not, before king Agrippa, who was a Jew, brand his religion with the odious name of *superstition*. Καί μαι δοξεῖ. κ. τ. λ. What in my judgment is the bond of union in the Roman communion is their religion, Δεισιδαιμονίαν. Polybius, p. 497. Edit. Hanov. 1619. See the note on Chap. xvii. 22.

mouring, That the earth ought to be instantly delivered from such a vile monster.

25 But, after strict examination, I am convinced he hath been guilty of no crime that deserves capital punishment — and I am now determined, upon his appealing to the emperor, to send him to Rome.

26 But as I have yet nothing explicit to write to my sovereign about him, I have judged it proper to bring him before this honourable and august assembly, and, particularly, before you, king Agrippa — That his principles and conduct being here accurately explored and examined, I might be able to transmit a clear and faithful account of him to the emperor.

27 For it would be highly absurd and insolent for me to send a prisoner to Cæsar, without specifying his crimes.

CHAP. XXVI.

1 **A**GRIPPA then said to Paul — You have now free permission to vindicate yourself — Upon this Paul stretched out his hand, and delivered the following apology :

2 “ **D**ISTINGUISHED is my happiness, O king Agrippa, that I am now favoured

with an opportunity of publicly vindicating myself before so illustrious a personage from the various aspersions that the Jews have cast upon me.

3 Especially as I am pleasingly conscious that you are perfectly acquainted with the whole religious system, and popular controversies, of the Jews — This persuasion encourages me to solicit, that you would hear, what I have to offer in defence of the principles I have adopted, with lenity and candour.

4 To my conduct and character in early life, which was spent among my own countrymen on the public theatre of Jerusalem, all the Jews are no strangers.

5 They all know my life, and the liberal education I received, if they were disposed ingenuously to attest it — They all know that I was educated in the strictest sect of our religion, and that I embraced the principles of the Pharisees.

6 And now do I stand at this tribunal for my firm and avowed belief in that transporting promise, which God solemnly made to our illustrious forefathers.

7 A promise ! after whose expected blessedness the whole community of Israel fervently aspires

aspires—and to attain which all the twelve tribes day and night serve God with unre-mitted ardour of devotion — and yet because I cherish this common hope, O king Agrippa, am I pursued by the whole body of the Jews, with unrelenting enmity and rage.

8 What! is it a thing absolutely incredible with you, That the great God is able to reanimate the dead!

9 I once thought it my duty to do every thing in my power to crush the cause of Jesus in its birth.

10 Accordingly in Jerusalem, I distinguished myself by my zealous endeavours to suppress it — Great numbers of the Christians I confined in jails — to me the high priests granted their commission to harass them — I ever gave a chearful sufferage to those who were resolved to assassinate them.

11 In every synagogue by my orders they were mangled with scourges and punished with extreme cruelty — By the tortures I inflicted I obliged them to calumniate and revile their leader — At last,

the excesses of my unbound-ed fury against them would not be circumscribed within the narrow limits of Judæa — My madness instigated me to overleap its boundaries, and persecute in foreign towns and cities.

12 But as I was travelling to Damascus with an unlimited commission from the high priests,

13 on the public road, about the middle of the day, I saw, O king Agrippa, from the parted clouds, all on a sudden, an ineffable light, infinitely more dazzling than all the effulgence of the sun, dart and blaze about me and my companions.

14 We were all instantly struck to the earth — where as I lay prostrate I heard the following words, in Hebrew, solemnly uttered — Saul! Saul! why dost thou persecute me — ° It is madness for thee to contend with a superior power!

15 Trembling, I said, Lord! who art thou? — The voice replied — I am Jesus, whom thou art persecuting.

16 But rise — for I have now appeared to thee to con-

° Σκληρον σοι προ κεντρα λακτιζειν. This expression occurs in the *politest* writers — Namque inscitia est Adversum stimulum calces. *Teren. Phormio*, Act. 1. Scen. 2. V. 28. See *Mer. Casaubon* in loc. *Edit. Var.* 1686.

stitute thee a minister and a witness of what thou hast seen, and that thou mayest publish to the world the truths I shall in future time reveal to thee.

17 I will be thy guardian amidst the rage of the Jews and the fury of the *Heathens*—to whom I will depute thee,

18 to pour the light of truth upon the mental eye—to dispel the gloomy darkness from their benighted souls—to reclaim them from the adoration of false, to the worship of the true God—that by embracing my religion they may obtain a total remission of their past sins, and finally secure a blessed immortality among the virtuous.

19 To the solemn commands enjoined me by this heavenly vision, O king Agrippa, I have not been disobedient.

20 But to the Jews in Damascus first—then to Jerusalem—afterwards to all Judæa—at last, to the Heathen na-

tions, have I publickly proclaimed the indispensable necessity of repentance, and of a devout and holy life.

21 It is for these principles, and for this conduct, that the Jews seized me in the temple, and violently attempted to murder me.

22 But by the powerful interposition of my God I have been rescued from every danger—and now stand before you this day a monument of the divine mercy—freely declaring to the noble and ignoble no other truths but what Moses and the prophets have expressly asserted:

23 for example, that the Messiah would be ³ liable to sufferings—that he would be the first person who should be raised from the grave to *absolute* immortality—and that he would diffuse a most glorious and sacred light in the world to illuminate both the Jews and the Gentiles without distinction.”

24 Here Festus interrupt-

³ Πισει is not governed on *υγιασμενοις*, but put in construction with *αεζωει*, that they may obtain, by embracing my religion, a total remission of their past sins. See note on Chap. xiii. 39.

³ Πληντ *liable to sufferings*. Ουτε γαρ εκει *κ. τ. λ.* Pythagoras conceived the Deity, not to be impressible or *passive* (παθητοι) but to be a pure, conscious, invisible, incorruptible intelligence. *Plutarch* Numa, p. 118. Who in reward of their virtue were divested of mortality and a *liableness* to human sufferings, *παθητοι*. *Plutarch* Pelopidas, p. 522. *Edit. Steph.* 8vo. Gr.

ed his discourse by suddenly exclaiming with a loud and vehement voice — Certainly Paul you are mad ! Your profound erudition hath disordered your intellects !

25 The apostle replied — My understanding, most illustrious Festus, is not disordered — What I utter is the dictate of sober truth and sedate reflection.

26 I appeal to the king, before whom I speak with this freedom, for the truth of my declarations — His majesty, I am persuaded, is not ignorant of any part of these public transactions — These things were not done in some obscure retreat.

27 Do you believe, O king Agrippa, the predictions of the antient prophets ? — I am conscious you believe them.

28 Agrippa then said to him — You almost induce me to turn Christian.

29 Would to God, the apostle replied, that all my present auditors were not *almost*, but *altogether*, such as I am — except in the single circumstance of these chains.

30 After he had said this, the king, the procurator, Bernicè, and the rest of the company rose up, and withdrew.

31 Saying, as they went out, one to another — This

unhappy person hath done nothing that deserves either death, or imprisonment!

32 and king Agrippa freely told Festus, That he ought in justice to have been discharged, if he had not appealed to the Emperor.

CHAP. XXVII.

IN consequence of the procurator's resolution to send the apostle to Rome, he and some other prisoners were committed to the care of a Roman captain called Julius, who was a centurion of the Augustan cohort.

2 We therefore, in company with Aristarchus a Macedonian, a native of Thessalonica, embarked on board a vessel belonging to Adramyttium, that was to sail along the coasts of Asia minor.

3 The next day we arrived at Sidon — where the Roman officer treated Paul with singular humanity and kindness — permitting him to visit his friends here, and to receive any favours they were pleased to confer.

4 Sailing from Sidon we met with contrary winds, which obliged us to coast along the island of Cyprus.

5 After passing the sea that washes the shores of Cilicia and

and Pamphylia, we disembarked at Myra in Lycia.

6 Here the centurion meeting with an Alexandrian vessel that was bound for Italy, he put us on board of her.

7 We afterwards sailed extremely slow for a considerable number of days together—and with a great difficulty at last got opposite Cnidus — but were obliged by contrary winds to take shelter under the shore of Crete, opposite Salamis.

8 After passing this town with great difficulty, we put into an harbour called the Fair havens, very near the city Alasia.

9 Having spent so long a time in this short voyage hither, and it being no longer safe to venture upon the deep, as the Jewish ^r feast of tabernacles was now past, Paul advised them to resign all thoughts of putting to sea in so critical a season of the year.

10 I am persuaded, Sirs! said he, that the future part of our voyage, if you are resolved to prosecute it at this time, will be attended

with great loss and very imminent danger, not only of the freight and the vessel, but of our own lives.

11 But the Roman officer paid greater regard to the judgment of the master and pilot of the vessel, than to this advice of the apostle.

12 The port we had now put into being extremely incommodious for wintering a storm, the major part were of opinion to quit it, and, if possible, to make the harbour of Phœnicè — a much more convenient haven in the island, bearing south-west and north-west.

13 In the mean time a southern gale sprung up — which inspired us with fond hopes that now all our wishes would be happily accomplished — We therefore immediately weighed anchor, and coasted along the shores of Crete.

14 But we had not proceeded far before we were assailed by a dreadful ^s hurricane, called by the sailors ^t Euraculon.

15 The vessel being seized

^r 25th of September.

^s *Ανεμὸς τυφῶνικὸς* by the description given of it by the Greek classics, exactly answers to the Spanish term, *Tornado*. Aristotle describing it, saith, *Τῆ κοιλῶ κινεῖται σφοδρῶ. Meteor, Lib. 3. c. 1. Ἀνεμὸ τυφῶν ἐπιγυροῦντες καὶ περιδιώσας τῶν ναυῶν.* Lucian de verâ Hist. Lib. 1.

^t This is the reading in the *Alexandrian MS.* and is probably the true original lection.

and invaded by the invincible fury of this tempest, and utterly incapable of bearing up against its dreadful assaults, we were driven at its mercy.

16 Happening however to be run under a little island called Clauda, we with great difficulty, at last, hoisted the boat out of the vessel.

17 The sailors having got it overboard, for its greater security they undergirded the ship with ropes — Being then dreadfully afraid of being carried among the quicksands on the coast of Africa, they took down the main mast — and let her drive.

18 The storm still continuing to rage with unabating

violence, the crew next day threw the freight of the ship overboard.

19 The day after, we assisted them in throwing into the sea the tackling of the vessel.

20 And now the gloomy tempests having for several days together intercepted from us the sight of the sun, the moon and the stars, and still raging with the same dreadful violence, we entirely resigned all hopes of ever preserving our lives.

21 The ship's company, harrassed by the tempest and by despair, having taken no refreshment for some time, Paul stood up, and thus addressed them—You ought to have followed, Sirs! my salu-

^u *Αντοφθαλλειν* is a very elegant expression. Literally, *look the storm in the face*. *Blackwall*. S. Classics. Vol. i. p. 15. This very comphatical word is often used by *Polybius*. *Αντοφθαλλειν* *δυνατοιται* *τοις* *πολεμοις*. p. 16. The Carthaginians were not able to *face* the Romans in arms, *αντοφθαλλονται*, p. 69. That it may appear with what a formidable nation Annibal dared to *cope*, *αντοφθαλλουσαι*. p. 112. The Achæans with their own forces dared to *meet* the Lacedæmonians *in front*, *αντοφθαλλειν*. p. 133, See *also*. p. 169. 216. 300. 302. *Edit. Hanov.* fol. 1619.

^w This expedient was practised by the *Antients*, in imminent danger, to secure the vessel.—*Sine funibus*

Vix durare carinæ

Possint imperiosius

Æquor. *Horat. Lib. 1. Ode 14. V. 5.*

^x *Ἄρ γὰρ περὶ νηυσὶ καθέ ἦν, ἔδε σεληνῆ*

Ὀμοιοθὲν πρῶτα ἐκ' ἀπὸ κατεχέτο γὰρ νεφεσσίη.

Ἐνθ' ἔτι τὴν νησον ἐσεδράκειν ὀφθαλμοισιν.

Οὐτ' ἐν κυματὰ μακρὰ κυλινδομένα ποτὶ χεῖρον

Ἐπισδομεν πρὶν νησὶ εὐσελμῆς ἐπιθεῖσθαι. *Odys. I. V. 144.*

Tres adeo incertos cacâ caligine soles

Erramus pelago, totidem sine sidere noctes. *Virg. Æn. 3. 203.*

The Syriac Version reads *Μοον*, See *Mill*.

tary admonitions, and not have embarked from Crete—by which means you would not have incurred these imminent dangers and unhappy losses.

22 But I now exhort you to dispel your fears—for there shall not be the loss of a single life—the vessel *alone* will perish.

23 For last night the angel of that God, whose messenger I am, and whom I worship, appeared, and thus accosted me:

24 “ Paul! banish thy fears!—Thou must stand at Cæsar’s tribunal—Thy God will mercifully save, for thy sake, the lives of every individual that are in the vessel with thee.

25 Dispel, therefore, I entreat you all your terrors—for I am persuaded that God will certainly accomplish this his solemn declaration.

26 Let me assure you, That we shall be driven upon some island.

27 About the fourteenth night, as the ship was tossing up and down, in the Adriatic sea, in every direction, at the mercy of the winds and waves, about midnight the

sailors imagined they were not far from some coast.

28 Accordingly they founded, and found the depth fifty fathoms—a little farther they again tried the depth, and found it only fifteen.

29 Being now seized with dreadful consternation, lest they should be driven upon rocks, they cast four anchors out of the stern—and waited the return of morning with extreme ardor and impatience.

30 The crews intention was now to abandon the vessel—and accordingly they hauled the boat over board, under pretence of casting anchors from the prow.

31 Paul, conscious of their design, said to the centurion and to the soldiers—If the sailors do not stay in the vessel, to navigate it, it will be impossible for you to save your lives.

32 The Roman soldiers hearing this, instantly cut the ropes that fastened the boat to the ship, and let the waves carry it away.

33 In the mean time, while all were now eagerly waiting for the dawning of the day, Paul begged they would take some refreshment—^y “ Your

^y That this is the only just translation of the original, see *Blackwall's* S. Classics, Vol. ii. p. 172. 4to. *Howel's* History of the Bible, and *Pope's* *Odyssey*, 12. 175.

expectation of the fourteenth, which is to-day, hath been so intense, as hath prevented you from taking your usual repast, and you have continued all the whole day to this moment without eating any thing.

34 I therefore beg you would take some refreshment—This is absolutely necessary for the support of nature—Be assured that an hair of your heads shall not perish.

35 When he had said this, he took bread, and after devoutly offering his pious acknowledgments to God before them all, he broke it, and began to eat.

36 His encouragements and example revived their dejected spirits—and they also partook of a common repast.

37 The number of all on board were two hundred seventy-six.

38 After they had refreshed themselves, they lightened the vessel by throwing the wheat, with which it was laden, over-board.

39 When the morning dawned, they descried land—but knew not to what region it belonged—They discovered also a bay with a shore, into which they intended, if possible, to run the vessel.

40 They cut therefore the cables to which the anchors

were tied—they unloosed also the bands that fastened the rudders—they hoisted the main sail—and made directly for shore.

41 But happening to fall into a place where two contrary currents conflicted, they run the vessel aground—The prow was fixed deep in the sand, so that all the force they could exert was not able to extricate it—The stern was shattered and disunited by the violence of the billows.

42 In this critical emergency the soldiers advised it as highly expedient to massacre all the prisoners, that none of them might swim to shore, and make their escape.

43 But the centurion, willing to save Paul's life, rejected this cruel proposal—and gave orders that those who could swim should throw themselves first into the sea, and gain the shore.

44 Afterwards the rest of the ship's company, some upon planks, some upon the fragments of the vessel—every individual, got safe to shore.

CHAP. XXVIII.

I **A**FTER this wonderful deliverance, we found that the name of the
H h island

island we were cast upon was Melitè.

2 Its natives, who were ² barbarians, treated us with singular humanity — for they benevolently received us all into their houses, and made large fires to dry our wet cloaths and warm our benumbed limbs.

3 Paul having, among others, gathered a bundle of fagots, and laid it on the fire — a viper sprung out of the flame and fastened on his hand.

4 When the barbarians saw the deadly animal hanging at his hand, they said one to another — Undoubtedly this wretch must have committed murder — tho' saved from a wreck, yet divine justice pursues him, and hath devoted him to this dreadful fate!

5 The apostle shook the venomous creature into the fire, without feeling the least unhappy consequences.

6 The natives in the mean time kept their eyes intently fixed upon him — expecting every moment to see the terrible effects of the poison, in either causing him to swell, or instantly to drop down dead — But after they had viewed him for some time in

anxious and painful expectation, and found none of the usual symptoms ensue, their former sentiments of him were changed into devout astonishment and awe — and they declared he was a God.

7 On that coast, where the vessel was wrecked, lay the estate of the governor of the island, whose name was Publius — This gentleman gave us a friendly reception, and entertained us at his house for three days with great humanity.

8 The father of this gentleman happened now to be confined to his bed by a dysentery and fever — Paul went into his chamber — prayed — laid his hands upon him — and miraculously restored him to perfect health.

9 The report of this transaction being soon spread over the island, all the inhabitants, who laboured under any indispositions, went to the apostle, and were miraculously cured.

10 The people therefore made us the most grateful returns — treating us with every civility — and at our reimbarking generously provided us with every thing we might want in our future voyage.

11 After a stay of three

² That is, who did not speak the *Greek* or *Roman* language.

months in the island we went on board an Alexandrian vessel, which had happened to put in there by stress of weather—in whose prow were painted the ^a figures of Castor and Pollux.

12 Our next disembarkation was at Syracuse—where we spent three days.

13 From this city sailing in an indirect circular line we arrived at Rhegium—and after our first days voyage from thence a southern gale happening to spring up we arrived in two days at Puteoli.

14 Meeting here with some Christians, they importuned us to spend a week with them—After which we set out for Rome.

15 The Christians in the imperial city, having received information that we were upon the road, came to meet us as far as ^b Appii forum and the Three taverns—The sight of these affectionate persons inspired the apostle with transports of joy and pious gratitude to heaven.

§—16 UPON our arrival in the capital the centurion immediately delivered up the prisoners to the præfect of the prætorian guards—but to Paul was indulged the ^c liberty of living in a private apartment, along with one soldier only who was appointed to guard him.

17 After Paul had been in Rome three days he sent for the principal Jews who were at that time in the city—and when they were convened together he thus addressed himself to them—
“ My brethren ! I am as you see a prisoner — But I have not incurred this misery and disgrace for any injustice to my countrymen, or for any violation of our sacred laws — I was seized at Jerusalem, and came into the hands of the Romans,

18 who, after repeated examinations of me, unanimously judged that I ought to be set at liberty, as I had perpetrated no crime that deserved death.

^a These were twins, the sons of *Tindarus*, and the supposed tutelar Deities of all seafaring people.

^b This place is mentioned by *Horace* in his journey to *Brundisium*.

— Inde Forum Appi

Differtum nautis, cauponibus atq; malignis. Horat. Lib. i. Sat. 5.

^c No doubt *Julius* the centurion gave the præfect of the prætorian guards a minute account of the voyage, how the apostle predicted the wreck of the vessel, and the miraculous cures he had performed in *Melitè*. This accounts for the kind treatment he now experienced at the court of *Rome*.

19 But as the Jews violently opposed this determination in my favour, I was compelled to the necessity of appealing to Cæsar's tribunal—not however from any base studied design to asperse and condemn my own country to the Emperor.

20 I have, therefore, called you together, freely to converse with you on the subject that hath occasioned my confinement—For I am loaded with this chain for my firm belief in that illustrious Person, who so long hath been the object of Israel's most fervent expectation.

21 To this the Jews replied—We have had no mention of you in any of our letters from Judæa—nor have any one of our countrymen who hath come to this city ever reported any thing criminal you had committed—or indeed gave us any accounts at all of you.

22 We should be glad however to have your sentiments on the topic you intimate—tho' we can assure you, this new sect, that hath lately appeared in the world, is universally decried.

23 Having accordingly fixed a day, a very considerable number of them met at his house—to whom he gave a minute account of the Chris-

tian dispensation—exhibiting its evidences before them—interpreting the various predictions of Moses and the antient prophets—and by all the powers of argument and persuasion enforcing the principles and doctrines of Jesus—He discoursed to them on this subject from morning 'till evening.

24 These arguments convinced some of the truth of Christianity—but were rejected by others.

25 This their variety of sentiments concerning the Christian scheme occasioning a mutual contention and disagreement among them, the assembly broke up—Paul concluding with the following expressions—Very justly hath the holy spirit, which inspired the prophet Isaiah, characterized the *present* temper and disposition of the Jewish nation in this passage:

26 “Go to this people and say to them—You shall hear repeated accounts of the most amazing miracles, but they shall produce no conviction in your minds—you shall even behold frequent displays of supernatural power, but shall not acknowledge it to be divine.

27 For the perception of this people is blunted by prepossession, so that it is impossible

fible to gain admission to their heart by the avenues of any of their senses—for they have neither the faculties of seeing, hearing, or understanding to bestow on any scheme that hath a tendency to produce a general reformation and amendment of life among them.

28 Let me therefore solemnly assure you that upon *your* wilful rejection of this divine religion, God hath appointed it to be propagated among the *Heathens*, who will give it a willing and favourable reception.

29 After he had pronounced these words, they went away warmly engaged in mutual debates on this subject.

§—30 PAUL lived at Rome two whole years in an apartment he hired—where he gave a friendly reception to all who waited upon him,

31 publicly asserting the truth of *Christianity*—explaining its nature—and enforcing the principles of its great author with undaunted freedom and unmolested liberty.

THE END OF THE FIRST VOLUME.

ERRATA in VOL. I.

- Page* 3. *ver.* 9. for say — read — saw
 21. *ver.* 3. for no was — r. — was no
 34. *ver.* 3. for illustrious — r. — illustrious
 88. *Note,* for σωματοϑ — r. — σωματϑ
 171. *ver.* 59. for this father — r. — his father
 188. *Note,* for οἰονε ζευε — r. — οἰονε εζευε
 201. *ver.* 11. for is denoted — r. — are denoted
 217. *ver.* 6. place reference (c) at bath
 277. *ver.* 24. for woman — r. — women
 289. *Note,* for επι καλυφθεισαν — r. — επικαλυφθεισαν
 312. *Note,* for επαυτοφρω — r. — σταυτοφρω
 372. *Note,* for Antonius — r. — Antoninus
 382. *Note,* for πεισομαι — r. — πεισομαι
 453. *ver.* 18. for for fomenting — r. — or fomenting
 459. *ver.* 10. for sufferage — r. — suffrage
 463. *Note,* for comphatical — r. — emphatical

ERRATA in VOL. II.

- Page* 15. *ver.* 13. for instrument — read — instruments
 33. *ver.* 10. for raptures — r. — rapture
 48. *ver.* 19. read, expresses it
 59. *Note,* for κανμεν — r. — κανεμου
 90. *ver.* 4. for absolved — r. — absorbed
 119. *ver.* 3. for imagined — r. — imagine
 121. *Note,* for Δειποτου — r. — Δεσποτου
 123. *ver.* 21. put and before supremacy
 129. *Note,* for Ελληνετου — r. — Ελληνε του
Ibidem, for Θεωρηματων — r. — Θεωρηματων
 157. *ver.* 4. for designed — r. — deigned
 160. *ver.* 10. for church — r. — scheme.
 187. *ver.* 24. for ministers — r. — minister
 188. *ver.* 17. for perfectly — r. — perfectly
 215. *ver.* 1. for ever — r. — never
 279. *ver.* 19. for your virtue — r. — virtue
 286. *ver.* 10. dele comma at these.

